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*AUTHOR:*

FISCHER, GUSTAVUS

*TITLE:*

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*PLACE:*

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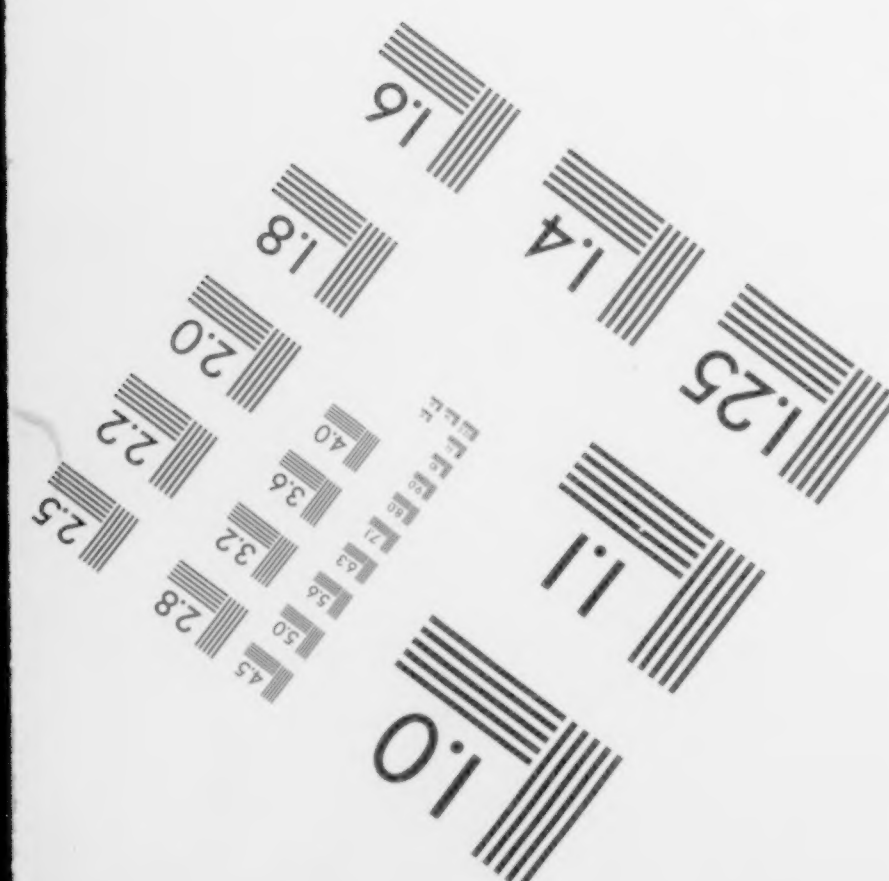
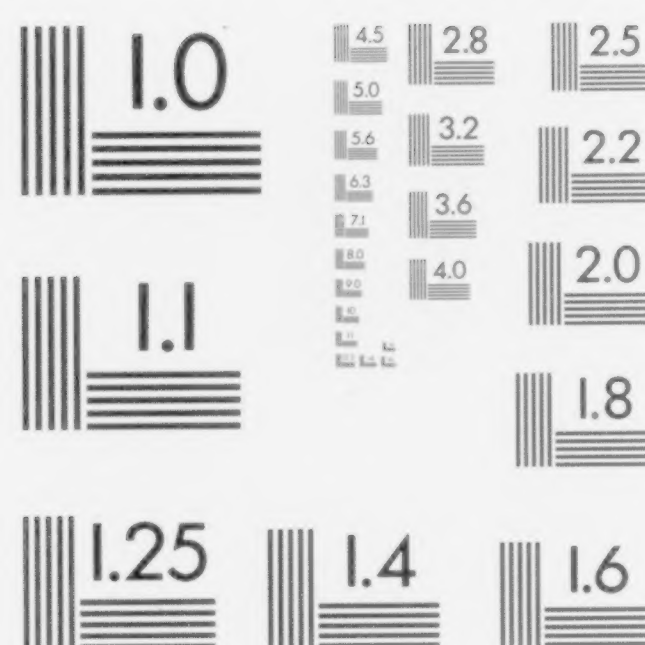
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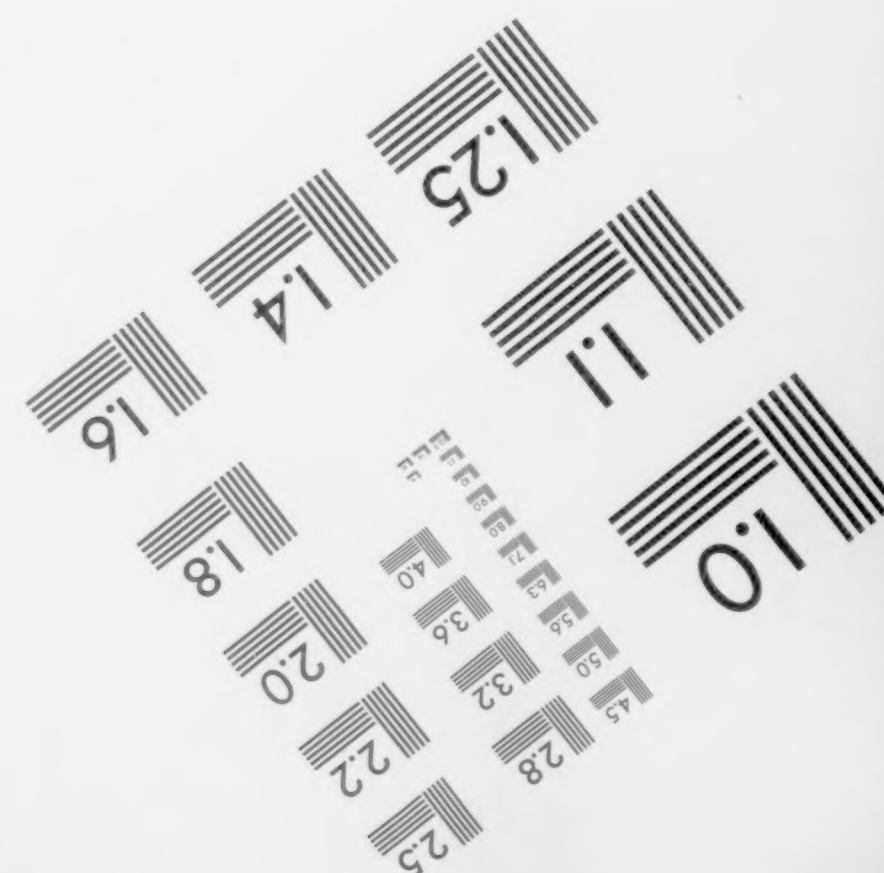


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A NEW LATIN GRAMMAR AND READER ON A NEW PLAN.

# THE ELEMENTS OF LATIN GRAMMAR,

WITH A

CONTINUOUS READER AND VOCABULARY ADAPTED TO EACH SECTION OF  
THE GRAMMAR.

BY GUSTAVUS FISCHER, LL.D.

This work contains a **Latin Grammar**, adapted to first beginners. The **Principles of Latin Grammar** are presented in lucid and concise language, thorough enough to lay a perfect foundation for the later study of details, and easy enough to fit the capacity of average students.

The **Reader** accompanying the Grammar may be studied before the pupil has received any grammatical instruction whatever. It consists of a Roman History, from the building of Rome to the battle of Zama. Every chapter of the Reader refers to a chapter in the Grammar, which is to be studied at the same time. The author thus solves **THE PROBLEM of a Reader for Beginners**, and an **Elementary Grammar**, reconciling the two apparently contradictory assertions that "Grammar cannot be successfully studied without a previous knowledge of the language," and "the study of a language requires a previous grammatical knowledge."

The two vocabularies appended to the Reader, in connection with those sections of the Grammar which are to be studied with each chapter of the Reader, will enable the student to translate every sentence correctly. The first or *special*, of the two vocabularies, contains all those words and phrases whose *grammatical forms* the student is not yet acquainted with at that place of the Reader where they first occur. But it does *not suggest* any of those grammatical forms which the student should know from his previous studies, according to the directions given in each chapter of the Reader. Thus, in every succeeding section the number of phrases, etc., suggested diminishes, till, towards the end of the Reader, the student must almost entirely rely upon the *second* (or *general*) vocabulary, which contains all the words of the Reader as they are usually placed in vocabularies.

To illustrate the method, we reprint the first chapter:

## ROMAN HISTORY.

### FIRST BOOK.

#### I. FIRST DECLENSION. STUDY § 32 OF THE GRAMMAR.

Media pars Italiæ, infra fluvium Tiberim, antiquitus incolebatur ab Latinis. Hæc pars Italiæ, ex nomine incolarum, appellabatur Latium, et caput habebat Albam Longam. Octavo sæculo ante Christum, Numitor rex Albæ Longæ fuit. Is expulsus est a fratre suo Amulio, qui filios Numitoris necavit. Quum Rhea Sylvia, filia Numitoris, geminos filios peperisset, Ammulus jussit eos in Tiberim demergi. At servi regii satis habebant, exponere pueros in loco proximo aquæ. Ibi, ut fabula tradit, duo filii Rheæ Sylvie nutriti sunt lupâ, quæ eis mammas præbuit.

In the first (special) vocabulary the student will find the following words for the first sentence:

ab, by; ab Latinis, by the Latins.  
antiquitus, in ancient times.  
fluvium, the river.  
incolebatur, was inhabited.

infra, below.  
Latinis, the Latins.  
media pars, the middle part.  
Tiberim, Tiber.

All the words belonging to the first declension, for instance: *Italiæ, incolarum, Albam Longam, Albæ Longæ, aquæ, Rheæ, Sylvie, lupâ, mammas*, are only found in the second (general) vocabulary, in the nominative singular, because the student is expected to translate them correctly, according to the lesson just learned.

Since every chapter of the Reader is a drill for some section of the Grammar, the student upon finishing the Reader will have been over the whole of the Grammar in an easy and pleasant manner, while, at the same time, he has acquired that practical routine in the language which alone enables him to study the details of grammar with success.

To write such a Reader is a matter of great difficulty, since it is necessary to employ only such Latin constructions as may be literally rendered into good English, and still be good and genuine Latin. And the thread of the history must be so arranged and devised that in each chapter certain grammatical forms occur in sufficient number to drill the student in that part of the Grammar which must be studied according to the order of the system. Dr. Fischer has met these difficulties. We are satisfied that there is not one sentence in the Reader which might not have been written by a classical Latin author, and not one which will offer any difficulty to the very first beginners.

Fischer's **Elements of Latin Grammar, with Reader**, 220 pages, cloth, - - - - - Price, \$1.25

Specimen copy mailed on receipt of the price.

J. W. Schermerhorn & Co., Publishers,  
14 Bond Street, New York.







# LATIN GRAMMAR.

COLLEGE OF COLUMBIA  
UNIVERSITY  
A SYSTEMATIC TREATMENT OF LATIN COMPOSITION.  
BIBLIOTHECA

BY

GUSTAVUS FISCHER, LL.D.

PART FIRST,

CONTAINING ETYMOLOGY AND AN INTRODUCTION TO SYNTAX.

NEW YORK:

J. W. Schermerhorn & Co., Publishers,

No. 14 BOND STREET.

1876.



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*Prefaces.*

*A* PREFACE *to old edn.*  
*(1866)*

THE author of the present work submits to the institutions of learning a new method of studying the Latin Language, which neither is a copy of our own previous methods, nor an improved edition of the method prevailing in Germany. This latter country unquestionably produces better classical scholars than other nations. The method employed there, is essentially practical. The student, first of all, acquires routine by reading, and this is continued till the language almost becomes vernacular to him. The whole course is divided in four, five, or more stages, and for each of these, a great number of drill-books have been written, which are calculated only for one or the other of these courses. We, in this country, evidently cannot devote a period of ten or more years to a merely preparatory study of the ancient languages, and hence the use of those German drill-books in our schools would be out of the question, even if they should be essentially remodelled. For, by introducing the drill-books of only one or two courses, our preparation would be very incomplete; and by introducing the drill-books of all the courses, we would by far exceed the limits of time, which we think to be reasonable for a classical preparation.

The author is fully convinced that there is a method which may give us the benefits of the German practical drill and thoroughness in a considerably less time than the Germans devote to their classical studies; but this method is equally distant from the German protraction and the American contraction. Nothing less than a re-writing of Latin Grammar will do for this purpose, and the author, after a long practical experience, has adopted the plan laid down in the present work, as best calculated for insuring an end which our educators always have considered an unsolved problem. The practical success of the author's plan in his own sphere of teaching has been remarkable, and as several distinguished teachers, after using the first edition of the



work as a text-book, have endorsed the new system, it is hoped that this second edition, in its revised form, will win approbation in wider circles.

It is one of the prominent features of the new method, that the elementary constituents of the Latin sentence have been reduced to a SYSTEM, and that through this system EVERY POSSIBLE CONNECTION of Latin words has been discovered and presented to the student, so that his familiarity with Latin phrases and expressions does not depend on their accidental treatment in the text, but on the necessity of the SYSTEM. The Latin INFLECTION has been taught as an essential part of the same system. For we believe, that inflection not only *may*, but *must* be taught together with construction.

We do not hesitate to make this system the base of ELEMENTARY instruction. For if the classical languages are to teach us the LOGIC of speech, it must be a great mistake to *play* with the beginner, and accustom him to loose reflection and degulatory learning. But we have tried to temper the harshness of systematic instruction by a practical FORM. For while the RULES are fully adapted to the class-room, the EXERCISES, which by far exceed the rules in size, and which have been prepared with the utmost care, are calculated to reduce the theory of the rule to practical and almost mechanical SKILL. At the same time the progress of our exercises is so gradual as to be almost imperceptible, and since the results of the previous lessons are always incorporated in the next, the growth of the Latin sentence is, as it were *natural*, and the student becomes thoroughly familiar with the different combinations, which in methodical repetition are presented to him in all possible aspects.

The present volume teaches DECLENSION in all its forms, and with a view to thoroughness, but CONJUGATION so far only, as it was necessary to show the elementary components of the sentence. The experience of the author has shown how easily all verbal forms are acquired after a thorough drilling in those parts of the verb which are taught in the present volume.

It would be beyond the limits of this preface to explain the many deviations from all other text-books, which will be found in this volume. They must defend *themselves*, and we do not doubt that most of them will be endorsed by those who will use the book. If the LESSONS on PHRASES, on their COMBINATION, on the THIRD DECLENSION, on PRONOUNS and FORM-ADJECTIVES, and COMPARISON, are carefully examined,

we hope that interest enough in this system will be awakened to give our book a fair trial.

The work, when complete, is designed to supersede the use of regular grammars and readers, the former of which ought to be used more as books of reference than as text-books for studying the language. The student, upon finishing the whole course, will be able to read Cæsar or other Latin authors, not, as is generally the case, by guesses and with the help of accommodating notes, but with a thorough understanding of the text.

The Vocabularies in the Appendix are arranged according to the different CLASSES of words. We cannot too strongly recommend, that these be used strictly as intimated in the different Lessons. If more than one exercise belong to the same subject, generally one only should be translated. The second and third numbers should be given to students of less talent as separate lessons, or else be substituted, whenever it will not seem desirable that successive classes should translate the same exercises.

The second and third parts of this work will follow in rapid succession.

We cannot omit to express our deep sense of gratitude to many scholars who have assisted us with their advice, especially to Professor REILEY, of Rutgers College, to whose suggestions many parts of the book owe their origin.

NEW BRUNSWICK, December, 1866.



## (2) PREFACE.

THIS First Part of our Latin grammar is 'introductory', its object being, to enable the student by a popular and easy statement of the fundamental principles to study the details of Latin according to our theory, which we have minutely presented in the Second Part. Referring to the Preface of the Second Part for our method of grammatical treatment, we would make the following remarks in regard to the three books contained in this first volume.

We are of the opinion that nobody can fully understand or even appreciate the spirit and usages of any language, unless he is able to express himself in it. Hence we have united Latin composition with what is generally understood by 'Grammar proper'. No rule has been presented, in this first Part, without showing its application and treatment in converting English phrases or sentences into Latin. From the very beginning, and in the most elementary forms of the language, the student learns the 'difference of the two idioms', and *gradually acquires the art of thinking in Latin*, while, at the same time, he masters the art of *grammatical thinking* both in general, and with respect to his own vernacular.

We have continued this constant regard to composition, even in the Second Part, but according to a plan different from the method followed in the first. On the one hand, the Exercises in composition, contained in the Second Part are chiefly calculated to teach the art of transforming *modern thought* into classical forms. On the other hand, the connection of the exercises with the body of the grammar is more an external one in the Second Part, so that they may be omitted without at all affecting the grammatical discussion. And the exercises are so framed that each chapter is complete in itself, and especially adapted to the wants of higher college-classes, while all that is contained in the First Part (and also in the Fourth Book of the second) is intended to be studied in the preparatory and Grammar schools.

In devising a proper method for a systematic study of this kind, we had to struggle with considerable difficulties, which are well known to every practical teacher. It was one of our chief points of view, that the student should fully understand every subject presented to him, without drawing, as it were, on the future, and without anticipating many things that, at the given time, could not yet be comprehended. To begin with memorizing the whole of the paradigms of nouns and verbs is, in our opinion, a practice both useless and dangerous. Useless, because all the paradigms thoroughly memorized, will never help the student to translate the very plainest sentence of the easiest authors; dangerous, because it educates the student to mechanical memorizing. On the other hand, we consider the so-called Ollendorf method a most nefarious device, calculated to train the beginner to desultory and loose study. We also wished



to keep clear from all theoretical and philosophical expositions, but nevertheless to teach the student the deep meaning hidden under every grammatical form. We hope that there is no page in this whole book which will encourage loose study on the one side, and mechanical drill on the other. We meant to *compel the student to think*, and to prepare him for understanding even the most difficult of grammatical subjects. We never have tried to evade any of the numerous difficulties in his path, but to show him the right way not only to overcome but to *love* the difficulties.

How far we have succeeded in this plan can be fully tested now that the whole work is before the public. The first two books, under the title 'Manual of Latin Grammar and Composition', have been for several years in the hands of teachers, many of whom have repeatedly expressed their anxiety to see the work completed. This 'Manual' appears now, under a different title, in a thoroughly revised form. It is increased by the whole of the Third Book, the details of Latin Etymology and Prosody, in the form of seven Appendices to the body of the Grammar. The teacher may either connect their study with that of the introductory lessons, or they may be studied separately after finishing the course contained in the first three books.

In regard to 'etymology' we have confined ourselves strictly to the Latin, and never indulged in the cheap luxury of 'comparative philology', however strongly we had often to resist our inclination to enter upon that field.

To each of the two Parts a separate and complete index is added, in which a full and systematic analysis of every article is contained.

We must acknowledge our deep obligations to D. T. Reiley, Professor of Latin in Rutgers College. To his advice and suggestions many parts of this grammar owe partly their origin, partly their form.

NEW BRUNSWICK, June, 1875.

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## INTRODUCTION.

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### I.—BRIEF HISTORICAL SKETCH OF THE LATIN LANGUAGE.

The Latin language in its earliest age (about 800 B. C.) was spoken in Latium, the central part of Italy. It arose from a union of two languages, that of the *Osci*, an old Italic nation, and the *Pelasgi*, from the latter of whom, also, the Greeks derived their language. There are but few fragments extant of the time before the second Punic war (200 B. C.), the oldest of them not reaching beyond the year 500. Thus our knowledge of the language, as it was spoken during this time, is very imperfect. This generally is called the ARCHAIC PERIOD.

The next age (ANTECLASSICAL PERIOD) dates from 200 to 81 B. C., or from the second Punic war to Sulla's dictatorship. A number of authors, as the poets *Plautus* and *Terence*, and the great prose-writer *M. Porcius Cato* (*Censorinus*), some of whose works are yet extant, wrote during this period. Their style lacks the polish of the next period, and the anteclassical language abounds in words and constructions, which the more refined taste of the next period has rejected.

The CLASSICAL PERIOD OR GOLDEN AGE of Roman literature begins with the dictatorship of Sulla and terminates with the death of Augustus (14 A. D.) During this period the language reached its culminating point, and gradually became the spoken tongue not only of the whole of Italy, but of the whole West of the Roman Empire. Here belong the prose-writers *Cicero*, *Cesar*, *Nepos*, *Sallust*, *Livy*, and the poets *Lucretius*, *Catullus*, *Tibullus*, *Propertius*, *Virgil*, *Horace*, *Ovid*.



After the *golden* follows the *SILVER AGE* (from 14 to about 150 A. D.), with the prose-writers *Vellius Paternus*, *Quintilian*, *Seneca*, *Pliny*, the older and younger, *Tacitus*, *Suetonius*, *Curtius*, and the poets *Juvenal*, *Persius*, *Martial*, *Petronius*, and the tragedian *Seneca*.

The next period, or *BRAZEN AGE*, marks the decay and final dissolution of the language, which ceased to be spoken about the end of the seventh century after Christ. Both the silver and brazen ages form the *POST CLASSICAL PERIOD*.

While in *writing* Latin the *golden* age must be our principal guide and authority, several writers of the silver age must be ranked very high, and fully deserve to be studied in our schools. This generally is not the case with the writers of the brazen age, who neither furnish a model for imitation, nor can their reading in schools be considered as desirable.

REMARKS.—A peculiar class of writers in the brazen age are the *ECCLESIASTICAL AUTHORS*, that is, those who wrote on subjects pertaining to the Christian church. Their style is full of Orientalisms and faulty expressions, but they are the only authority for theological terminology. Among these, *Lactantius* (312) is a remarkable exception in regard to Latin, his style being of almost classical purity and elegance.—Of the Roman Jurists, belonging to each of the three periods, only fragments, more or less considerable, are extant, partly contained in the collection of the Roman law made by Justinian (529 A. D.), known as the 'Pandects' or 'Digests,' partly in some treatises of Gajus and Ulpian, and the smaller fragments of a few others. Several of the Jurists, both of the silver and brazen ages are greatly superior in style to their contemporaries.

## II.—OF LETTERS AND SYLLABLES.

1. The Latin language has the same letters as the English, with the exception of *w* and *k*. The letter *k* however sometimes was used by the ancients instead of initial *c* before the vowel *a* and the diphthong *ae*, especially in abbreviations, as *K.* or *Kaeso*, instead of *Caeso*; *K.* or *Kal.*, instead of *Calendae*.

2. The letters *y* and *z* occur only in words taken from the Greek and other foreign languages. This in general is the case also with the double letters *ch*, *th*, and *ph*. But these also are found in very few *LATIN* words, as *Cethējus*, *triumphus*, *pulcher*.

3. There are three *DIPHTHONGS* in general use in Latin: *ae*, *oe*, and *au*. The rarer diphthongs are *eu*, *ei*, and *ui*.

REM. 1. In some few words the letters *ae* and *oe* have the force of two distinct vowels, belonging to two different syllables. This always

must be marked over the vowel *e*, either by the *DIÆRESIS* (aër, coërceo), or by the sign of the *QUANTITY* (poëta, aëris). Wherever this is not the case, the vowel combinations *ae* and *oe* are *DIPHTHONGS*, that is, *sounds partaking of the nature of two different vowels, although pronounced by a single utterance of the voice*. *Au* in *Latin* words always is a diphthong.

REM. 2. The vowel-combinations *eu*, *ei*, and *ui* are generally used as *SEPARATE* vowels, and not as diphthongs. To these the sign of the diæresis is not applied (de-us, de-inde, hu-ic). They occur as diphthongs only in interjections (*heu*, *ehou*, *heus*, *hei*, *eia*, *hui*), and in the words *neuter*, *neutiquam*, *ceu*, *neu*, *sen*. The poets frequently use the combinations *ui* and *ei* as diphthongs in *huic*, *cui*, *dein*, and other words.

4. The old Romans used only *CAPITAL LETTERS* for writing. The small, or so called Roman letters, came into general use not before the ninth century, though they were known as early as the fifth. In our modern Latin texts capitals are used: 1. After periods, points of interrogation and exclamation, and generally after colons; 2. In *PROPER NAMES* and words derived from them; 3. In the beginning of sections, and in poetry, of verses; 4. In titles, headings and inscriptions.

5. Among the *CONSONANTS* we distinguish: 1. The *LIQUIDS*, *l*, *m*, *n*, *r*, *s*;\* 2. The *MUTES* *b* and *p* (*P-mutes* or *Labials*), *c* and *g*, (*K-mutes* or *Gutturals*), *d* and *t* (*T-mutes* or *Linguals*); 3. The *SEMI-VOWELS* *j* and *v*; 4. The *LABIAL* and *GUTTURAL BREATHINGS* *f* and *q*; 5. The *ASPIRATE* *h*; and 6. The *DOUBLE LETTER* *x*, which takes the place of *cs* or of *gs*.

Rem. 3. The Romans used for the semivowels *j* and *v*, and for their corresponding vowels *i* and *u*, only one sign for each vowel and semivowel (*I* and *V*).

6. The *division* of the Latin *SYLLABLES* is different from that of the English. Every Latin syllable regularly terminates in a *VOWEL*, and the consonant, following this vowel, belongs to the *NEXT* syllable. Thus *pater* must be divided *pa-ter*, not *pat-er*, and *po-pu-lus*, not *pop-ul-us*.

Of this rule there are two exceptions:

1. The last syllable of a word may terminate either in a vowel or a consonant, as: *frater*, *honos*, *docet*.

\* The letter *s* generally is not classified among the liquids, being called a *SIBILANT*. But it shares all the essential properties of the other liquids, which especially is evident from the inflection of the noun and verb, where the same laws apply to the letter *s* as to the other liquids.



2. When a vowel is followed by *two* or more consonants, the first of these belongs to the preceding syllable, unless the two or three consonants are such, that they may form the initials of a Latin word. In this case they all belong to the **NEXT** syllable. Thus we divide *ser-mo*, *ar-te*, *pel-lo*, since neither *rm*, nor *rt*, nor *ll* can begin any Latin word. But we divide *a-pro*, *a-gro*, *du-plex*, *am-pla*, *cas-tra*, since Latin words may begin with *pr*, *gr*, *pl* and *str*.

Rem. 4. A Latin word, not taken from the Greek, cannot begin with any but the following combinations of consonants:

1. With a **MUTE**, followed by one of the liquids **l** or **r**, as *prae*, *gratis*, *plecto*. In very few words, as *gnarus*, the mute **g** may be followed by the liquid **n**.

2. With the liquid **s** and a mute, as *spes*, *sto*, *scateo*.

3. With **s-l** and **s-r**, having a mute between them, as *strepo*, *splendeo*, *scribo*.

Rem. 5. In compound words the component part must be separated, as *ab-uti*, *trans-eo*, *de-fero*. An inserted *d* joins the preceding vowel, as *prod-est*, *red-eo*.

7. Syllables, which terminate in a vowel, are called **open**, and those, which terminate in a consonant, **close**. The last syllable of a word is called the **ultima**, the last but one the **penult**, and the third syllable from the end the **ante-penult**.

### III. QUANTITY, ACCENT, PRONUNCIATION.

1. The **Quantity** of a syllable or of a vowel is its **LENGTH** or **SHORTNESS**, that is the longer or shorter **TIME**, required for pronouncing it. The **Accent** of a syllable is the stress of the voice, laid upon one syllable in distinction from the other syllables of the same word.

Rem. 1. The two ancient languages had this peculiarity, that they *measured* their syllables as well as their vowels. In most modern languages **QUANTITY** follows the **ACCENT**, and both virtually are the same. In ancient languages on the contrary **ACCENT** was determined by **QUANTITY**.

We here consider **QUANTITY** so far only, as it has an influence on the accent in **PROSE**. For particular rules on quantity see p. 389.

2. In ancient **POETRY** every syllable and every vowel was accurately measured, and accommodated to a certain scheme, called the **METRUM**. Here the accentuation of the syllables, as it was usual in **PROSE**, was altogether disregarded, and the accent of **POETRY** (*ictus*, or *arsis*) was determined by the metrum alone. Thus the quantity of every syllable was of paramount importance in the composition and recitation of **verse**, since it was necessary to fit each syllable to the metrum, and the different time, allotted by it to long and short syllables necessarily modified their pronunciation.

This is different in **PROSE**, where nothing but the **ACCENT** is determined by the quantity, and this in words of more than two syllables only. On the **PRONUNCIATION** of the single syllables or vowels the quantity of the latter has little or no influence.

3. A syllable is **LONG** either by **nature** or by **position**.

It is long by **NATURE**, if it has a **LONG VOWEL** or a **DIPHTHONG**. Thus in *venīre*, *docēre*, *leōnes*, *amoēnus*, *incautus* the penults are long by **NATURE**, because they have long vowels or diphthongs.

It is long by **POSITION**, if its **SHORT VOWEL** is followed by two or more consonants. Thus in *ventus*, *ferre*, *magister* the penults are long by **POSITION**, because their vowels are followed by two consonants.

Rem. 2. The quantity of the **INFLECTIONAL TERMINATIONS** is shown in those parts of the grammar, where the inflection itself is taught, and partly in the Prosody (App. VII). Since these rules cannot be imparted to first beginners, and since the quantity of the radical parts must always be learned by 'authority,' we have, for the sake of securing a correct pronunciation, adopted the following system of notation throughout this grammar:

Vowels, that are not marked, are supposed to be **SHORT**. The **LENGTH** of a vowel is thus marked: *ā, ē, ī, ō, ū*, but only then, when the vowel belongs to the **PENULT**, since the quantity of the **PENULT** only has an influence on accentuation. Therefore the quantity of vowels in other syllables is marked only then, when by inflectional changes such a syllable may become a penult, as: *adōrāre*, *obēdire*. Here the antepenults *dō* and *bē* are marked by the long sign, since these antepenults by inflection may become **PENULTS** (*adōras*, *obēdis*).

**SHORT VOWELS**, when it is desirable to designate their quantity, are thus marked: *ă, ě, ĭ, ŏ, ŭ*.

4. Two consonants do not form position, and leave the syllable **SHORT**, if the former of them is a **MUTE**, and the latter a **LIQUID**.



Thus in *arbitro, tenebrae, quadruplex* the penults are SHORT because their vowels are SHORT, and their consonants *tr, br, pl*, being mutes with liquids, do not form position.

The mute and liquid combination *gn* however always makes position.

5. The **Accent** in PROSE is determined by the following rules:

1. All MONOSYLLABLES have the accent on this one syllable, and two-syllabled words have their accent on the PENULT, as *pa'ter, o'nus, le'o*.

2. In three - and more - syllabled words the accent is on the PENULT, if this is a LONG syllable, as *magi'ster, argen'to, audī're, docē'bo*. But the accent is on the ANTEPENULT, if the penult is SHORT, as *Cae'sāre, do'cēo, fa'cīo, vo'lūcer*.

#### EXCEPTIONS.\*

a. PREPOSITIONS, when they stand before their nouns, have no accent at all. After their nouns they have the regular accent, as: *propter ur'bem*, but *ur'be te'nus*.

b. If the ENCLITICS *ne, que, ve, met* are affixed to a word, the preceding syllable (the last of the word) receives the accent, whether long or short, as: *terrā'que, finē'que*. But if *que* belongs to the word itself the accent is regular, as: *ī'tāque* (therefore), but *ī'tā'que* (and thus).

c. ADVERBS in *o, a, as* and *ic* have their accent on the ultima, as: *fulso', una', alias', illic'*.

d. The PRONOUNS *illic', istic'*, and the civic nouns in *as*, as: *nostras', vestras'*, have their accent on the ultima.

e. Prepositions, compounded with adverbs, take their accent on the PREPOSITION, as *de'inde, ex'inde*.

f. Those compounds of *fīcere*, that retain the *a*, are accented on *fā*, even if it is the penult, as *calēfā'cit, satisfā'cis*.

6. The vowels and diphthongs are thus pronounced:

|  |   |
|--|---|
| <i>a</i> , as <i>a</i> in father             | <i>u</i> , as <i>oo</i> in tool               |
| <i>e</i> , as <i>a</i> in fate               | <i>ae</i> , as <i>ai</i> in fair              |
| <i>i</i> and <i>y</i> , as <i>ee</i> in tree | <i>oe</i> , as French <i>eu</i> in <i>feu</i> |
| <i>o</i> , as <i>o</i> in bone               | <i>au</i> , as <i>ow</i> in now.              |

Rem. 3. Of the rare diphthongs the pronunciation of *eu* is doubtful. We may pronounce it like *u* in *use*. The French, Germans and Italians pronounce it differently, according to their own usage. The diphthong *ei* is pronounced as *i* in *bile*.

\* *Tres res accentuum regulas conturbant: distinguendi ratio, pronunciandi ambiguitas atque necessitas.* Priscianus de accentibus, 2, 8.

7. All Latin vowel-sounds are either OPEN, or CLOSE, or OBSCURE. The pronunciation, as shown §6, is that of the OPEN sounds, which in PROSE form the rule for all open syllables, whether long or short, whether accented or not. Diphthongs have no other but these open sounds.

The CLOSE sounds of the vowels are those which are applied to close syllables, the closing consonant always modifying the utterance of the preceding vowel.

The OBSCURE vowel-sound is confined to the letter *e* in unaccented, open PENULTS, as in *facē're, segē'tes, vehē'mens*.

REM. 4. The close vowel-sounds are distinguished from the open sounds merely by their shorter duration. The close *e* is sounded as English *e* in *pen*, the close *i* as English *i* in *pin*, close *u* as English *u* in *full*. The close sounds of *a* and *o* have no exact equivalents in English, and must be learned from the mouth of the teacher.

REM. 5. If a vowel is followed by *st* or *sp*, the syllable, although considered as OPEN (I., 7) in pronouncing nevertheless is joined with the following *s*, and has the CLOSE sound, as the penults in *magi'ster, ca'stra, fu'stis, po'stis, a'sper*, which are pronounced, as if they were divided *magis-ter, cas-tra, as-per*.

REM. 6. In several words, which are spelled alike, but are distinguished by the quantity of one of their vowels, the LONG vowel always should assume the OPEN, and the SHORT vowel the CLOSE sound. Thus the termination *īs* in ACC. PLUR. of nouns of the vowel-class assumes the open sound, in order to distinguish it from NOM. SING. (N. SING. *civis* ACC. PLUR. *civīs*). The penult of the neuter *īdem*, and the nominatives *hic* and *hoc* have CLOSE sounds, while the masculine *īdem*, the adverb *hic*, and the ablatives *hīc* and *hūc* have OPEN sounds. The termination *us* in the 4th declension, according to the authority of ancient grammarians, was pronounced with the OPEN sound, even in NOM. SING., where it is SHORT, in order to distinguish it from the like termination of the 2d declension.

REM. 7. In reading POETRY according to the metrum, the open sounds everywhere are applied to long, and the close sounds to short vowels.

OBSERVATION 1. It is advisable, in order to accustom beginners to the continental vowel-sounds, to make them pronounce the close syllables of the Latin language according to the following system:

*al el il ol ul, am em im om um, an en in on un, ar er ir or ur,*  
as *es is os us, at et it ot ut.*

OBSERVATION 2. The system of pronunciation, as stated above, is, with some minor modifications in the different localities, adopted throughout continental Europe. In England and many parts of this country a different method prevails, which is based on the English vowel-sounds. Among the reasons, which are opposed to this system, we mention the following:

1. The English vowel-system is incompatible with that of any other language. Hence only some of the English vowel-sounds have been singled out and appropriated to the Latin. But this very fact makes the English pronunciation of the Latin more difficult for even English beginners, than the continental system. 2. According to the English system the long and short vowel-sounds are distinguished according to the real quantity of the vowels, which makes it necessary for every learner to be familiar



with the quantity of each vowel in every word of the language, before he can pronounce correctly. But this would require a longer time, than in any of our schools can be devoted to it. The consequence is, that we generally meet with a corrupt and vicious pronunciation, which it is painful to hear. 3. The continental vowel-system is easily acquired, and the few sounds, whose pronunciation is somewhat difficult for the beginner, must be anyhow acquired in studying any of the continental languages. 4. We know, and can prove, that the 5 vowels on the whole were pronounced by the Romans, as the continental nations now pronounce them. Hence those, that adopt the English system of pronunciation, must acknowledge, that they disfigure the language, and in reading Latin text destroy its euphony. For one vowel, especially in the derivation of words, stands in a necessary euphonical relation to the other, which must be lost by the substitution of a foreign sound.

OBSERVATION 3. Following the continental pronunciation, we deviate in *one* point from the pronunciation of the ancients, regarding the application of the close vowel-sounds to all syllables ending in a consonant. The ancients distinguished here between ACCENTED and UNACCENTED syllables, and gave in certain instances to accented syllables, whether terminating in a consonant or a vowel, the open sound—calling this the CIRCUMFLECTED in opposition to the ACUTE sound. Thus the first syllable of the nominative *Roma* had the *circumflected*, but that of the ablative *Romā* the *acute* sound. These distinctions are so complicated, that it is practically impossible to introduce them. Hence the practice of the continental system takes no notice of these nicer distinctions in pronunciation.

8. Most of the **consonants** are pronounced, as in English, but with the following exceptions:

1. *G* always has the *hard* sound, as in *legere* (pronounce *leghere*).

2. *J* is pronounced as *y* in *you*, as in *jus* (pronounce *yoos*).

3. *C* in the CLASSICAL time was always pronounced like *k*. In the later centuries the hard and soft sounds of *c* were distinguished, so that before *ae*, *oe*, *e*, *i*, *y* it was pronounced like hissing *s*, while before the other vowels and all consonants, and as a final letter it retained the sound of *k*. If we adopt this pronunciation, which is the customary one all over the continent of Europe, we should give to the letter *s* the sound of English *z*, since else it would not be distinguished from soft *c*. Where however the continental pronunciation is being first introduced, it is decidedly preferable, to pronounce the letter *c* in all places, like *k*, and then the letter *s* must have the hissing sound.\*

4. *Ci* and *ti* must not be pronounced like *sh*, but like *see* and *tee*.

5. *Hu* is pronounced like *hoo*, not like *yoo*.

6. *Qu* is pronounced like *kw*, but the conjunction *quum*, which frequently is written *cum*, always is pronounced *cum*.

\* The letter *s* probably had the hissing sound only in the beginning of words and in the middle, before, or after consonants. Between two vowels and at the end it had the soft sound of English *z*.

# LATIN GRAMMAR.

## BOOK FIRST:

### THE ELEMENTARY PHRASES AND THEIR COMBINATION.

#### LESSON I.

#### DEFINITIONS.

§ 1. 1. **Inflection** is the application of ENDINGS to words. Thus if we change the word *Caesar* into *Caesaris* (of Cesar), or *Caesari* (to Cesar), we say that the word *Caesar* is **inflected** by the addition of the endings *is* and *i*.

The different endings denote *the different relations, which the inflected word has to other words in the sentence.*

§ 2. 2. **Stem** is that part of the word, to which endings (terminations) are added. The last letter of the stem is called the **characteristic**. Thus *Caesar* is the stem of *Caesaris*, and the letter *r* is its CHARACTERISTIC.

§ 3. 3. VERBS, SUBSTANTIVES (that is nouns and pronouns), ADJECTIVES and partly ADVERBS are inflected. All other parts of speech cannot be inflected, and therefore are called INDECLINABLE.

§ 4. 4. The inflection is fourfold: *a. Conjugation*; *b. Declension*; *c. Motion*; *d. Comparison*.

*a. Conjugation* is the inflection of the VERB, as *amo*, I love, *amas*, thou lovest, *amat*, he loves, &c. See § 6 and L. II.

*b. Declension* is that inflection of substantives, adjectives and certain adverbs, which shows the CASES of these parts of



speech, as *puer*, the boy, *pueri*, of the boy, *puero*, to the boy, &c. See L. III.

c. **Motion** is that inflection of nouns and adjectives, which marks their GENDERS, as *ursus* a male bear, *ursa* a she-bear; *bonus*, good (masculine), *bona*, good (feminine), *bonum*, good (neuter).

d. **Comparison** is that inflection of adjectives which marks their DEGREES, as *altus*, high, *altior*, higher, *altissimus*, highest.

Rem. 1. If VERBS are inflected, we say, that they are **conjugated**; if SUBSTANTIVES or ADJECTIVES are inflected by DECLENSION, we say, that they are **declined**; if by MOTION, that they are **moved**; if ADJECTIVES are inflected by COMPARISON, they are said to be **compared**.

§ 5. 5. The **subject** of a verb is that person or thing, that *does* the action implied in the verb. If the **SPEAKER** himself is that subject, we call it the **first person** (as *I love*). If the person spoken *to* is the subject, we call it the **second person** (as *thou lovest*, *you love*); if any other person or thing, it is called the **third person**, as *he loves*, *the boy loves*, *the house burns*.

Rem. 2. There are three persons for each number, singular and plural. Hence the conjugation of the Latin verb is contained in six personal forms. (See L. II.)

§ 6. 6. The conjugation of the Latin verb shows: 1. The person of the subject. 2. Its number. 3. Its relation to the action. 4. The time of the action. 5. The conception of the speaker, regarding the action. Those forms of the verb, which mark the relation of the SUBJECT to the action are called **voice** of the verb; those which mark the TIME of the action are called **tenses**; and those which mark the conception of the **SPEAKER** are called **moods**.

§ 7. 7. Hence every conjugated form of the verb belongs to the following five accidents: a. PERSON, b. NUMBER, c. TENSE, d. MOOD, e. VOICE.

Rem. 3. All conjugated forms of the verb are comprised under the general name "**finite verb**," in opposition to the term "**indefi-**

**nite** or **non-finite** verb, which comprises the INFINITIVES, the PARTICIPLES, the SUPINES and the VERBAL ADJECTIVES.

☞ We consider in the first book only one voice, the **ACTIVE**, one mood, the **INDICATIVE**, one tense, the **PRESENT**; but all three persons in both numbers.

§ 8. 8. The accidents of the **noun** are: CASE, NUMBER and GENDER; those of the **pronoun**: CASE, NUMBER, GENDER and PERSON; those of the **adjective**: CASE, NUMBER, GENDER and DEGREE.

## LESSON II.

### THE FIRST CONJUGATION.

#### § 9. PARADIGM.

**Infinitive**: *Amāre*, to love (stem: *amā*, characteristic: *ā*, ending: *re*).

#### Present Indicative:

| SINGULAR.           |                             | PLURAL.             |                             |
|---------------------|-----------------------------|---------------------|-----------------------------|
| <i>Latin forms.</i> | <i>English equivalents.</i> | <i>Latin forms.</i> | <i>English equivalents.</i> |
| 1st pers. amo       | <i>I love</i>               | 1. amāmus           | <i>we love</i>              |
| 2d . . . . .amas    | <i>thou lovest</i>          | 2. amātis           | <i>you love</i>             |
| 3d . . . . .amat    | <i>he (she, it) loves</i>   | 3. amant            | <i>they love</i>            |

#### § 10. OBSERVATIONS.

1. The English personal pronouns *I*, *thou*, *he*, &c., as subjects of the verb, generally are not expressed by special words in Latin, but merely by ENDINGS. These are called PERSONAL endings.

2. All verbs, which have the characteristic *ā*, are conjugated after the first conjugation according to the paradigm *amāre*. The present infinitive always has the ending *re*. What is left of the infinitive, after striking out this ending, is the stem of the verb (verb-stem).

3. Any given verb, after its stem has been found, is conjugated by successively attaching to it the personal endings, which are the following:

| SINGULAR.    |   | PLURAL. |
|--------------|---|---------|
| 1st pers. —o | { contracted with the preceding characteristic <i>a</i> into <i>ō</i> . | 1. —mus |
| 2d " —s      |   | 2. —tis |
| 3d " —t      |   | 3. —nt  |



speech, as *puer*, the boy, *pueri*, of the boy, *puero*, to the boy, &c. See L. III.

c. **Motion** is that inflection of nouns and adjectives, which marks their GENDERS, as *ursus* a male bear, *ursa* a she-bear; *bonus*, good (masculine), *bona*, good (feminine), *bonum*, good (neuter).

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## THE FIRST CONJUGATION.

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**Present Indicative**:

| SINGULAR.                |                           | PLURAL.          |                      |
|--------------------------|---------------------------|------------------|----------------------|
| Latin forms.             | English equivalents.      | Latin forms.     | English equivalents. |
| 1st pers. <i>amo</i>     | <i>I love</i>             | 1. <i>amāmus</i> | <i>we love</i>       |
| 2d . . . . . <i>amas</i> | <i>thou lovest</i>        | 2. <i>amātis</i> | <i>you love</i>      |
| 3d . . . . . <i>amat</i> | <i>he (she, it) loves</i> | 3. <i>amant</i>  | <i>they love</i>     |

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3. Any given verb, after its stem has been found, is conjugated by successively attaching to it the personal endings, which are the following:

| SINGULAR.    |   | PLURAL. |
|--------------|---|---------|
| 1st pers. —o | contracted with the preceding characteristic <i>a</i> into <i>ā</i> . | 1. —mus |
| 2d " —s      |   | 2. —tis |
| 3d " —t      |   | 3. —nt  |



4. The characteristic *a* of the first conjugation is long, and the syllable containing it, if it is the penult, must be accented. (See Introduction III., § 3. 5). Hence we pronounce *amā'mus*, *amā'tis*, not *a'mamus*, *a'matis*. But in the verb *dare* (to give) and its compounds (*circumdare*, *perissumdare*, *venumdare*) the characteristic *a* is short. Hence we pronounce *circum'dare*, *circum'damus*, *circum'datis*, not *circumda're*, *circumda'mus*, *circumda'tis*.

## EXERCISES.

 The verbs of the first conjugation in the vocabularies (XI) should be learned successively in about three lessons, and for each recitation paradigms according to the model of *amāre* should be written, together with the English meanings, pointing out the stem, characteristic and ending of the infinitive, as:

1. Accusāre, bellāre, adōrāre, celebrāre, circumdare, creāre.
2. Dare, devōrāre, durāre, errāre, flāre, implōrāre, interrogāre.
3. Labōrāre, nāre, parāre, placāre, postulāre, stāre.

## 1.

Translate into English:

1. Volo. Tentāmus. Stāmus. Errātis. Narrat. Ædificat. Declāro. Pugnant. Significātis. Implōrant. Properas. Parat. Desiderāmus. Multas. Arātis. Volant. Damus. Stat. Arant. Dat. Stas. Curant. Confirmātis. Emigrant. Portant. Vindicāmus. Muto. Placāmus. Festinas. Tonat.

Translate into Latin:

2. We punish. Thou declarest. He builds. It thunders. She helps. They prepare. He stands. We give. You plough. They hasten. It flies. She desires. They confirm. I desire. We implore. You stand. Thou givest. He punishes. We err. They reconcile. Thou triest. You confirm. We educate. He preserves. They spoil. Thou plunderest.

## 2.

Translate into English:

1. Accūsāt. Appropinquātis. Indicas. Cantas. Clamas. Cogitāmus. Commendātis. Creātis. Curo. Damnāt. Delectat. Deliberātis. Desperas. Disputo. Probāmus. Ornas. Numerant. Navigat. Recuperas. Obtemperamus. Natis. Natātis. Imperas. Expecto. Regnas. Stant. Vituperātis. Repugnant. Liberāmus. Obtrectas.

Translate into Latin:

2. I reign. Thou accusest. He approaches. You recover. He obeys. We swim. It delights. You command. I sail. You count. We indicate. She sings. You approve. I think. You shout. They adorn. She disputes. We despair. I deliberate. We create. You care. Thou condemnest. They swim. We tell. Thou praisest. He asks. You scold. They put to flight. She announces. We dedicate.

## 3.

Translate into English:

1. Violant. Tolero. Spoliāmus. Rebellas. Saltātis. Objurgat. Mendāmus. Mandātis. Incitat. Invitat. Infirmas. Judico. Gubernāmus. Exornant. Emendātis. Denuntiat. Comparāmus. Bellas. Abrogant. Ambulātis. Adjudicāmus. Celat. Celant. Impero. Impetras. Castigant. Evitātis. Vitāmus. Vetant. Instat. Abaliēnas.

Translate into Latin:

2. Thou workest. We mention. You fight. I recall. They enlarge. Thou forbidst. It shows. We slander. I burden. She hastens. They arm. They hope. I penetrate. He pleads. It makes famous. Thou deniest. They overcome. You dissemble. He explains. She reconciles. We decide. They disturb. We refuse. It is an obstacle. Thou excellest. We give (gratuitously). You wage a war. Thou finishest the war. It blows. You put to flight. You forgive. He conceals. We doubt. I approach. They besiege.

## LESSON III.

## THE FIRST DECLENSION.

§ 11. 1. The declension of the substantive distinguishes its **cases**. Each number, singular and plural, has six cases: NOMINATIVE, GENITIVE, DATIVE, ACCUSATIVE, VOCATIVE and ABLATIVE. All cases of the noun are formed by adding to its stem certain endings, which are called **case-terminations**.

§ 12. 2. The case-terminations of the 1st declension are the following:

| SINGULAR. |    | PLURAL. |     |
|-----------|----|---------|-----|
| Nom.      | a  | Nom.    | æ   |
| Gen.      | æ  | Gen.    | ārm |
| Dat.      | æ  | Dat.    | is  |
| Acc.      | am | Acc.    | as  |
| Voc.      | a  | Voc.    | æ   |
| Abl.      | ā  | Abl.    | is  |

The stem of a noun of the 1st declension is found by removing the termination *a* of the nominative case. Thus the stem of *mensa* is *mens*. By successively adding the different case-terminations



to the stem, thus found, any given noun of this declension may be declined, according to the following

## PARADIGM :

| SINGULAR.    |                           | PLURAL.       |                      |
|--------------|---------------------------|---------------|----------------------|
| Latin forms. | English equivalents.      | Latin forms.  | English equivalents. |
| Nom. mensa   | the table, a table,       | Nom. mensæ    | the tables, tables.  |
|              | table.                    |               |                      |
| Gen. mensæ   | of the table, of a table, | Gen. mensarum | of the tables, of    |
|              | the table's.              |               | tables.              |
| Dat. mensæ   | to the table, to a table. | Dat. mensis   | to the tables, to    |
|              |                           |               | tables.              |
| Acc. mensam  | the table, a table.       | Acc. mensas   | the tables, tables.  |
| Voc. mensa   | O table!                  | Voc. mensæ    | O tables!            |
| Abl. mensâ   | by the table, by a        | Abl. mensis   | by the tables, by    |
|              | table.                    |               | tables.              |

§ 13. 3. The Latin cases (of any declension) have the following English significations :

- The preposition *of*, or the possessive case, stands for the GENITIVE.
- The preposition *to*, for the DATIVE.
- The preposition *by*, for the ABLATIVE.
- The *objective* case without a preposition for the ACCUSATIVE.

These prepositions and the objective case are called the **regular English case-equivalents**. They are the same in singular and plural.

Rem. 1. All Latin nouns of the 1st declension have the termination *a* in the nom. sing.

Rem. 2. The termination of the ABLATIVE sing. is *â*. This case will always be marked with the long sign, in order to distinguish it from the NOMINATIVE sing., which has the termination *â*.

Rem. 3. The DATIVE and ABLATIVE PLURAL of all declensions are alike. The nouns *filia*, the daughter, and *dea*, the goddess, generally have the exceptional termination *abus* in these cases (*filîabus* and *deâbus*).

§ 14. 4. Many nouns of the Latin language occur in the PLURAL only, often corresponding to English SINGULARS, as *deliciae*, delight, *tenebrae*, darkness, *indutiae*, armistice. These nouns are called **pluralia tantum** (SING. : *plurale tantum*).

Rem. 4. The list of pluralia tantum of the 1st declension VI. Voc. must be committed.

§ 15. 5. Other nouns have different significations in the sin

gular and plural, as : SING. *copia*, abundance, PLUR. *copiae*, troops. These are called **heterological nouns**.

Rem. 5. The list of heterological nouns of the 1st declension VII. Voc. must be committed.

## § 16. PROPER NOUNS OF THE FIRST DECLENSION.

6. The 1st declension contains the following classes of **proper names** :

1. **Female names**, mostly in *ia*, if Roman, as : *Lucretia*, *Æmilia*, *Julia*, *Tullia*, *Terentia*, *Cloelia*, *Livia*, *Cornelia*, *Virginia*, *Hor-tensia*, *Oleopatra*, &c.

2. **Names of goddesses**, as : *Minerva*, *Diâna*, *Vesta*, *Latôna*, *Proserpina*, *Flora*, *Pomôna*, and the plurals *Furæ* (the Furies), *Gratiæ* (the Graces), and *Musæ* (the Muses).

3. **Names of males**, extremely seldom in *ia*, as : *Cinna*, *Sulla*, *Dolabella*, *Numa*, *Nerva*, *Porsenna*, *Pansa*, *Catilîna* (Catiline), *Jugurtha*, *Agrippa*, *Seneca*, *Scaetola*, *Galba*, &c.

4. **Names of nations**, never in *ia*, as : *Belga*, a Belgian, *Persa*, a Persian, *Numida*, a Numidian, *Celta*, a Celt, *Scythia*, a Scythian, *Sarmâta*, a Sarmatian.

5. **Names of countries**, almost all in *ia*, as : *Hispania*, Spain, *Graecia*, Greece, *Italia*, Italy, *Germania*, Germany, *Gallia*, Gaul, *Britan-nia*, Britain, *Caledonia*, Scotland, *Hibernia*, Ireland, *Pannonia*, Hungary, *Sicilia*, Sicily, *Lusitania*, Portugal, *Persia*, *Numidia*, *Sardinia*, *Europa*, *Asia*, *Africa*, &c.

6. **Names of cities**, in *a* and *ia*, as : *Roma*, Rome, *Treja*, Troy, *Abdera*, *Alexandria*, *Apollonia*, *Alesia*, *Cupua*, *Heraclæa*, *Massilia*, *Utica*, *Numantia*, *Sparta*, and the pluralia tantum, *Athênæ*, Athens, *Thebæ*, Thebes, *Syracusæ*, Syracuse, *Cannæ*, *Thermopylae*.

7. A few **names of rivers**, as *Allia*, *Trebia*, *Himera*, *Sequana*, *Garumna*, *Vistula*.

## EXERCISES.

Commit the nouns of the first declension I. Vocab. in about three successive lessons, and write the following paradigms, including the English equivalents, as :

- Agricola*, *aqua*, *Belga*, *bestia*, *colonia*, *copia*, *corôna*, *controversia*.
- Cura*, *dea*, *epistola*, *filia*, *gratia*, *Numida*, and the *plurale tantum* *Athênæ*.

## 1.

Translate into English :

1. *Numæ*. *Græciâ*. *Hiberniam*. *Furias*. *Iræ*. *Syracusarum*. *Inimicitias*. *Lunam*. *Culpâ*. *Blanditias*. *Catenarum*. *Fabulis*. *Flam-mæ*. *Formâ*. *Fugæ*. *Herbas*. *Horæ*. *Ignominiam*. *Inurias*. *Inopiâ*. *Discordiam*. *Audaciæ*. *Clementiâ*. *Comœdiæ*. *Fossas*. *Divitiis*. *Reliquiarum*. *Scalis*. *Tenebras*. *Manubiis*. *Nundinas*. *Nuptiarum*.



Insulas. Copias. Cupediam. Cupediis. Litteram. Litteris. Incolas  
Justitiā. Historiā. Causam. Aras. Alis. Diligentia. Lacrimarum  
Feminas. Contumaciā. Aquae.

*Translate into Latin:*

2. By eloquence. The islands. Of envy. To anger. An armistice (*obj.\**). Of enmity. Letters. Of the ladder. Of beasts. To farmers. By a chain. Of a loss. To fables. An ambushade (*obj.*). To disobedience. Of an immigrant. By the causes. Of tears. Of an intrigue. To darkness. To the crowns. A foreigner's. The dinner (*obj.*). The Persians. Rumors. To the immigrants. The care (*obj.*). The wing (*obj.*). Controversies (*obj.*). To a pound. The ditches (*obj.*). Of youth. The goddesses (*obj.*). Foreigners (*obj.*). To an armistice. To the cradle. To fortune. By a farmer. By folly. Friendship (*obj.*). To a wing. To riches. By disgrace. A farmer's. By letters. By provisions. To tears. O Catiline! Of crowns. To justice. Fables. The Belgians. Enmity (*obj.*). Cinna's. By cares. The foreigner (*obj.*). O fortune! Of a threat. Persia (*obj.*). By goddesses. Of the Belgians. Of a flight. Of the flatteries. Of the wedding. Numidians (*obj.*). Laziness (*obj.*). O Persian! To youth. By a slander. Of anger. By Numidia

## 2.

*Translate into English:*

1. Lucretiā. Syracūsas. Musis. Catilinā. Luxuriā. Ignorantiā. Agricolārum. Alienigenas. Aquilis. Calumniā. Deūbus. Audaciam. Ignominiā. Ærumnis. Asseclis. Colonias. Fallaciā. Fabulārum. Eloquentiam. Avaritiā. Bestiārum. Filiam. Adolescentiā. Persis. Injuriā. Contumeliā. Ferias. Athenārum. Indutiis. Minārum. Scopas. Fortunā. Operis. Copiārum. Operā. Cannas. Copiis. Incolārum. Invidiā. Libras. Homicidā. Justitiā. Doctrinā. Annōnā. Advenis. Amicitia. Celtas. Galliam. Italiā. Disciplinā. Corruptelā. Concordiā.

*Translate into Latin:*

2. Of Gaul. By infamy. O Numidians! To water. Fortune (*obj.*). Seneca's. By injuries. O daughter! To beasts. The cares (*obj.*). Of the hens. Flatteries. By firmness. The Belgians (*obj.*). O disobedience! To the glory. Of slander. By controversies. The beast (*obj.*). O slanders! To the lances. Of chains. The immigrants. O beast! By a crown. The history (*obj.*). Sicily's. Of the farmers. O daughters! By the islands. The hours (*obj.*). To a cause. Of a wing. By a letter. Hens. Of the hours. By indolence. To the dinners. The moon's. By fables. Of folly. By expenses. O goddess! To a foreigner. Ditches. Of expenses. The inhabitants. O farmers! To the Belgians. Of the fame. A hen's. O anger! Harmony (*obj.*). By the friendship. Of cares. To diligence. O Persians! Syracuse (*obj.*). To the inhabitants. Darkness (*obj.*). By the wedding.

\* The noun, after which the word *obj.* is placed, is understood to be in the *objective case*.

## 3.

*Translate into English:*

1. Fabulā. Numidis. Numidiā. Persiam. Persæ. Caledoniæ. Luxuriā. Insulæ. Incolis. Lætitiam. Horis. Feminārum. Fugā. Astutiæ. Contumeliā. Cellā. Asseclis. Filiārum. Inopiæ. Flammas. Catēnis. Herbæ. Reliquias. Scalas. Tenebrarum. Indutias. Annōnam. Copiā. Copiārum. Inimicitiarum. Fiduciam. Bibliothecā. Alienigenis. Columnarum. Nuptiis. Scythas. Siciliā. Blanditiā. Adolescentiā. Desidiæ. Hastas. Injuriis. Iracundiam. Lunæ. Ararum. Quadrigas. Insiārum.

*Translate into Latin:*

2. Injuries (*obj.*). O youth! Of the vacation. By plants. To disgrace. Envy (*obj.*). O glory! Of a hen. By the inhabitant. To cares. By a Numidian. By Numidia. To the Muses. Controversies. The distance (*obj.*). By anger. By Athens. To the hours. Of infamy. A threat (*obj.*). By Numidians. Letters. Glory (*obj.*). Of the injuries. By discord. Losses. Of Persia. Lances (*obj.*). Germany's. By enmity. Of the moon. Of the cradle. An hour's. To the want. Wings. A Persian's. By indolence. Of laziness. O rumors! To the delight. O Celts! The fable (*obj.*). Of an ambushade. To Syracuse. To Gaul. By history. The crowns. Of the remains. To the islands. Athens (*obj.*). Eloquence (*obj.*). To friendship. By envy. Of the ditches. The Graces (*obj.*).

## LESSON IV.

## THE PREDICATIVE PHRASE.

§ 17. 1. A SENTENCE consists of PHRASES, and a phrase of words. There are three phrases: 1. The PREDICATIVE. 2. The OBJECTIVE. 3. The ATTRIBUTIVE.

§ 18. 2. A **phrase** is the combination of two words, which stand in a certain relation to each other. The one is called the GOVERNING, the other the DEPENDENT word.

§ 19. 3. A phrase, in which a noun in the nominative is connected with a finite verb (§ 7, R. 3), is called **predicative**. The noun in the nominative is the governing word, and is called the **subject**. The finite verb is the dependent word, and is called the **predicate**; as:

*Amicitia delectat*, friendship delights; *Ærumnae vexant*, cares harass; *Agricola arat*, the farmer ploughs; *Agricolae arant*, the farmers plough.



Rem. 1. Here the nouns *amicitia, acrimonia, agricola, agricolae* are the SUBJECTS, and the finite verbs *delectat, vexant, arat, arant* are the PREDICATES.

Rem. 2. The definition of SUBJECT in § 5 explains the IDEA of this term, while § 19 shows its GRAMMATICAL signification. The former is also called the LOGICAL, and the latter, that is the governing word in the predicative phrase, the GRAMMATICAL subject. Both are not always the same.

Rem. 3. The subject may also be indicated by a PRONOUN, as: *he* loves, *she* suffers, *it* seems, *I* walk. Here the pronouns *he, she, it, I*, are the subjects. In Latin the pronouns as SUBJECTS generally are not expressed. Thus English predicative phrases with PRONOUNS as subjects answer to the mere Latin PREDICATES.

§ 20. 4. The subject in a finite predicative phrase (for predicative phrases with non-finite predicates see B. III), is always in the NOMINATIVE, singular or plural, and the predicate agrees with its subject in NUMBER and PERSON. Hence, if the subject is a noun in the singular, the predicate is in the 3. person singular; if the subject is a noun in the plural, the predicate is in the 3. pers. plural.

Rem. 4. *Pluralia tantum* must have their predicates in the PLURAL in Latin, though their English equivalents may be in the SINGULAR, as: *Enmity lasts*, *Inimicitiae durant* (*not* *durat*); *Athenae help*, *Athēnae adjuvant* (*not* *adjuvat*).

## EXERCISES.

## 1.

Translate into English:

1. Alauda volat. 2. Advenae implorant. 3. Poeta narrat. 4. Nautae navigant. 5. Operae laborant. 6. Perfidia triumphat. 7. Schola educat. 8. Patria vocat. 9. Medicina sanat. 10. Memoria errat. 11. Rosae delectant. 12. Perfugae clamant. 13. Praeda invitat. 14. Puellae saltant. 15. Regulae adjuvant. 16. Regina dijudicat. 17. Scientia exornat. 18. Sententia repugnat. 19. Pecunia regnat. 20. Athenae pugnant. 21. Bigae appropinquant. 22. Divitiae juvant. 23. Ferie delectant. 24. Industiae durant. 25. Inimicitiae separant. 26. Nuxae fatigant. 27. Parietinae stant. 28. Scale flagrant. 29. Cupedia debilitat. 30. Cupediae invitant. 31. Fortuna variat.

Translate into Latin:

1. Eloquence delights. 2. The foreigner approaches. 3. The foreigners approach. 4. The poet doubts. 5. The poets doubt. 6. Wisdom explores. 7. A sailor shouts. 8. Sailors shout. 9. Athens despairs. 10. The farmer works. 11. The farmers work. 12. Enmity burns. 13. The armistice ceases. 14. A foreigner decides. 15. Foreigners decide. 16. The Belgian emigrates. 17. The Belgians emigrate. 18. Tears

abound. 19. Eloquence makes famous. 20. The earth abounds. 21. Friendship hopes. 22. Treachery resists. 23. Punishment corrects. 24. The provinces conspire. 25. The queen repeals. 26. The eagles devour. 27. Modesty excuses. 28. Pride accuses. 29. Rules educate. 30. Arrows kill. 31. Life lasts. 32. The cradle jars (*crepāre*). 33. The funeral tires. 34. The vacation refreshes. 35. Enmity disturbs. 36. Darkness reigns. 37. The troops despair. 38. Daintiness effeminates. 39. Dainties weaken. 40. The workmen demand.

## 2.

Translate into English:

1. Mercatūra ditat. 2. Militia nobilitat. 3. Mora fatigat. 4. Nautae cantant. 5. Portae crepant (*to jar*). 6. Provinciae rebellant. 7. Negligentia depravat. 8. Perseverantia superat. 9. Philosophia probat. 10. Piratae supplicant. 11. Prudentia vetat. 12. Roma regnat. 13. Sagittae vulnerant. 14. Numidae equitant. 15. Silva flagrat. 16. Statuae exornant. 17. Undae sonant. 18. Piratae vastant. 19. Tenebrae obstant. 20. Syracusae repugnant. 21. Quadrigae festinant. 22. Nuptiae appropinquant. 23. Minae conturbant. 24. Excubiae vigilant. 25. Copia adjuvat. 26. Copiae dimicant. 27. Eloquentia superat. 28. Horae volant.

Translate into Latin:

1. Avarice disgraces. 2. Boldness reigns. 3. Darkness conceals. 4. The expenses are an obstacle. 5. The pirate kills. 6. The pirates kill. 7. Robbery (*rapina*) ceases. 8. Robberies cease. 9. The Persian wounds. 10. The Persians wound. 11. Intrigues triumph. 12. The woman scolds. 13. The women scold. 14. Indulgence spoils. 15. The chain burdens. 16. The chains burden. 17. Victory makes famous. 18. Victories make famous. 19. Life lasts. 20. Spain rebels. 21. Modesty reconciles. 22. Deserters report. 23. The inhabitants persevere. 24. Justice demands. 25. The daughter greets. 26. The daughters greet. 27. The Persians sail. 28. An ambushade harasses. 29. The Vistula overflows. 30. Wisdom doubts. 31. The Numidian dissembles. 32. Numidia obeys. 33. The poet appeases. 34. The armistice releases. 35. Provisions abound. 36. Enmity accuses. 37. Syracuse invites. 38. Labor ceases. 39. The workmen despair. 40. Luxury effeminates.

## LESSON V.

## THE OBJECTIVE PHRASE.

§ 21. 1. A phrase is called **objective**, if its governing word is a VERB (in any of its forms), and its dependent word a SUBSTANTIVE, as:



To devastate the land, terram vastāre;—(he) renews the friendship, amicitiam renovat;—(you) corrupt nature, natūram vitiātis.

Rem. 1. Here the verbs *vastāre*, *renovat*, *vitiātis* are the GOVERNING, and the nouns *terram*, *amicitiam*, *natūram* the DEPENDENT words of the phrases, which therefore are OBJECTIVE.

§ 22. 2. The dependent substantive in the objective phrase is called the **object**, which in Latin regularly *precedes* its governing verb. The object must always be in one of the oblique cases.

Rem. 2. All cases, with exception of NOMINATIVE and VOCATIVE, are called **oblique** cases. In translating an English objective phrase into Latin, beginners must render the regular English case-equivalents (§ 13) by the corresponding Latin cases, and conversely, as:

GENITIVE: to accuse [somebody] of extravagance, intemperantiæ accusāre;

DATIVE: [he] conforms to nature, natūre obtemperat;

ACCUSATIVE: [they] decide the controversy, controversiam dijudicant;

ABLATIVE: [ice] reconcile by clemency, clementiā conciliāmus.

Beginners must be careful, not to translate the English objective case without a preposition by the Latin NOMINATIVE.

Rem. 3. The NUMBER of the governing verb (whether singular or plural) has no influence on the number of the OBJECT, and a noun in the singular may depend on a verb in the singular or plural, and a noun in the plural may depend on a verb in either number.

§ 23. 3. The objective phrase has this in common with the PREDICATIVE phrase, that both consist of a noun and a verb. But they differ in this, that in the PREDICATIVE phrase the noun governs, and the verb is dependent, while in the OBJECTIVE phrase the verb governs, and the noun is dependent.

Rem. 4. How can we see, whether a given phrase is predicative or objective? In LATIN we see this by the CASE of the noun. If the noun is in the NOMINATIVE, it must be the SUBJECT, and hence the phrase must be PREDICATIVE. If the noun is in an OBLIQUE case, it must be an OBJECT (§ 22), and the phrase is OBJECTIVE.

In English we likewise may recognize the phrase as OBJECTIVE by the case-equivalent of the noun, if the latter is connected with a PREPOSITION (*of*, *to*, *by*). If this is not the case, we generally see by the arrangement of the words, whether the phrase is objective or predicative, since in English the objective case generally *follows* the verb, while the NOMINATIVE *precedes* it.\* Hence if in English a

\* In the *inverted* arrangement the nominative may *follow*, or the objective case *precede* it. But the regular English arrangement is that indicated in the text.

verb is followed by a noun, the latter must be presumed to be in the OBJECTIVE case.

§ 24. 4. Objective phrases may be conjugated like verbs, and the governing verb in an objective phrase may assume any form, without affecting the grammatical form (case and number) of the object, as:

A. INFINITIVE: Pugnas amāre, to love battles.

PRESENT INDICATIVE.

SINGULAR.

1. Pugnas amo, I love battles.
2. Pugnas amas, thou lovest battles.
3. Pugnas amat, he loves battles.

PLURAL.

1. Pugnas amāmus, we love battles.
2. Pugnas amātis, you love battles.
3. Pugnas amant, they love battles.

B. INFINITIVE: Culpæ damnāre, to convict of guilt.

PRESENT INDICATIVE.

SINGULAR.

1. Culpæ damno, I convict of guilt.
2. Culpæ damnas, thou convictest of guilt.
3. Culpæ damnat, he convicts of guilt.

PLURAL.

1. culpæ damnāmus, we convict of guilt.
2. culpæ damnātis, you convict of guilt.
3. culpæ damnant, they convict of guilt.

### EXERCISES.

Conjugate the following objective phrases with their English equivalents according to the paradigms § 24:

Provinciam gubernāre, to govern a province—provincias gubernāre, to govern provinces.

Rapinæ condemnāre, to convict of a robbery—rapinārum condemnāre, to convict of robberies.

Regulæ obtemperāre, to conform to the rule—regulis obtemperāre, to conform to the rules.

Sagittā necāre, to kill by an arrow—sagittis necāre, to kill by arrows.

- A. a. OBJECT IN THE ACCUSATIVE. 1. Amicitiam conturbat. 2. Ignominiam tolerāre. 3. Regulam abrogāmus. 4. Celtas superant. 5. Minervam adorāmus. 6. Pirātas dissipātis. 7. Corōnam adjudicat. 8. Patriam amplificat. 9. Scytham castigat. 10. Statuam cælāmus. 11. Culpam celātis. 12. Gloriam comparāre. 13. Perfidiam confirmas. 14. Coloniam servat. 15. Patriam contaminātis. 16. Ignaviam vituperat. 17. Concordiam turbātis. 18. Filiam educat. 19. Grammaticam enarrāre. 20. Nugas excūsant.

- b. OBJECT IN THE DATIVE. 21. Deabus sacrificāre. 22. Deo sacri-



ficas. 23. Poëte dare. 24. Poëtis dat. 25. Minervæ dedicant. 26. Natūræ obtemperāmus.

c. OBJECT IN THE GENITIVE AND ABLATIVE. 27. Avaritiæ accusāre. 28. Injustitiæ accusāmus. 29. Contumaciæ accūsāt. 30. Negligentiæ damnāre. 31. Perfidie condemnant. 32. Injustitiā abalienāre. 33. Litteris commendāre. 34. Perseverantiā superat. 35. Gratiā conciliat. 36. Victoriis præstat.

B. 1. To refute a slander. 2. To publish slanders. 3. They burn Troy. 4. You disturb the friendship. 5. He endures wrongs. 6. We feign confidence. 7. You separate the country. 8. Thou recallest the sailors. 9. She renews discord. 10. We censure the intrigue. 11. You reconcile the Celts. 12. I recover the money. 13. They greet the Numidians. 14. To refuse the permission. 15. Thou refutest the opinion. 16. He divulges the letter. 17. She denounces the inhabitants. 18. They demand justice. 19. We attack Rome. 20. Thou committest the treachery. 21. He tells nonsense. 22. We build a library. 23. You enter the gate. 24. I excuse the wrongs. 25. He adopts the poet. 26. I chisel a statue. 27. You celebrate a victory. 28. They surround the murderer. 29. He recommends clemency. 30. I convoke the inhabitants. 31. We commit to memory. 32. I recommend to the Persians. 33. You explain to the Celt. 34. It is an obstacle to glory. 35. He accuses of folly. 36. They convict of disobedience. 37. He obtains by boldness. 38. You reign by discord. 39. She appeases by tears. 40. They enter by a ladder.

C. OBJECTIVE, MINGLED WITH PREDICATIVE PHRASES. 1. Persas adjuvat. 2. Persæ adjuvant. 3. Pirātæ circumdant. 4. Pirātas circumdant. 5. Reginam condemnant. 6. Regina condemnat. 7. Romam gubernat. 8. Roma gubernat. 9. Nautas implōrat. 10. Nautæ implōrant. 11. Catilinam increpat. 12. Catilina increpat. 13. Advenæ necant. 14. Advenas necant.

1. He wounds the Persian. 2. The Persian wounds. 3. He implores the queen. 4. The queen implores. 5. Athens condemns. 6. He condemns Athens. 7. They save the sailors. 8. The sailors save. 9. He demands justice. 10. Justice demands. 11. They devour the beast. 12. The beast devours. 13. He adorns the statue. 14. The statue adorns. 15. He invites the Belgians. 16. The Belgians invite.

## 2.

A. a. ACCUSATIVE AS OBJECT. 1. Insidias paras. 2. Nuptias expectāmus. 3. Sententiam declarāmus. 4. Gratiam sperātis. 5. Poëtas relegant. 6. Poëtas relego. 7. Poëtam relego. 8. Vitam conservas. 9. Philosophiam laudat. 10. Historiam tractāmus. 11. Litteras expectātis. 12. Invidiam superant. 13. Culpam probāre. 14. Tristitiam simulat. 15. Angustias vitat. 16. Tabulam vindicāmus. 17. Pecuniam servant. 18. Calumnias tolero. 19. Pugnam renovat. 20. Alesiam oppugnāmus.

b. DATIVE AS OBJECT. 21. Reginæ obtemperāmus. 22. Memoriam mandāmus. 23. Incolis nuntiāmus. 24. Deabus consecrāre. 25. Deo consecras. 26. Belgis nuntiātis.

c. GENITIVE AND ABLATIVE AS OBJECTS. 27. Calumniæ accusāre. 28. Injuriarum accūsāt. 29. Rapinæ damnat. 30. Diligentis præstat

31. Hastā necant. 32. Herbis sanant. 33. Blanditiis conciliat. 34. Indulgentiā depravātis. 35. Astutiā repugnat.

d. OBJECTIVE AND PREDICATIVE PHRASES. 36. Asseclas celat. 37. Asseclæ celant. 38. Scythæ interrogat. 39. Scytham interrogat. 40. Filia adōrat. 41. Filiam adōrat. 42. Iram excitat. 43. Ira excitat. 44. Pirātas disturbat. 45. Piratæ disturbant.

B. a. OBJECTIVE PHRASES. 1. I prepare the wedding. 2. He desires riches. 3. They prove the slander. 4. I overcome the Persian. 5. I overcome the Persians. 6. We overcome the Persians. 7. She expects letters. 8. They expect justice. 9. It delights the poet. 10. To create luxury. 11. They banish the foreigner. 12. To give permission. 13. They excuse the guilt. 14. She prepares a dinner. 15. They carry the booty. 16. Thou disturbest the country. 17. They occupy Rome. 18. We observe the stars. 19. You violate the armistice. 20. I hire the workmen. 21. He examines the causes. 22. We put the pirates to flight. 23. They capture Troy. 24. Thou conquerest the Numidians. 25. We conquer Numidia. 26. He disputes the opinion. 27. Thou decidest the controversies. 28. You desecrate the altar. 29. He denies justice. 30. We weaken the Persians.

31. To sacrifice to the Furies. 32. We sacrifice to a goddess. 33. He gives to the daughters. 34. They give to the daughters. 35. We give to the Celts. 36. I give to the daughter. 37. To give to the Graces. 38. He ministers (*ministrāre*) to the queen. 39. We minister to a queen. 40. I minister to the Muses. 41. He accuses of robbery. 42. To accuse of a robbery. 43. They accuse of robberies. 44. They convict of a slander. 45. They finish the war by treachery. 46. We approach by the forest. 47. You excite by arrogance. 48. Thou excellest by the tongue. 49. They appease by tears. 50. You reign by corruption.

b. OBJECTIVE AND PREDICATIVE PHRASES. 51. He censures the Belgians. 52. The Belgians censure. 53. They rebuke the sailors. 54. The sailors rebuke. 55. They kill the pirates. 56. The pirates kill. 57. He calls Sulla. 58. Sulla calls. 59. It tires the poet. 60. The poet tires. 61. He helps the sailor. 62. The sailor helps.

## 3.

A. a. ACCUSATIVE AS OBJECT. 1. Victoriā nuntiat. 2. Pugnam recusāmus. 3. Pugnam evitat. 4. Victorias nuntio. 5. Pugnam recūso. 6. Pugnas evitant. 7. Victoriā nuntiāmus. 8. Pugnam recusāmus. 9. Pugnam evitātis. 10. Victorias nuntias. 11. Pugnas evitas. 12. Copias convocat. 13. Mercatūram laudat. 14. Silvam intro.

b. DATIVE AS OBJECT. 15. Cinnæ obtemperat. 16. Cinnæ obtemperant. 17. Reginæ ministrant (*to minister*). 18. Reginæ ministrātis. 19. Minervæ sacrificat. 20. Belgis donāre. 21. Celtis narras. 22. Furiis sacrificātis.

c. GENITIVE AND ABLATIVE AS OBJECTS. 23. Perfidie damnāre. 24. Imprudentiæ accusāre. 25. Elegantiā præstant. 26. Calumniis accūsātis. 27. Controversiis disturbant. 28. Hastis vulnerant. 29. Modestiā conciliat. 30. Perseverantiā superas.

d. OBJECTIVE AND PREDICATIVE PHRASES. 31. Annōnam important. 32. Annōnam vastat. 33. Controversiæ cessant. 34. Controversiā



dijudicat. 35. Fugam simulant. 36. Fugam celat. 37. Coloniae obtemperant. 38. Asseclas revocant. 39. Asseclae rebellant. 40. Belgam relegat. 41. Numidiam recuperat. 42. Numidæ recuperant.

*B. a. OBJECTIVE PHRASES.* 1. He burns the letter. 2. We separate the followers. 3. Thou refusest the remains. 4. He confirms the troops. 5. He changes nature. 6. To save a deserter. 7. I endure the loss. 8. Thou plunderest the altar. 9. She surpasses the queen. 10. We carry the picture. 11. You avenge an injury. 12. They observe the shores. 13. Thou refusest relief. 14. To make Cinna famous. 15. We explore Numidia. 16. You release the Celts. 17. They excuse cruelty. 18. It indicates negligence. 19. They inhabit Asia. 20. He treats philosophy. 21. We praise the scholarship. 22. She ministers to the goddesses. 23. They conform to nature. 24. He conforms to prudence. 25. You object (*repugnare*) to cruelties. 26. He objects to military service. 27. They dictate (*imperare*) to Spain. 28. You dictate to Thebes. 29. They accuse of pride. 30. You show by the rules. 31. We sin by nature. 32. They enter by the gate. 33. They fight by land.

*b. OBJECTIVE AND PREDICATIVE PHRASES.* 34. Friendship delights. 35. He refuses the friendship. 36. The enmity ceases. 37. He feigns friendship. 38. He avoids the ambushade. 39. We renew the discord. 40. Discord reigns. 41. The farmers labor. 42. They plough the land. 43. The Celts conspire. 44. They reconcile the Celts.

## LESSON VI.

### THE ATTRIBUTIVE PHRASE.

§ 25. 1. A phrase is called **attributive**, if its governing word is a NOUN, and its dependent word either another NOUN, or an ADJECTIVE,\* as :

*Nautae tabula*, the table of the sailor ;

*Persarum victoria*, the victory of the Persians.

In these attributive phrases the genitives *nautae* and *Persarum* are the DEPENDENT, and the nouns *tabula* and *victoriae* the GOVERNING words.

§ 26. 2. The dependent word in the attributive phrase is called the **attribute**, which in Latin may either precede or follow its governing noun. But if the attribute is a GENITIVE (at-

\* We consider in this lesson those attributive phrases only, which have a NOUN in the GENITIVE as attribute.

tributive genitive), it more generally precedes, than follows the governing noun.

Rem. 1. The attributive and predicative phrases are distinguished from each other by the DEPENDENT word, which in the former is a NOUN, and in the latter a FINITE VERB, while the GOVERNING words in both phrases are NOUNS.

§ 27. 3. The English case-equivalent of the Latin attributive genitive is either the preposition *of*, or the POSSESSIVE CASE, as :

*Nautae filia*, the daughter of the sailor, or the sailor's daughter.

§ 28. 4. The governing noun in the attributive phrase may be in any case or number, without affecting the genitive case or the number of the attribute, and attributive phrases may be *declined* in a similar manner, as objective phrases are *conjugated* (§ 24), as :

#### SINGULAR.

*Nom. Filiae cura*, the daughter's care, or the care of the daughter.

*Gen. Filiae curae*, of the daughter's care, or of the care of the daughter.

*Dat. Filiae curae*, to the daughter's care, or to the care of the daughter.

*Acc. Filiae curam*, the daughter's care, or the care of the daughter (*obj. case*).

*Voc. Filiae cura*, O care of the daughter !

*Abl. Filiae curā*, by the daughter's care, or by the care of the daughter.

#### PLURAL.

*Nom. Filiae curae*, the daughter's cares, or the cares of the daughter.

*Gen. Filiae curarum*, of the daughter's cares, or of the cares of the daughter.

*Dat. Filiae curis*, to the daughter's cares, or to the cares of the daughter.

*Acc. Filiae curas*, the daughter's cares, or the cares of the daughter (*obj. case*).

*Voc. Filiae curae*, O cares of the daughter !



*Abl. Filiae curis*, by the daughter's cares, or by the cares of the daughter.

Rem. 2. In the same way we decline attributive phrases, if the attribute is in the PLURAL, as *Nom. filiārum cura*, the care of the daughters; *Gen. filiārum curae*, of the care of the daughters; *Acc. filiārum curam*, the care of the daughters, &c.

## EXERCISES.

 Decline the following attributive phrases according to the paradigm § 28, together with the English equivalents:

1. *Reginae gratia*, the favor of the queen.
2. *Piratārum poena*, the punishment of the pirates.
3. *Puellae lacrimae*, the tears of the girl.
4. *Indutiārum causa*, the cause of the armistice.
5. *Sullae villa*, Sulla's country-seat.
6. *Incolārum sententia*, the opinion of the inhabitants.

## 1.

A. 1. *Poetae corona*. 2. *Rapinārum (robbery) poena*. 3. *Incolārum fama*. 4. *Lunae distantia*. 5. *Fortunae causa*. 6. *Victoriārum gloria*. 7. *Bestiārum catervae*. 8. *Deārum statuē*. 9. *Agricolae diligentia*. 10. *Numidārum sagittae*. 11. *Poetae eloquentia*. 12. *Persarum inimicitiae*. 13. *Belgarum amicitiae*. 14. *Incolārum injuriis*. 15. *Cenae reliquiis*. 16. *Poetae epistolae*. 17. *Persarum divitiis*. 18. *Germaniae silvas*. 19. *Terrae naturam*. 20. *Piratae rapinas*. 21. *Copiarum praedam*. 22. *Statuarum reliquias*. 23. *Scytharum saevitiam*. 24. *Morae causam*. 25. *Persarum victorias*. 26. *Syracusarum mercaturā*. 27. *Agricolarum inopia*. 28. *Poetae justitia*. 29. *Naturae regulis*. 30. *Scytharum ignorantia*. 31. *Nautarum invidia*. 32. *Modestiae fama*. 33. *Belgarum concordia*. 34. *Cinnae exsequiis*.

B. 1. The poverty of the Numidians. 2. The injuries of the poet. 3. The daughter of a foreigner. 4. The lances of the Persians. 5. The immigrant's money. 6. The queen's clemency. 7. The sailor's riches. 8. The obedience of the daughter. 9. The history of the Persians. 10. The rules of nature. 11. Athens' treachery. 12. Cinna's cruelty. 13. Of the Belgian's daughter. 14. Of Persia's riches. 15. Of the poet's history. 16. Of the queen's justice. 17. Of the obstinacy of the colonies. 18. To the glory of Syracuse. 19. To Rome's memory. 20. To the discords of the provinces. 21. To the distance of the islands. 22. To the herbs of the earth. 23. To the tears of women. 24. The guilt (*obj.*) of the pirates. 25. The Belgian's letter (*obj.*). 26. The banks (*obj.*) of the Sequana. 27. The rules (*obj.*) of discipline. 28. The causes (*obj.*) of envy. 29. The forms (*obj.*) of the letters (*of the alphabet*). 30. The folly (*obj.*) of the Numidians. 31. By the knowledge of sciences. 32. By the flight of the Persians. 33. By the dinner of the sailors. 34. By the life of the queen. 35. By the vigilance of the watches. 36. By the enmity of the Persians. 37. By the statues of the goddesses. 38. By the pirate's booty. 39. By the discord of the troops. 40. By the rules of the school. 41. By the justice of the cause. 42. By Catiline's

treachery. 43. By the industry of the workmen. 44. By the labor of the inhabitants. 45. By the queens of Britain. 46. By the riches of Syracuse. 47. By the flatteries of a poet. 48. By the distance of the stars. 49. By the arrows of a murderer. 50. By the glory of the country.

## 2.

A. 1. *Piratae audacia*. 2. *Alienigenae dementia*. 3. *Catilineae assecla*. 4. *Scytharum abstinencia*. 5. *Provinciarum distantia*. 6. *Dolabellae bibliotheca*. 7. *Piratārum cella*. 8. *Catilineae conscientiae*. 9. *Celtarum ferociae*. 10. *Persarum colonia*. 11. *Belgarum clavas*. 12. *Senecae tragediam*. 13. *Persae arrogantiam*. 14. *Scribarum desidia*. 15. *Sententiarum elegantia*. 16. *Scytharum inopia*. 17. *Provinciarum agriculturā*. 18. *Copiarum disciplina*. 19. *Filiae blanditia*. 20. *Fortunae gratia*. 21. *Fabularum nugis*. 22. *Numidarum rapina*. 23. *Piratae filia*. 24. *Grammaticae regularum*. 25. *Numidarum copiis*. 26. *Scribarum fallaciis*. 27. *Graeciae insulis*. 28. *Thebarum portis*. 29. *Cenarum impensis*. 30. *Persarum insidias*. 31. *Italiae oras*. 32. *Philosophiae fallaciis*. 33. *Senecae tragediis*.

B. 1. The favor of the Muses. 2. The imprudence of youth. 3. The frequency of letters. 4. The language of the Belgians. 5. The sailor's prudence. 6. The corruption of the scribes. 7. Of the queen's money. 8. Of Seneca's philosophy. 9. Of the treachery of the Scythians. 10. To Galba's cruelty. 11. To the clemency of Nerva. 12. To the poverty of Ireland. 13. To the treachery of Thebes. 14. The discord (*obj.*) of the goddesses. 15. The disobedience (*obj.*) of the sailors. 16. A colony (*obj.*) of Athens. 17. A scribe of the queen. 18. By the permission of a goddess. 19. By the pride of Britain. 20. By the abduction (*rapina*) of Proserpina. 21. By the daughter of Latona. 22. By the discipline of Sparta. 23. The banks of the Trebia. 24. The tears of Lucretia. 25. The shores of Sicily. 26. The hours of sadness. 27. Of the wealth of Sicily. 28. Of the remains of the Numidians. 29. Of the farmer's store-houses. 30. To the inhabitants of Asia. 31. To the hardships of the flight. 32. The delays (*obj.*) of justice. 33. The hardships (*obj.*) of military service. 34. The swarms (*obj.*) of pirates. 35. By the expenses of commerce. 36. By an armistice of the Scythians. 37. By the dainties of the dinners. 38. By the wedding of Emilia. 39. By the gates of Syracuse. 40. By the want of provisions.

## LESSON VII.

## THE SECOND CONJUGATION.

## § 29. PARADIGM.

**Infinitive:** *Monēre*, to admonish (stem. *monē*, charact. *ē*, ending *re*).



**Present indicative:**

| SINGULAR.                                 |
|---|
| 1. Moneo, <i>I admonish.</i>              |
| 2. Mones, <i>thou admonishest.</i>        |
| 3. Monet, <i>he (she, it) admonishes.</i> |

| PLURAL.                          |
|----------------------------------|
| 1. Monēmus, <i>we admonish.</i>  |
| 2. Monētis, <i>you admonish.</i> |
| 3. Monent, <i>they admonish.</i> |

§ 30. 1. To the second conjugation belong all verbs, which have the vowel *ē* for a characteristic. This conjugation differs from the *first* in the CHARACTERISTIC only, not in the endings, which in both conjugations are the same. But the second conjugation, different from the *first*, retains and shortens the characteristic *e* in the first person singular.

§ 31. 2. The second conjugation, more than any other, contains verbs, denoting a STATE or BEING. Such verbs frequently must be rendered by the English verb 'to be' with an ADJECTIVE, as *calēre*, to be warm, *pollēre*, to be powerful. They are conjugated according to the following paradigm:

**Infinitive:** Tacēre, to be silent.

**Present indicative:**

| SINGULAR.                               |
|---|
| 1. Taceo, <i>I am silent.</i>           |
| 2. Taces, <i>thou art silent.</i>       |
| 3. Tacet, <i>he, she, it is silent.</i> |

| PLURAL.                            |
|------------------------------------|
| 1. Tacēmus, <i>we are silent.</i>  |
| 2. Tacētis, <i>you are silent.</i> |
| 3. Tacent, <i>they are silent.</i> |

**EXERCISES.**

Commit the verbs of the second conjugation (XII. Vocab.) and conjugate the following verbs, according to the paradigms § 29 and 31: *appārere*, to appear; *arcēre*, to ward off; *calēre*, to be warm; *ciēre*, to excite; *cavēre*, to be cautious; *flēre*, to weep; *implēre*, to fill; *miscēre*, to mix; *parēre*, to obey; *torquēre*, to torture; *nēre*, to spin.

**1.****PREDICATIVE PHRASES.**

A. 1. Culpa appāret. 2. Silva ardet. 3. Africa calet. 4. Desidia displicet. 5. Aqua fervet. 6. Puella flet. 7. Pugna languet. 8. Tenebræ prævalent. 9. Poëtæ indigent. 10. Persæ lugent. 11. Horæ monent. 12. Scythæ pavent. 13. Athēnæ pollent. 14. Insidiæ latent. 15. Belga stupet. 16. Sulla succenset. 17. Terentia valet. 18. Valvæ patent. 19. Copiæ prandent. 20. Poëtæ tacent. 21. Furiae terrent.

B. 1. Delay detains. 2. Discord destroys. 3. Discipline exercises. 4. Syracuse flourishes. 5. The Persian rejoices. 6. Athens lies down. 7. Agriculture languishes. 8. Glory remains. 9. A threat frightens. 10. The stars glitter. 11. Modesty pleases. 12. The sailors answer. 13. The girls laugh. 14. The Numidians fear. 15. The Belgians urge. 16. The earth is dry. 17. The pirate is on his guard. 18. The troops are

glad. 19. A battle is imminent. 20. Envy is hidden. 21. Anger is injurious. 22. Modesty is silent. 23. The roses are splendid. 24. The sailors are angry. 25. The poet is well. 26. The colonies are strong. 27. The provinces are obedient. 28. The lances are conspicuous. 29. The statues are exposed for sale. 30. The senate-house is open. 31. The labor languishes.

**OBJECTIVE PHRASES.**

A. 1. Alienigenam adhibētis. 2. Prædam admovent. 3. Statuam amovet. 4. Diligentiam augēmus. 5. Arrogantiam coërceo. 6. Romam delēre. 7. Colonias deterres. 8. Fossas explētis. 9. Corōnam meres. 10. Misericordiam movet. 11. Uticam obsideo. 12. Pecuniam obtinēmus. 13. Persas perterrētis. 14. Tabulas possidēmus. 15. Belgas timent.

GENITIVE. 16. Pecuniæ egēre. 17. Pecuniæ egēmus. 18. Pecuniæ eges. 19. Incolārum eget. 20. Indutiārum egētis.

DATIVE AND ABLATIVE. 21. Reginæ adhærēmus. 22. Numæ appāret. 23. Numæ appareo. 24. Arrogantiā displicētis. 25. Eloquentiā movent. 26. Blanditiis persuādes.

B. 1. It destroys discipline. 2. We ward off the Scythians. 3. They excite envy. 4. You detain the Celt. 5. I teach grammar. 6. It exercises patience. 7. We have provisions. 8. Thou admonishest the daughter. 9. He possesses the island. 10. She retains life. 11. You see the battle. 12. We are in need of a library. 13. He is hidden to the pirates. 14. It is injurious to the farmers. 15. You are obedient to Rome. 16. Thou givest advice to the poet. 17. You shine by wisdom. 18. He is powerful by eloquence. 19. We restrain by discipline. 20. Thou displeasest by negligence.

**2.****PREDICATIVE AND OBJECTIVE PHRASES.**

A. 1. Ira fervet. 2. Pugna ardet. 3. Nauta cavet. 4. Poëtæ docent. 5. Agricola dolent. 6. Herbæ florent. 7. Feminæ gaudent. 8. Justitia coërcet. 9. Tenebræ prævalent. 10. Parietinae manent. 11. Natūra torpet. 12. Diligentia languet. 13. Copias auget. 14. Copias augent. 15. Reginam abhorret. 16. Reginas abhorret. 17. Reginam abhorrent. 18. Reginas abhorrent. 19. Terram movet. 20. Indutias præbet. 21. Athēnas delent. 22. Pecuniam adhibēmus. 23. Undas timeo. 24. Piratas arcētis. 25. Incolas cies. 26. Pecuniam debēre. 27. Iram continēmus. 28. Concordiā valētis. 29. Invidiā displices.

B. 1. Life teaches. 2. The tongue is cautious. 3. The foreigner is astonished. 4. Philosophy lies down. 5. The poets answer. 6. Memory is strong. 7. The stars shine. 8. The provinces are open. 9. The inhabitants are angry. 10. The pictures displease. 11. The rules teach. 12. The workmen are on their guard. 13. We increase the vigilance. 14. They deride the victory. 15. Thou teachest philosophy. 16. He removes the old walls. 17. You grant permission. 18. We detest corruption. 19. He holds the lance. 20. They owe friendship. 21. You destroy justice. 22. I see the flames. 23. He prohibits the funeral. 24. They sustain the slander. 25. Thou obtainest a victory. 26. You display firmness. 27. They are in need of water. 28. It is unpleasant to the queen. 29. Thou restrainest by punishments. 30. I disadvise the battle. 31. She besieges the gate. 32. We retain the followers.



## LESSON VIII.

## THE SECOND DECLENSION.

§ 32. 1. The nominative singular of the nouns of the second declension has the case-termination **us** or **um**. The former belongs to the MASCULINE, the latter to the NEUTER gender.

Rem. 1. Some nouns of this declension in *er* and *ir* drop the case-termination *us*. See L. X.

§ 33. 2. The case-terminations of the second declension are the following :

| SINGULAR.          | PLURAL.           |
|--------------------|-------------------|
| N. us, NEUTERS um. | N. i, NEUTERS a.  |
| G. i.              | G. ōrum.          |
| D. o.              | D. is.            |
| A. um.             | A. os, NEUTERS a. |
| V. e, NEUTERS um.  | V. i, NEUTERS a.  |
| A. o.              | A. is.            |

Rem. 2. Neuter nouns of any declension have the peculiarity, that their nominatives, accusatives and vocatives are alike, and that these cases in the plural always terminate in **a**.

§ 34. 3. The cases of nouns of the 2d declension are formed by adding the terminations § 33 to the declension-stem, which is found by removing the termination *us* or *um* of the nominative. Thus *hortus* has the declension-stem *hort*—, and *bellum* the stem *bell*—.

## § 35. PARADIGMS.

| SINGULAR.              | PLURAL.                    |
|------------------------|----------------------------|
| N. Ventus, the wind.   | N. Venti, the winds.       |
| G. Venti, of the wind. | G. Ventōrum, of the winds. |
| D. Vento, to the wind. | D. Ventis, to the winds.   |
| A. Ventum, the wind.   | A. Ventos, the winds.      |
| V. Vente, O wind!      | V. Venti, O winds!         |
| A. Vento, by the wind. | A. Ventis, by the winds.   |
| N. Bellum, the war.    | N. Bella, the wars.        |
| G. Belli, of the war.  | G. Bellōrum, of the wars.  |
| D. Bello, to the war.  | D. Bellis, to the wars.    |
| A. Bellum, the war.    | A. Bella, the wars.        |
| V. Bellum, O war!      | V. Bella, O wars!          |
| A. Bello, by the war.  | A. Bellis, by the wars.    |

§ 36. 4. The noun **deus**, a god, has the following irregular cases :

Voc. Sing. *deus*, like the nominative (not *dee*);

Nom. & Voc. Plur. *di* (seldom *dei* or *dii*);

Dat. & Abl. Plur. *dis* (seldom *deis* or *diis*).

§ 37. 5. The following nouns form their plurals either in *i* or in *a*. They are MASCULINE in the former, and NEUTER in the latter case:

*Jocus*, jest, (PLUR. *joci* and *joca*); *frenum*, bridle, (PLUR. *freni* and *frena*); *locus*, place, (PLUR. *loci* and *loca*).

The plurals *loci* and *loca* have different significations. *Loca* are localities, but *loci* places in books or in discourse.

Rem. 3. The *pluralia tantum* and the heterological nouns of the 2d declension (VI. and VII. Vocab.) must be committed.

## PROPER NOUNS OF THE SECOND DECLENSION.

§ 38. 6. The following PROPER NOUNS occur in the second declension :

1. **Male names.** The majority of the Roman male names belong to this declension, terminating in *us* or *ius*, as: *Romulus*, *Brutus*, *Cassius*, *Fabius*.

Rem. 4. It is customary to drop the termination *us* or *ius* of many male proper names in English, and to change them otherwise, as: *Virgilius*, Virgil, *Horatius*, Horace, *Antonius*, Anthony, *Sallustius*, Sallust, *Pompejus*, Pompey, *Livius*, Livy, *Plinius*, Pliny, *Tarquinius*, Tarquin, *Marcus*, Mark, *Terentius*, Terence, *Mercurius*, Mercury. Greek male nouns in *os* assume the termination *us* in Latin. To these belong *Homērus*, Homer, *Philippus*, Philip, *Dionysius*.

On the other hand, modern proper names generally receive the ending *us* or *ius* by modern Latinists, and often undergo other changes besides, as: *Bentley*, *Bentlėjus*, *Barclay*, *Barclėjus*, *Porson*, *Porsonus*, *Dacier*, *Dacierius*, *Frederick*, *Fredericus*, *William*, *Guilielmus*, *Charles*, *Carolus*, *Francis*, *Franciscus*, *Henry*, *Henricus*.

Rem. 5. The declension of the male proper names in *ius* (not of those in *us*) and in *jus* deviates in the vocative singular from that of the common nouns. They drop the termination *e* of the vocative, lengthening the preceding *i*, as: *Virgili* (not *Virgilius*), O Virgil! *Tulli*, O Tullius! Those in *jus* change *j* into *i*, as: *Gai*, O Gaius, *Pompēi* (not *Pompēius*), O Pompey! But common nouns in *ius*, and the proper noun *Darius* form regular vocatives, as: *Dariē* (not *Dari*), O Darius! *sociē* (not *soci*), O ally! Only the common noun *pius* (son) makes the vocative *fili*, not *filie*.



2. **Names of nations**, in *us* or *i*, as *Romānus*, a Roman, *Gallus*, a Gaul, *Græcus*, a Greek, *Siculus*, a Sicilian, *Rhodus*, a Rhodian, *Helveticus*, a Helvetian.

3. **Names of cities and islands**, as: *Ephesus*, *Tyrrus*, *Rhodus* (Rhodes), *Corinthus* (Corinth), *Damascus*, *Epidamnus*, *Venusium*, *Tusculum*, *Brundisium*, *Saguntum*, and the pluralia tantum *Circējī* (G. *ōrum*), *Gomphi*, *Veji*, *Pompējī*, *Delphi*, *Leuctra* (G. *Leuctrōrum*), *Bactra*, *Susa*.

4. Several **names of countries**, as: *Epīrus*, *Peloponnesus*, *Ægyptus* (Egypt), *Chersonesus*, *Pontus*, *Latium*, *Belgium*.

5. A few **names of rivers and seas**, as: *Rhenus* (the Rhine), *Danubius* (the Danube), *Rhodanus* (the Rhone), *Hellespontus* (the Hellespont).

## EXERCISES.

Commit the nouns in *us* and *um* Vocab. II. and write paradigm of the following nouns: *annus*, *gladius*, *inceptum*, *flagitium*, *deus*, *ilius*, of the male proper names *Sulpicius*, *Petrus*, *Gaius* (the proper names to be declined in the singular only), and of *emissarius*, an emissary.

## 1.

Translate the following Vocatives into Latin:

O sword! O Darius! O Marius! O messenger! O companion! O Anthony! O god! O dream! O sleep! O kingdoms! O gods! O neighbor! O Fentius! O Bentley! O Barclay! O Cornelius! O Livy! O son! O vice! O scholar! O adversary! O river! O Horace! O Terence! O evil! O assassin! O patrician! O people! O crimes!

## ATTRIBUTIVE PHRASES.

1. The enemy's son. 2. The hour of business. 3. The flight of the allies. 4. A disease of the brain. 5. Fabius's life. 6. The victory of the Carthaginians. 7. The words of the messenger. 8. The enemies of the people. 9. The causes of the falsehood. 10. The places of the battle. 11. The pay of the tribunes. 12. The destruction of the walls. 13. The hours of leisure. 14. The swords of the Romans. 15. Of the tyrant's power. 16. Of the banks of the river. 17. Of the study of philosophy. 18. Of the prisoner's joy. 19. Of the prefect's prudence. 20. Of the duties of scholars. 21. Of the neighbors' thefts. 22. Of the evidence of the fraud. 23. Of the arms of the allies. 24. To Frederick's note-book. 25. To the calendar of the Greeks. 26. To the pen of Livy. 27. To Bentley's scholarship. 28. To the walls of Corinth. 29. To the auxiliary troops of the Germans. 30. To the conflagration of Susa. 31. To the baggage of the allies. 32. To the plans of the

enemy. 33. To the enemies of the master. 34. To Pompey's slaves. 35. Charles's misdemeanor (*obj.*). 36. The rivers (*obj.*) of Italy. 37. The years (*obj.*) of youth. 38. The fords (*obj.*) of the Danube. 39. The kingdoms (*obj.*) of Europe. 40. The camp (*obj.*) of the Helvetians. 41. By a temple of Mercury. 42. By the park of Sallust. 43. By the gods of the Romans. 44. By Anthony's sickness. 45. By the hatred of neighbors. 46. By the joy of the gods. 47. By the affairs of the Greeks. 48. By the arms of the Gauls. 49. By the graves of the allies. 50. By the crimes of Tarquin.

## PREDICATIVE AND OBJECTIVE PHRASES.

1. The people commands. 2. The roofs shine. 3. The slaves laugh. 4. The assassins are hidden. 5. The Sicilians tremble. 6. The German mourn. 7. The gods grant. 8. Dangers surround. 9. The calendar confirms. 10. Auxiliary troops appear. 11. Wines delight. 12. The camp is open. 13. The rivers are dry. 14. The Carthaginians are on their guard. 15. The arguments move. 16. He celebrates a triumph. 17. Thou increasest the danger. 18. He kills the tyrants. 19. They destroy the baggage. 20. You desecrate the temples. 21. We praise Horace. 22. Thou rearest Pompey. 23. They besiege Veji. 24. He destroys Susa. 25. We deride the barbarians. 26. I detest the assassins. 27. Thou plunderest the people. 28. We have friends. 29. You frighten the allies. 30. They teach the freedmen. 31. To sacrifice to the gods. 32. I am obedient to the prefect. 33. He adheres to the tyrant. 34. It is injurious to the people. 35. They conform to the precepts. 36. He is in need of the pay. 37. They convict of a crime. 38. He obtains by study. 39. You hurt by falsehoods. 40. He heals by a miracle. 41. They recover by the sword. 42. They are strong by arms. 43. They frighten by reproaches.

Translate into English:

44. Græcos relegat. 45. Oppida expugnat. 46. Regna deles. 47. Captivos necat. 48. Pœnos superant. 49. Pericula vitat. 50. Letum timētis. 51. Adversarios deridet. 52. Animum servare. 53. Argumenta adhibemus. 54. Barbaros arcētis. 55. Captivos torquent. 56. Fabium vituperant. 57. Vejos delēmus. 58. Cūm recūant. 59. Commertium exercētis. 60. Peloponnēsum vastant. 61. Desideria cōercēmus. 62. Præmia præbet. 63. Auxilii eget. 64. Furti accūsat. 65. Oppidānis nocētis. 66. Dis parēmus. 67. Studio præstant. 68. Numero valētis. 69. Ingenio splendet. 70. Gladio cōreco.

## 2.

## ATTRIBUTIVE PHRASES.

1. Of the scholar's study. 2. Of the scholar's studies. 3. Of the neighbor's steer. 4. Of the neighbor's steers. 5. Of the fragments of Livy. 6. To the hatred of the Patricians. 7. To the philosopher's advantage. 8. To the philosopher's advantages. 9. To the advantages of the philosophers. 10. To the danger of a conflagration. 11. To the plans of Tarquin. 12. To the votes of the people. 13. To the secrets of the assassins. 14. The rocks (*obj.*) of Scylla. 15. The rivers (*obj.*) of Sicily. 16. The spoils (*obj.*) of Susa. 17. The glory (*obj.*) of Leuctra



18. By the oracle of Delphi. 19. By Pompey's messenger. 20. By the ambassadors of the Helvetians. 21. By the horses of the Carthaginians. 22. The commands of the prefect. 23. The dangers of the war. 24. The sons of Æmilius. 25. Of the decrees of the people. 26. To the freedmen of Anthony. 27. To the refuge of the slaves. 28. To the rewards of perseverance. 29. To the monuments of Egypt. 30. To Darius's death. 31. The remedies of the physician. 32. The companion (*obj.*) of tyrants. 33. The philosophers (*obj.*) of Greece. 34. O son of Mark! 35. O adversary of Pompey! 36. O companion of crimes! 37. O messenger of the tyrant! 38. By the testimony of Fabius. 39. By the principles of philosophy. 40. By the walls of Athens.

## PREDICATIVE AND OBJECTIVE PHRASES.

1. He asks the ambassadors. 2. The ambassadors ask. 3. He fears the tyrant. 4. The tyrant fears. 5. He appeases Anthony. 6. Anthony appeases. 7. They praise the tribunes. 8. The tribunes praise. 9. He recovers the baggage. 10. He besieges the camp. 11. He is obedient to Pompey. 12. Pompey is obedient. 13. He is conspicuous by merits. 14. The arms lie down. 15. The people fears. 16. The slaves mourn. 17. The towns flourish. 18. The scholars are silent. 19. The swords glitter. 20. They kill the soul. 21. They adore gods. 22. He carries a steer. 23. He counts (*redibere*) the votes. 24. They overcome the allies. 25. They recall the auxiliary troops. 26. He saves the captives. 27. To be obedient to the masters. 28. It is agreeable to the tribune. 29. We adhere to the plan. 30. They accuse of a falsehood. 31. I am in need (*egere*) of food. 32. He is in need of provisions. 33. You recall the messengers. 34. Thou seest the temples. 35. We greet the ambassadors.

## Translate into English :

36. Philosophum liberant. 37. Servum castigat. 38. Præfectum fatigant. 39. Fluvios superant (*to cross*). 40. Muros delent. 41. Morbum sanant. 42. Captivos liberamus. 43. Libertos vexant. 44. Di favent. 45. Servi latent. 46. Plebēi dolent. 47. Socii gaudent. 48. Judæi pavent. 49. Monumenta manent. 50. Præfecto debemus. 51. Delphoe spoliant. 52. Oraculo parēmus. 53. Promissis persuadētis. 54. Præceptis doces. 55. Mundum creat. 56. Dolo regnas. 57. Plebējos ciētis. 58. Peloponnēsum occupant. 59. Furta perpetrare. 60. Patriciis ad hæreo.

## LESSON IX.

## GENDER OF NOUNS. ADJECTIVES.

## A. GENDER.

§ 39. 1. The **gender** of Latin nouns is fourfold: 1. the **MASCULINE**, 2. the **FEMININE**, 3. the **NEUTER**, 4. the **COMMON GENDER**.

The common gender, with a few rare exceptions, is confined to the third declension.

Rem. 1. **GENDER** is the **GRAMMATICAL SEX**. The masculine and feminine are the two **PERSONAL** and **NATURAL** genders, corresponding to the two **SEXES** of **PERSONS**. The proper meaning of the term "**NEUTER GENDER**" is the *want* of sex, and hence this gender exclusively belongs to **THINGS** without life. But the Latin language attributes a natural or personal gender even to **THINGS** without life, which may be either **MASCULINE**, **FEMININE**, or **NEUTER**. For the **COMMON** gender see the third declension.

§ 40. 2. The gender does not influence the declension of **NOUNS**, except that **NEUTER** nouns have three cases alike in both numbers (see § 33, Rem. 2.). But **ADJECTIVES** are differently declined, according to the gender of the **NOUN**, on which they depend. See § 47.

§ 41. 3. **Personal** nouns (that is *nouns, denoting persons*) of the **SECOND** declension, terminating in *us*, are without exception **MASCULINE**, and always denote **MALES**. They generally are subject to **motion** (§ 4, No. c), that is their termination *us* is changed into *a*, in order to designate **FEMALES** of the same category. They then belong to the first declension, as:

socius, a male companion.....socia, a female companion;  
amicus, a male friend.....amica, a female friend;  
deus, a god.....dea, a goddess;  
Romānus, a male Roman.....Romāna, a female Roman.

Such nouns are called **movable nouns**.

Rem. 2. Nouns in the **PLURAL**, comprising individuals of *both sexes*, *always* are masculine, as: propinqui, *relatives* (male and female); consobrini, *cousins* (of both sexes). Here belong the plurals of **NATIONAL** nouns, as Romāni, *the Romans*; Græci, *the Greeks*, all of which, if denoting the nation as such, always are of masculine gender.

§ 42. 4. **PERSONAL** nouns of the first declension in *a*, always are **masculine**, unless they exclusively denote females, as filia *f.*, daughter; regina *f.*, queen. But poëta, a poet, pirāta, a pirate etc. are masculine.

Rem. 3. It is peculiar, that the **masculine** personal nouns in *a*, are in English of *common gender*, being used of both sexes in this language, as: agricola, a farmer; collēga, a colleague; incolā, an inhabitant; scriba, a scribe; assecla, a follower; perfuga, a deserter.



*Persa*, a Persian. In Latin all these nouns designate the male sex only, and hence *always* are masculine.

§ 43. 5. Nouns, denoting **Things** (including BEASTS), of the first declension (in *a*) are FEMININE; those of the second declension in *us* are MASCULINE, and those in *um* NEUTER.

§ 44. 6. **EXCEPTIONS.**

a. The names of the Gallic rivers *Garumna*, the Garonne; *Sequana*, the Seine; *Matrona*, the Marne, are MASCULINE.

b. The names of CITIES in *us*, as *Ephesus*, *Corinthus*, &c., but not the pluralia tantum in *i*, are FEMININE.

c. The names of TREES in *us*, as *prunus*, a plum-tree; *cerasus*, a cherry-tree; *laurus*, a laurel-tree; *pirus*, a pear-tree, are FEMININE.

d. The names of the following four COUNTRIES in *us* are FEMININE: *Ægyptus*, *Epīrus*, *Peloponnēsus*, *Chersonēsus*.

e. The nouns *alvus*, a belly or beehive, *colus*, a distaff, *domus*, a house, *humus*, the ground, *vannus*, a winnowing instrument, are FEMININE.

f. The nouns *pelagus*, sea (a poetical word), *virus*, poison, *vulgus*, the populace, are NEUTER. These do not form a PLURAL number.

Rem. 4. Several nouns of the first and second declensions, originally denoting THINGS, by a figurative use of the language, have assumed the signification of PERSONS. Such personal nouns retain that gender, which they have in their original signification as THINGS. They are: a. The FEMININES *copiæ*, troops, *custodiæ*, guards, *excubiæ*, sentinels, *operæ*, workmen, *vigiliæ*, watchmen; b. The NEUTERS *auxilia*, auxiliary troops, *sercitium* or *mancipium*, a slave.

B. ADJECTIVES.

§ 45. 7. Adjectives are divided into **movable** adjectives, and adjectives of **common gender**. The latter belong to the THIRD declension; but the MOVABLE adjectives, that is *those, which have different forms for the three genders*, belong to the first and second declensions.

§ 46. 8. MOVABLE adjectives have the termination *us* for the masculine, *a*, for the feminine, and *um* for the neuter gender in the nominative singular, as *bonus* m., *bona* f., *bonum* n. The masculine and neuter forms are inflected like nouns of the second,

and the feminine forms like nouns of the first declension, according to the following paradigm:

| SINGULAR.  |           |         | PLURAL.    |           |         |
|------------|-----------|---------|------------|-----------|---------|
| Masculine. | Feminine. | Neuter. | Masculine. | Feminine. | Neuter. |
| N. bonus   | bona      | bonum   | boni       | bonæ      | bona    |
| G. boni    | bonæ      | boni    | bonorum    | bonarum   | bonorum |
| D. bono    | bonæ      | bono    | bonis      | bonis     | bonis   |
| A. bonum   | bonam     | bonum   | bonos      | bonas     | bona    |
| V. bone    | bona      | bonum   | boni       | bonæ      | bona    |
| A. bono    | bonā      | bono    | bonis      | bonis     | bonis   |

Rem. 5. Adjectives are quoted in that form, which they have in the nominative singular of the masculine gender.

Rem. 6. Some adjectives drop the termination *us* of the nominative singular. For these see Lesson X.

§ 47. 9. Adjectives are ATTRIBUTES of the nouns, on which they depend, and form attributive phrases with them. They must assume the GENDER, NUMBER and CASE of their governing nouns, which is called the **agreement** of the adjectives. They generally follow the nouns, on which they depend, as:  
by a diligent scribe, scribā assiduo; certain evidences, documenta certa;  
of high houses, domorum altarum; to a good son, filio bono.

Adjectives in connection with NOUNS are declined according to the following paradigms:

| SINGULAR.                          |                                    | PLURAL.                              |  |
|------------------------------------|------------------------------------|--------------------------------------|--|
| N. Nauta regius, a royal sailor.   | G. nautæ regii, of a royal sailor. | N. nautæ regii, royal sailors.       | G. nautarum regiōrum, of royal sailors.  |
| D. nautæ regio, to a royal sailor. | A. nautam regium, a royal sailor.  | D. nautis regiis, to royal sailors.  | A. nautas regios, royal sailors.         |
| V. nauta regie, O royal sailor!    | A. nautā regio, by a royal sailor. | V. nautæ regii, O royal sailors!     | A. nautis regiis, by royal sailors.      |
| N. Cura magna, the great care.     | G. curæ magnæ, of the great care.  | N. curæ magnæ, the great cares.      | G. curarum magnarum, of the great cares. |
| D. curæ magnæ, to the great care.  | A. curam magnam, the great care.   | D. curis magnis, to the great cares. | A. curas magnas, the great cares.        |
| V. cura magna, O great care!       | A. curā magnā, by the great care.  | V. curæ magnæ, O great cares!        | A. curis magnis, by great cares.         |



## SINGULAR.

## PLURAL.

|   |  |
|---|--|
| <i>N. Dolus mutuus, a mutual fraud.</i>     | <i>N. doli mutui, mutual frauds.</i>         |
| <i>G. doli mutui, of a mutual fraud.</i>    | <i>G. dolōrum mutuōrum, of mutual</i>        |
| <i>D. dolo mutuo, to a mutual fraud.</i>    | <i>frauds.</i>                               |
| <i>A. dolum mutuum, a mutual fraud.</i>     | <i>D. dolis mutuis, to mutual frauds.</i>    |
| <i>V. dole mutue, O mutual fraud!</i>       | <i>A. dolos mutuos, mutual frauds.</i>       |
| <i>A. dolo mutuo, by a mutual fraud.</i>    | <i>V. doli mutui, O mutual frauds!</i>       |
|   | <i>A. dolis mutuis, by mutual frauds.</i>    |
| <hr/>                                       |  |
| <i>N. Prunus celsa, a high plum-tree.</i>   | <i>N. pruni celsæ, high plum-trees.</i>      |
| <i>G. pruni celsæ, of a high plum-tree.</i> | <i>G. prunōrum celsārum, of high</i>         |
| <i>D. pruno celsæ, to a high plum-tree.</i> | <i>plum-trees.</i>                           |
| <i>A. prunum celsam, a high plum-tree.</i>  | <i>D. prunis celsis, to high plum-trees.</i> |
|   | <i>A. prunos celsas, high plum-trees.</i>    |
| <i>V. prune celsa, O high plum-tree!</i>    | <i>V. pruni celsæ, O high plum-trees!</i>    |
| <i>A. pruno celsā, by a high plum-tree.</i> | <i>A. prunis celsis, by high plum-trees.</i> |
| <hr/>                                       |  |
| <i>N. Oppidum parvum, a small town.</i>     | <i>N. oppida parva, small towns.</i>         |
| <i>G. oppidi parvi, of a small town.</i>    | <i>G. oppidōrum parvōrum, of small</i>       |
| <i>D. oppido parvo, to a small town.</i>    | <i>towns.</i>                                |
| <i>A. oppidum parvum, a small town.</i>     | <i>D. oppidis parvis, to small towns.</i>    |
| <i>V. oppidum parvum, O small town!</i>     | <i>A. oppida parva, small towns.</i>         |
| <i>A. oppido parvo, by a small town.</i>    | <i>V. oppida parva, O small towns!</i>       |
|   | <i>A. oppidis parvis, by small towns.</i>    |

## EXERCISES.

Commit the adjectives VIII of the Vocabularies, and write the following paradigms with the English significations, according to § 47:

*Amicitia vera, true friendship. Incola egēnus, a poor inhabitant. Dea benigna, the kind goddess. Barbarus indoctus, an unlearned barbarian. Humus madida, the wet ground. Cerasus vetusta, an old cherry-tree. Scythia sævus, a cruel Scythian. Vulgus profānum, the profane populace. Auxilium certum, a certain help. Ægyptus antiqua, ancient Egypt (sing.).*

## 1.

1. To a friendly stranger. 2. Cold water (*obj.*). 3. By a renowned Belgian. 4. Of a faithful follower. 5. By severe discipline. 6. An extraordinary (*egregius*) boldness (*obj.*). 7. Pernicious discords. 8. Of the deep Garonne. 9. Unheard of intrigues (*obj.*). 10. Of the angry troops. 11. By inveterate enmity. 12. A dense darkness. 13. By a cowardly deserter. 14. To a poor farmer. 15. To the sad daughters. 16. The open gates. 17. By the renowned Ephesus. 18. Of a nefarious treachery. 19. A high poplar (*obj.*). 20. To a thankful people. 21. By an ungrateful freedwoman. 22. By an idle (*female*) beggar. 23. Industrious (*female*) slaves. 24. Sharp swords (*obj.*). 25. Ample provisions (*obj.*). 26. Of an honest German woman. 27. Pernicious poisons (*obj.*). 28

Of foreign arms. 29. The renowned Delphi (*obj.*). 30. By invincible Rome. 31. Of proud Athens. 32. By the wealthy Damascus. 33. Foreign auxiliary troops. 34. By a profitable commerce. 35. Ample rewards (*obj.*). 36. O impious son! 37. O envious adversary! 38. By a small house. 39. Of the left eye. 40. A full beehive. 41. A cold ground (*obj.*).

## 2.

1. Narrow roads. 2. Of a sick son. 3. Bitter remedies. 4. Of an accurate scholarship. 5. To the eternal God. 6. By an ancient town. 7. Of attentive watchmen. 8. Of cautious drivers (*auriga*). 9. Of contented farmers. 10. The broad Seine (*obj.*). 11. Contrary desires. 12. To an excellent laurel-tree. 13. Doubtful testimonies (*obj.*). 14. An eloquent poet. 15. Wild beasts (*obj.*). 16. By a fertile ground. 17. Of hostile Numidians. 18. By an unjust master. 19. Of the renowned Peloponnēsus. 20. The proud Rhodes (*obj.*). 21. By secret plans. 22. Of rebellious colonies. 23. Of a learned (*female*) neighbor. 24. By the Latin language. 25. To a dying (*female*) prisoner. 26. Future triumphs (*obj.*). 27. By a quiet sleep. 28. Inner wars. 29. Of moderate merits. 30. Unpleasant duties. 31. The immense sea (*obj. pelagus*). 32. A safe refuge. 33. By a neighboring estate. 34. A wooden house (*obj.*). 35. O eternal gods! 36. O proud master! 37. O foolish guest! 38. The wild Celts (*obj.*). 39. Of a sudden death. 40. By the whole world.

## LESSON X.

## R-STEMS OF THE SECOND DECLENSION.

§ 48. 1. Several nouns and adjectives of the second declension with stems, terminating in *r*, drop the terminations *us* and *e* in the nominative and vocative singular, so that their mere stems appear in these cases. They are called **R-stems of the second declension**.

The nouns, which belong to this class, are without exception **MASCULINE**. The adjectives, belonging to the R-stems, drop the termination *us* in the masculine gender only, the feminine and neuter forms assuming the regular termination *a* and *um*.

REM. 1. Thus the genitive *pueri* (of the boy) has not the nominative *puerus*, as should be expected, but *puer*, and the genitive *asperi* is derived from *asper*, not from *asperus*.

§ 49. 2. The R-stems of the 2d declension consist of the following words:

1. The noun *vir* and its compounds (as *levir*, a husband's



brother, *duumvir*, *triumvir*, &c.), and the national name *Trevir*, a Trevirian;

2. The proper names in *er*, with a few exceptions, as: *Alexander*, *Teucer*, *Lysander*, and the national names *Cimber*, a Cimbrian, *Umbrian*, an Umbrian, *Cantaber*, a Cantabrian, *Calaber*, a Calabrian, *Afer*, an African;

3. Those nouns and adjectives, which are enumerated No. II., 2 and VIII., 2 of the Vocabularies;

4. Those nouns and adjectives in *fer* and *ger*, which are derived from the verbs *ferre* and *gerere*, to carry, as: *Lucifer*, the morning-star, *armiger*, an armor-bearer, *signifer*, a standard-bearer, *frugifer*, fruit-bearing, *pestifer*, pestiferous;

5. The adjective *satur*, sated.

REM. 2. Those compounds of *vir*, which consist in compositions with NUMERALS, denote in the PLURAL a committee or board of a certain number of men for the performance of some public duty. The singular denotes a member of such a committee, as:

*Duumvir*, a duumvir, member of a committee of two; PLUR. *duumviri*, a committee of two;  
*triumvir*, a triumvir, member of a committee of three; PLUR. *triumviri*, a committee of three;  
*quatuorviri*, a committee or board of four; *septemviri*, a committee or board of seven; *decemviri*, a board of ten; *centumviri*, a board of a hundred.

§ 50. 3. In the inflection of these nouns and adjectives we have to notice the following three points:

a. We decline and move them, as if the termination *us* of the nominative had not been dropped, as *vir*, GEN. *viri*; *satur*, FEM. *satura*.

b. They generally drop the vowel *e* of the final letters *er* in all cases except nominative and vocative singular masculine, as *magister*, GEN. *magistri*; *piger*, GEN. *pigri*, FEM. *pigra*, NEUT. *pigrum*.

c. But the following words retain the *e* in their inflection.

1. The nouns *adulter*, *gener*, *puer*, *socer*, *vesper*, *presbyter*, *Liber* (the Latin name for the god Bacchus), and the plural *liberi* (children);

2. The adjectives *asper*, *creper*, *lacer*, *liber*, *miser*, *prosper*, *tener*;

3. The compounds with *fer* and *ger*, both nouns and adjectives. The adjective *dexter* sometimes drops the *e* and sometimes retains it (FEM. *dextra* or *dextera*).

Those nouns and adjectives, that retain the *e*, are inflected after the paradigms *puer* and *liber*; those, that drop the *e*, follow the paradigms *ager* and *sacer*.

REM. 3. The compounds with *fer* and *ger* may be recognized by their MEANING (carrying or bearing something). Thus the adjectives *piger*, *vafer*, *niger*, and the nouns *ager* and *Afer* are not compounds of *ferre* and *gerere*.

REM. 4. The PERSONAL nouns, belonging to the R-stems mostly are MOVABLE. Thus *magister*, *minister* and *arbiter* form the feminine nouns *magistra*, *ministra* and *arbitra*. *Puer* irregularly forms the feminine noun *puella*, a girl (instead of *puera*).

### § 51. PARADIGMS.

| SINGULAR.                            | PLURAL.                            |
|--------------------------------------|------------------------------------|
| N. <i>Puer</i> , the boy             | N. <i>pueri</i> , the boys         |
| G. <i>pueri</i> , of the boy         | G. <i>puerorum</i> , of the boys   |
| D. <i>puero</i> , to the boy         | D. <i>pueris</i> , to the boys     |
| A. <i>puerum</i> , the boy           | A. <i>pueros</i> , the boys        |
| V. <i>puer</i> , O boy!              | V. <i>pueri</i> , O boys!          |
| A. <i>puero</i> , by the boy.        | A. <i>pueris</i> , by the boys.    |
| N. <i>Liber</i> , libera, liberum    | <i>liberi</i> , liberae, libera    |
| G. <i>liberi</i> , liberae, liberi   | <i>liberorum</i> , liberae, libera |
| D. <i>libero</i> , liberae, libero   | <i>liberis</i> , liberis, liberis  |
| A. <i>liberum</i> , liberam, liberum | <i>liberos</i> , liberas, libera   |
| V. <i>liber</i> , libera, liberum    | <i>liberi</i> , liberae, libera    |
| A. <i>libero</i> , libera, libero.   | <i>liberis</i> , liberis, liberis. |
| N. <i>Ager</i> , the field           | N. <i>agri</i> , the fields        |
| G. <i>agri</i> , of the field        | G. <i>agrorum</i> , of the fields  |
| D. <i>agro</i> , to the field        | D. <i>agris</i> , to the fields    |
| A. <i>agrum</i> , the field          | A. <i>agros</i> , the fields       |
| V. <i>ager</i> , O field!            | V. <i>agri</i> , O fields!         |
| A. <i>agro</i> , by the field.       | A. <i>agris</i> , by the fields.   |
| N. <i>Sacer</i> , sacra, sacrum      | <i>sacri</i> , sacrae, sacra       |
| G. <i>sacri</i> , sacrae, sacri      | <i>sacrorum</i> , sacrae, sacra    |
| D. <i>sacro</i> , sacrae, sacro      | <i>sacris</i> , sacris, sacris     |
| A. <i>sacrum</i> , sacram, sacrum    | <i>sacros</i> , sacras, sacra      |
| V. <i>sacer</i> , sacra, sacrum      | <i>sacri</i> , sacrae, sacra       |
| A. <i>sacro</i> , sacra, sacro.      | <i>sacris</i> , sacris, sacris.    |



## EXERCISES.

Commit the lists of the R-stems Vocab. II, 2 and VIII, 2, and write the following paradigms: triumvir, a triumvir; arbiter, an umpire; signifer, a standard-bearer; and the adjectives asper and creber.

## I.

## A. ATTRIBUTIVE PHRASES.

1. Of a treacherous African. 2. Of pious children. 3. To a renowned armor-bearer. 4. The unjust committee of ten. 5. Violent south winds. 6. By a red crab. 7. By Greek books. 8. A sad son-in-law (*obj.*). 9. To an industrious mechanic. 10. A pleasant evening (*obj.*). By a hidden knife. 12. Of hurtful serpents. 13. To a learned father-in-law. 14. Of a private assistant. 15. By a rough island. 16. Of a crafty deserter. 17. Pestiferous plans. 18. By a tender soul. 19. Of frequent tears. 20. To the free country. 21. The left eye (*obj.*). 22. By a lazy farmer. 23. Black workmen. 24. Beautiful meadows (*obj.*). 25. Sacred Delphi (*obj.*). 26. The wretched Corinth (*obj.*). 27. By a prosperous sailor. 28. Of a river, carrying gold. 29. By the right arm. 30. Of a complete picture. 31. Of a fruit-bearing field. 32. The sated troops (*obj.*). 33. By the lean steers. 34. The wretched inhabitants. 35. Of an active (female) assistant.

## B. PREDICATIVE AND OBJECTIVE PHRASES.

1. We plough the fields. 2. He praises Alexander. 3. You adore Liber. 4. Thou recommendest the book. 5. The umpires decide. 6. The (female) teachers please. 7. The assistants are silent. 8. The board of a hundred examine. 9. He releases the mechanics. 10. I recall the standard-bearer. 11. We censure the (female) assistants. 12. He salutes the father-in-law. 13. Knives wound. 14. The south-winds blow. 15. The evenings refresh. 16. It wearies the triumvir. 17. We adhere to the standard-bearer. 18. He kills the boar. 19. They denounce Lysander. 20. They sever by a knife. 21. The mechanics rebel. 22. He reconciles the son-in-law. 23. The committee of seven resist. 24. The books delight. 25. The umpires are on their guard.

## 2.

Translate the following phrases, and point out, to which category they belong:

1. Accurate teachers. 2. The public lands (*ager*). 3. The boars of Meleāger. 4. By the negligence of the mechanics. 5. She is in need of a teacher. 6. By the sacred road. 7. The standard-bearers remain. 8. Of the left bank. 9. By the sword of Alexander. 10. He kills by a knife. 11. We await the evening. 12. By the assistants of the tyrant. 13. He sacrifices a goat. 14. By the son-in-law of Augustus. 15. They banish the decemvirs. 16. Of the obedience of the children. 17. The Africans enter. 18. Of fruit-bearing Egypt. 19. The (female) assistants

of the queen. 20. He conforms to the umpire. 21. By a beautiful house. 22. He plants (*plantare*) wild olives. 23. Frequent games. 24. We put the Cantabrians to flight. 25. By the red river. 26. Of a complete beehive. 27. The wretched troops. 28. The serpents hiss (*stridere*). 29. The Calabrians rebel. 30. Of a lean steer. 31. Pestiferous wars. 32. By the rough forests. 33. Of a beautiful cherry-tree. 34. Of the red flame. 35. The children (*obj.*) of Pompey. 36. To a black standard-bearer. 37. The mechanics urge. 38. He sees a serpent. 39. O lazy prefect! 40. O just umpire! 41. By a tender conscience. 42. She reconciles the father-in-law. 43. By a Latin book. 44. We sacrifice to Liber. 45. He banishes the children. 46. The teachers (*obj.*) of the people. 47. Of a prosperous neighbor. 48. The (female) assistants spin. 49. The Umbrians are angry. 50. By the pity of Teucer. 51. Knives frighten. 52. By the knife of an assassin.

## LESSON XI.

## THE FOURTH CONJUGATION.

§ 52. 1. The fourth conjugation has the characteristic *ī*, and the same personal endings, as the 1st and 2d, except that in the 3d person plural the letter *u* is inserted between characteristic and ending.

## § 53. PARADIGM.

**Infinitive:** Audire, to hear (stem *audī*, charact. *ī*, ending *re*).

**Present indicative:**

| SINGULAR.                   | PLURAL.               |
|-----------------------------|-----------------------|
| 1. Audio, I hear            | 1. Audimus, we hear   |
| 2. audis, thou hearest      | 2. auditis, you hear  |
| 3. audit, he, she, it hears | 3. audiunt, they hear |

§ 54. 2. The verb *īre*, to go, changes its stem *ī* into *ē* in the first person singular and the third plural, as:

| SINGULAR.               | PLURAL.           |
|-------------------------|-------------------|
| 1. ēo, I go             | 1. īmus, we go    |
| 2. is, thou goest       | 2. itis, you go   |
| 3. it, he, she, it goes | 3. eunt, they go. |

Rem. 1. The verb *īre* forms many compounds with prepositions, that is verbs, consisting of the verb *īre* and a preposition, prefixed to it as:



|                                   |                                  |                               |
|-----------------------------------|----------------------------------|-------------------------------|
| <i>abire, to go away</i>          | <i>interire, to perish</i>       | <i>prodire, to come forth</i> |
| <i>adire, to approach</i>         | <i>obire, to die (pass away)</i> | <i>redire, to return</i>      |
| <i>exire, to go out, to leave</i> | <i>perire, to perish</i>         | <i>subire, to undergo</i>     |
| <i>inire, to enter</i>            | <i>praeterire, to pass by</i>    | <i>transire, to cross</i>     |

These are conjugated like the simple verb *ire* (*adēo, praeter'ēo, redēunt, inter'ēunt*). But the verb *ambire* (to go around, to solicit, to be a candidate), which likewise is a compound of *ire*, is conjugated like a regular verb of the fourth conjugation (*ambio, ambiunt*).

Rem. 2. The verb *nequīre*, to be unable, not (to) can, is conjugated like *ire* (*ne'queo, I cannot; nequis, thou canst not; ne'quēunt, they cannot*).

Rem. 3. The verb *venīre* has two meanings: *a. to come, b. to be for sale*. In the former signification it is conjugated regularly, like *audire*. In the latter signification it is a compound of *ire*, as: *venēo, I am for sale, venēunt, they are for sale; but venio, I come, veniunt, they come*.

## EXERCISES.

Commit the verbs XIV., 1 of the *Vocabularies*, and write the following paradigms: *dormire, to sleep, scire, to know, invenire, to invent, redire, to return, ambire, to solicit, perire, to perish, venire, to come, venire, to be for sale, nequīre, to be unable, not (to) can*.

## 1.

A. 1. *Reginam adeunt.* 2. *Portam aperit.* 3. *Amicis impertit.* 4. *Sociis subvenimus.* 5. *Terrā adveniunt.* 6. *Vallo muniunt.* 7. *Morbo pereunt.* 8. *Fluvium transeo.* 9. *Amicitiam in eo.* 10. *Triumviros ambio.* 11. *Muros fulcimus.* 12. *Persam feritis.* 13. *Viam invenimus.* 14. *Mendacia inveniunt.* 15. *Regulas sancimus.* 16. *Verbis lenimus.* 17. *Perfidia invenit.* 18. *Argumenta praetereo.* 19. *Aerumnas subeunt.* 20. *Copiae intereunt.* 21. *Magistri consentiunt.* 22. *Cupidiae veneunt.* 23. *Nuntii veniunt.*

B. 1. The auxiliary troops go away. 2. The Cimbrians arrive. 3. The friends agree. 4. The prisoners spring down. 5. Homer sleeps. 6. The messenger arrives. 7. Provisions are for sale. 8. The candidates solicit. 9. The Gauls come to help. 10. The inhabitants perish. 11. We bind the prisoners. 12. I am a slave to Pompey. 13. We bury the poet. 14. You clothe the beggars. 15. They bring assistance to Lysander. 16. Thou undergoest dangers. 17. We feel the disgrace. 18. They cross the Danube. 19. They approach the triumvir. 20. They oblige the inhabitants. 21. He finds the graves. 22. You exhaust the water. 23. We educate the children. 24. They solicit by flatteries. 25. They hinder by arms. 26. I pass by the places. 27. We punish the slaves. 28. The triumvirs dissent. 29. They extricate the troops. 30. You guard the prisoners. 31. You ascertain the news. 32. The Jews perish. 33. The children sleep. 34. They strike the ambassador. 35. They die by disease. 36. The standard-bearers come forth. 37. The votes are for sale.

## 2.

A. 1. *Fluvios exhaustiunt.* 2. *Magistri erudiunt.* 3. *Nummos disper- tiunt.* 4. *Servos custodit.* 5. *Negotium comperio.* 6. *Castra aperire.* 7. *Nautae adveniunt.* 8. *Equi desiliunt.* 9. *Legati exeunt.* 10. *Captivi*

*redeunt.* 11. *Statuam operiunt.* 12. *Aerumnas molliunt.* 13. *Bellum impedit.\** 14. *Scythae sitiunt.* 15. *Copiae prodeunt.* 16. *Portas muniunt.* 17. *Justitia venit.* 18. *Discipulis impertitis.* 19. *Adversariis subvenitis.* 20. *Gratiam impertiunt.* 21. *Nuntiis comperiunt.* 22. *Fredericus dissentat.* 23. *Fundamento fulcire.* 24. *Blanditiis lenire.* 25. *Morbum lenit.* 26. *Perfugas puniunt.* 27. *Perfugae pereunt.* 28. *Mendacia invenitis.* 29. *Regnum stabilit.* 30. *Opprobria subeo.*

B. 1. We soften the tears. 2. We lull the watchman to sleep. 3. They cross the Hellespont. 4. We bring assistance to the Cantabrians. 5. The statues are for sale. 6. The Numidians come. 7. They bury the children. 8. We are slaves to the queen. 9. They feel the injury. 10. The inhabitants come forth. 11. They cover the pictures. 12. You finish the book. 13. We fortify the houses. 14. They distribute arms. 15. He invents fables. 16. The prisoners perish. 17. You hinder victory. 18. Thou obligest by benefits. 19. They define philosophy. 20. The committee of ten disagree. 21. We distribute books. 22. Not to know a language. 23. The sailors return. 24. You strengthen the tyrant. 25. We approach the prefect. 26. The workmen thirst. 27. The Africans commit cruelties. 28. We season the dishes. 29. You nourish a serpent. 30. They cross the street.

## LESSON XII.

## THE THIRD CONJUGATION.

§ 55. 1. The third conjugation differs from the other three:

- a. By having a CONSONANT, or the vowel *u* as a characteristic;
- b. By having personal endings, beginning with a VOWEL.

§ 56. 2. The endings of the third conjugation are the following:

1. **Infinitive:** *ēre.*

2. **Present indicative:**

| SINGULAR. | PLURAL.   |
|-----------|-----------|
| 1. —o.    | 1. —imus. |
| 2. —is.   | 2. —itis. |
| 3. —it.   | 3. —unt.  |

§ 57. 3. The STEM of verbs of the 3d conjugation is found by removing the ending *ēre* of the infinitive. By successively attaching to the stem the endings § 56, the following paradigm is formed:

\* This phrase may be translated in different ways.



**Infinitive:** *legere*, to read (stem *leg—*, characteristic *g*, ending *ere*).

**Present indicative:**

| SINGULAR.                           | PLURAL.                       |
|-------------------------------------|-------------------------------|
| 1. <i>Lego</i> , I read             | 1. <i>Legimus</i> , we read   |
| 2. <i>legis</i> , thou readest      | 2. <i>legitis</i> , you read  |
| 3. <i>legit</i> , he, she, it reads | 3. <i>legunt</i> , they read. |

Rem. 1. The infinitives of the 2d and 3d conjugations are distinguished by the quantity of the vowel *e*, preceding the final syllable *re*, which in the second conjugation is *long*, being the characteristic; but in the 3d conjugation *short*, being a mere connecting letter.

Rem. 2. The 1st and 2d persons plural of the 3d and 4th conjugations are distinguished by the quantity of the vowel *i* before the final syllable *mus* and *tis*. This vowel in the 3d conjugation is *short*, belonging to the ENDING, and forming its connecting vowel. We therefore pronounce *le'gimus*, *le'gitis*, not *legi'mus*, *legi'tis*, different from the 4th conjugation, where the vowel *i* is the characteristic and *long*.

§ 58. 4. Several verbs of the 3d conjugation take the vowel *i* between characteristic and ending in the 1st person singular and 3d plural, thus having the appearance of verbs of the 4th conjugation in these persons. These verbs, which are called **i-verbs**, are the following:

|                                |                          |                                      |
|--------------------------------|--------------------------|--------------------------------------|
| <i>capere</i> , to take        | <i>fugere</i> , to flee  | <i>quaterere</i> , to shake          |
| <i>cupere</i> , to wish        | <i>jacere</i> , to throw | <i>rapere</i> , to rob               |
| <i>facere</i> , to do, to make | <i>parere</i> , to beget | <i>sapere</i> , to taste, to be wise |
| <i>fodere</i> , to dig         |                          |                                      |

with their compounds (see Rem. 3), and the compounds of the obsolete verbs *lacere* and *specere*.

They are conjugated after the following pattern:

| SINGULAR.                     | PLURAL.                        |
|-------------------------------|--------------------------------|
| 1. <i>Capio</i> , I take      | 1. <i>Capimus</i> , we take    |
| 2. <i>capis</i> , thou takest | 2. <i>capitis</i> , you take   |
| 3. <i>capit</i> , he takes    | 3. <i>capiunt</i> , they take. |

Rem. 3. The compounds of *capere*, *facere*, *jacere*, *rapere*, *sapere*, *lacere* and *specere* change the vowels *a* and *e* of the stem into *i*. The compounds of *quaterere* take the form of *cutere*.

| CAPERE.          | FACERE.            | JACERE.                       | RAPERE.                       |
|------------------|--------------------|-------------------------------|-------------------------------|
| <i>accipere</i>  | <i>afficere</i>    | <i>abjicere</i>               | <i>arripere</i>               |
| <i>concupere</i> | <i>conficere</i>   | <i>conjicere</i> <sup>1</sup> | <i>corripere</i> <sup>2</sup> |
| <i>decipere</i>  | <i>deficere</i>    | <i>dejicere</i>               | <i>diripere</i>               |
| <i>incipere</i>  | <i>interficere</i> | <i>ejicere</i> <sup>3</sup>   | <i>eripere</i> <sup>4</sup>   |

<sup>1</sup> To throw. <sup>2</sup> To seize. <sup>3</sup> To throw out. <sup>4</sup> To snatch away.

| SAPERE.                      | LACERE.                       | SPECERE.                      | QUATERE.                      |
|------------------------------|-------------------------------|-------------------------------|-------------------------------|
| <i>desipere</i>              | <i>allicere</i>               | <i>aspicere</i> <sup>1</sup>  | <i>concutere</i>              |
| <i>insipere</i> <sup>2</sup> | <i>pellicere</i> <sup>3</sup> | <i>conspicere</i>             | <i>percutere</i> <sup>4</sup> |
|                              | <i>ellicere</i> <sup>5</sup>  | <i>despicere</i> <sup>6</sup> | <i>excutere</i> <sup>7</sup>  |
|                              |                               | <i>inspicere</i>              |                               |

The changed stem-vowels of these verbs *always* are *short*. Pronounce therefore *inter'ficit*, *in'spicit*, *de'jicit*, *con'cutit*, &c.

Rem. 4. Those verbs, compounded of *facere* and words other than prepositions, retain the *a*, as: *liquefacere*, to melt; *vacuefacere*, to empty; *cal'facere*, to warm; *assuefacere*, to accustom; *mansuefacere*, to tame; *patefacere*, to open; *satisfacere*, to satisfy.

§ 59. 5. The following verbs of this conjugation have several **irregular** forms in the present tense:

1. *Velle* (contracted from *volere*), to be willing, to will; 2. *Nolle* (instead of *non velle*), to be unwilling, not to wish; 3. *Malle* (instead of *magis velle*), to wish rather; 4. *Ferre* (contracted from *ferere*), to carry; 5. *Esse* (contracted from *esere*), to be; 6. *Posse* (instead of *pote esse*), to be able, (to) can.

These verbs are thus conjugated in the indicative present:

|       | <i>Velle</i> , to be willing.    | <i>Nolle</i> , to be unwilling.     | <i>Malle</i> , to wish rather.     |
|-------|----------------------------------|-------------------------------------|------------------------------------|
| S. 1. | <i>volō</i> , I am willing       | <i>nolo</i> , I am unwilling        | <i>malo</i> , I rather wish        |
| 2.    | <i>vis</i> , thou art willing    | <i>non vis</i> , thou art unwilling | <i>navis</i> , thou rather wishest |
| 3.    | <i>vult</i> , he is willing      | <i>non vult</i> , he is unwilling   | <i>navult</i> , he rather wishes   |
| P. 1. | <i>volumus</i> , we are willing  | <i>nolumus</i> , we are unwilling   | <i>malumus</i> , we rather wish    |
| 2.    | <i>vultis</i> , you are willing  | <i>non vultis</i> , you are, &c.    | <i>navultis</i> , you rather wish  |
| 3.    | <i>volunt</i> , they are willing | <i>nolunt</i> , they are, &c.       | <i>malunt</i> , they rather wish.  |
|       | <i>Ferre</i> , to carry.         | <i>Esse</i> , to be.                | <i>Posse</i> , to be able.         |
| S. 1. | <i>ferō</i> , I carry            | <i>sum</i> , I am                   | <i>possum</i> , I can              |
| 2.    | <i>fers</i> , thou carriest      | <i>es</i> , thou art                | <i>potes</i> , thou canst          |
| 3.    | <i>fert</i> , he carries         | <i>est</i> , he is                  | <i>potest</i> , he can             |
| P. 1. | <i>ferimus</i> , we carry.       | <i>sumus</i> , we are               | <i>possumus</i> , we can           |
| 2.    | <i>fertis</i> , you carry        | <i>estis</i> , you are              | <i>potestis</i> , you can          |
| 3.    | <i>ferunt</i> , they carry       | <i>sunt</i> , they are              | <i>possunt</i> , they can          |

<sup>1</sup> To look at, to regard. <sup>2</sup> To be mad, to be insane, to be silly. <sup>3</sup> To allure, to attract. <sup>4</sup> To strike, to stab. <sup>5</sup> To draw out. <sup>6</sup> To despise. <sup>7</sup> To shake out, to shake off, to sift.



Rem. 5. The verbs *ferre* and *esse* form many compounds, which are conjugated like the simple verbs, as: *afferre*—*af fero*, *affers*, *affert*; *præferre*—*præ fero*, *præfers*, *præfert*; *adesse*—*adsum*, *adhs*, *adest*; *præcesse*—*præsum*, *præces*, *præcest*.

The verb *prodesse*, a compound of *pro* and *esse*, has the letter *d* inserted in all forms of *esse*, which begin with a vowel, while in those forms, which begin with a CONSONANT, this letter is dropped, as: *Prosum*, *prodes*, *prodest*, *prosumus*, *prodestis*, *prosunt*.

Rem. 6. The most usual compounds of *esse* are the following: *Abesse*, to be absent; *adesse*, to be present; *desse*, to be wanting; *obesse*, to be in the way, to hinder; *præcesse*, to be a chief, to command; *prodesse*, to be useful, to benefit; *superesse*, to survive.

§ 60. 6. To the 3d conjugation belong all **inceptive** (inchoative) verbs, that is those, which have the termination *scēre*. These verbs are DERIVED words, mostly from verbs of the 2d conjugation, sometimes from adjectives or nouns.

They are called *inceptive*, because they originally denote the BEGINNING of an action. They generally are rendered by the English verb “to become” with an ADJECTIVE, as:

*Virēre*, to be green—*virescere*, to become green;  
*calēre*, to be warm—*calescere*, to become warm;  
*dormire*, to sleep—*obdormiscere*, to fall asleep.

The verbs, from which some inceptives are derived (STEM-VERBS), are not in use, as the stem-verbs of *discere*, *noscere*, *assuescere*, *crescere*.

All inceptive verbs are conjugated regularly after the paradigm of *legere*.

For a list of the inceptive verbs see XIII, B of the Vocabularies.

### EXERCISES.

Commit the verbs XIII, 1, A of the Vocabularies, and write the following paradigms:

*Scribere*, to write, *regere*, to govern, *dicere*, to say, *discere*, to learn, *incipere*, to begin, *interficere*, to kill, *ejicere*, to throw out, *currere*, to run, *præferre*, to prefer, *diripere*, to plunder.

#### 1.

##### PREDICATIVE PHRASES.

1. The teachers describe. 2. The people govern. 3. The gods live. 4. The boys play. 5. Pyrrhus yields. 6. The earth nourishes. 7. The slaves cook. 8. The farmers sow. 9. Wars commence. 10. The Italians deceive. 11. The Persians flee. 12. The pirates rob. 13. Wines re-

fresh. 14. The tribunes reject. 15. The prisoners escape. 16. The freedmen are insane. 17. A member of the committee of seven reports. 18. The philosophers conceive. 19. The promises allure. 20. The Celts dig. 21. The gods beget. 22. The umpires inspect. 23. The Numidians kill. 24. The mechanics throw down. 25. The ambassador offers. 26. The queen rather wishes. 27. The pirates are unwilling. 28. The troops are willing. 29. The prefect commands (is a chief). 30. The accused is absent. 31. Study benefits. 32. The relatives are absent. 33. Books are useful. 34. The grandfather survives. 35. Fortifications are wanting.

##### OBJECTIVE PHRASES.

36. I escape the danger. 37. I deceive the teacher. 38. He throws the arms away. 39. Thou bringest the letter. 40. They surround the allies. 41. We concede the victory. 42. You confer a favor. 43. They perfect the walls. 44. They behold the shore. 45. Thou bribe the tribunes. 46. They consume the provisions. 47. He defends the poet. 48. They abandon the towns. 49. We yield to the enemies. 50. You give satisfaction to the queen. 51. We accuse (*arguere*) of perfidy. 52. They accuse of negligence. 53. You are wanting to the country. 54. It is useful to the troops. 55. They return (*reddere*) the prisoners. 56. You prefer Virgil. 57. They affect by tears. 58. We succumb to hardships. 59. Thou art victorious by treachery. 60. You return thanks.

##### Translate into English:

1. *Adversariis cedunt*. 2. *Adversarii cedunt*. 3. *Legātos repetunt*. 4. *Legāti repetunt*. 5. *Ornamenta abiciunt*. 6. *Ornamenta desunt*. 7. *Bellum indicit*. 8. *Bellum negligit*. 9. *Bellum incipiunt*. 10. *Bellum perficiunt*. 11. *Bellum opprimit*. 12. *Perfidia vincit*. 13. *Perfidia vincit*. 14. *Hasta interficit*. 15. *Hastā interficit*. 16. *Promissis alliciunt*. 17. *Promissa alliciunt*. 18. *Præfectum convincit*. 19. *Præfectus convincit*. 20. *Copias lacessunt*. 21. *Copie lacessunt*.

#### 2.

A. 1. The colonies fall off. 2. Conflagrations destroy. 3. The pirate strikes. 4. Flatteries allure. 5. The pen corrects. 6. Luxury corrupts. 7. Words deceive. 8. Athens is foolish. 9. The Scythians plunder. 10. The troops confide. 11. The Romans forgive. 12. The Gauls give satisfaction. 13. The messengers report. 14. The precepts are useful. 15. Testimonies are wanting. 16. The assistants are absent. 17. They throw the swords away. 18. We acquit the accused. 19. They receive a letter. 20. They sharpen the knives. 21. We summon the inhabitants. 22. He closes the gates. 23. We abandon the cause. 24. They delay the undertakings. 25. You oppress the provinces. 26. They diminish the glory. 27. We distinguish the rules. 28. You divide the island. 29. Thou escapest the assassin. 30. We succumb to arms. 31. They betray the country. 32. They yield to the Plebeians. 33. The Plebeians yield. 34. He censures the mechanics. 35. The mechanics censure. 36. The candidates promise. 37. We promise to the candidates. 38. He brings the letter back. 39. They offer an armistice.

B. 1. *Patientia vincit*. 2. *Patientia vincit*. 3. *Dolus opprimit*. 4.



Dolo opprimit. 5. Consilium contemnit. 6. Consilium deest. 7. Invidiam effugit. 8. Invidia evertit. 9. Discipuli proficiunt. 10. Discipulos negligunt. 11. Libros inspiciunt. 12. Libri excellunt. 13. Liberos diligit. 14. Liberi discunt (*to learn*). 15. Liberum extollunt. 16. Libram adjicit. 17. Librum conficit. 18. Captivos arripiunt. 19. Captivi arripiunt. 20. Praefecti decipiunt. 21. Praefectos decipiunt. 22. Domum reficiunt. 23. Dominum produnt. 24. Oppidum tradunt. 25. Oppidum deficit. 26. Opprobrium perferunt. 27. Litteras perferunt. 28. Captivos occidunt.

## LESSON XIII.

## PREDICATIVE ADJECTIVES AND NOUNS.

§ 61. 1. Adjectives and nouns are called **predicative**, when they are connected with any of the forms of the verb *esse*, to be (see § 59). The verb *esse* in connection with a predicative adjective or noun, expresses one VERBAL IDEA, and if it is in the finite verb, forms together with its adjective or noun the PREDICATE. Thus *validus est* (he is strong) is the same as *valet*; *tacitus sum* (I am silent) the same as *taceo*; *servus sum* (I am a slave) the same as *servio*.

The verb *esse* in this connection is called the **copula**, which generally is placed *after* its adjective or noun.

§ 62. 2. The predicative adjective or noun with its copula, in the same manner as a VERBAL predicate, is dependent on a SUBJECT, and with it forms a PREDICATIVE PHRASE.

Rem. 1. Thus "*puer assiduus est*, the boy is diligent" is a predicative phrase, in which *puer* is the SUBJECT, and *assiduus est* the PREDICATE. Here the two words *assiduus est* have the grammatical value of one single word, and the copula *est* has the function of a personal ending of the VERB, while the predicative adjective *assiduus* represents its STEM.

§ 63. 3. Predicates, consisting of a predicative adjective or noun with the copula, agree in the following manner with the GRAMMATICAL subject:

1. The adjective agrees with the subject in GENDER, NUMBER and CASE, and hence always is in the nominative, as the case of the subject;

2. The predicative noun agrees with the subject in CASE only, but if it is a movable noun it also agrees in GENDER and NUMBER;

3. The copula agrees with the subject in NUMBER and PERSON.

*Diligentia conspicua est*, the diligence is conspicuous.—*Perfugium secūrum est*, the refuge is safe.—*Muri alti sunt*, the walls are high.—*Gajus poēta est*, Gajus is a poet.—*Injustitia vitium est*, injustice is a vice.—*Lucretia serva est*, Lucretia is a slave.—*Athēnæ arbitrae sunt*, Athens is the umpire.

Rem. 2. For the agreement of the predicative adjective in the construction of the accusative with the infinitive see Book III.

§ 64. 4. Predicates, containing predicative adjectives with the copula, are thus conjugated:

| SINGULAR.                                      | PLURAL.                                  |
|--|--|
| Salvus or salva sum, I am safe                 | Salvi or salvæ sumus, we are safe        |
| salvus or salva es, thou art safe              | salvi or salvæ estis, you are safe       |
| salvus, salva, salvum est, he, she, it is safe | salvi, salvæ, salva sunt, they are safe. |

Rem. 3. The adjectives in the 1st and 2d persons are either MASCULINE or FEMININE, according as the speaker, or the person spoken to is a male or a female. In the third persons they may be either masculine, feminine or neuter, according to the gender of the subject, expressed or understood.

Rem. 4. Predicates, containing predicative NOUNS, which are MOVABLE, are conjugated in the same manner, as those, containing adjectives, except that in the 3d person they can not assume a NEUTER gender.

§ 65. 5. Adjectives, predicative as well as attributive, may have OBJECTS, like verbal predicates, and form together with these latter an OBJECTIVE PHRASE. Such objects generally precede their governing adjectives, as:

*Imperii cupidus*, desirous of power.—*Amicis fidus est*, he is faithful to friends.—*Animi pleni sunt*, they are full of courage.—*Arrogantiā molesti estis*, you are unpleasant by arrogance.

## EXERCISES.

Conjugate the following predicates: *Aptus sum*, I am fit; *generosus sum*, I am generous; *liber sum*, I am free; *Romānus sum*, I am a Roman; *Persa sum*, I am a Persian.

## I.

A. PREDICATES WITH THE COPULA. 1. You are accurate. 2. Thou art learned, O poet! 3. They (*the women*) are decent. 4. She is tired.



5. It is unjust. 6. We are sorrowful. 7. I (*a woman*) am thankful. 8. You are faithful, O daughters! 9. Thou art sick, O Cornelia! 10. He is pernicious. 11. It is manifest. 12. We are prosperous. 13. You are treacherous, O Celts! 14. Thou art profane, O Sempronius! 15. I (*a woman*) am angry. 16. Thou art beautiful, O queen! 17. You are cautious, O neighbors! 18. We are unknown. 19. She is tender. 20. He is lazy.

**B. PREDICATIVE PHRASES.** 21. The Cimbrians are cruel. 22. The standard-bearers are firm. 23. Poets are happy. 24. The towns are small. 25. The colonies are rebellious. 26. The sailors are active. 27. The plum-trees are beautiful. 28. The (female) assistants are inexperienced. 29. The Persians are conscientious. 30. The roads are narrow. 31. The arguments are erroneous. 32. The ground is red. 33. The town is wealthy. 34. The gods are eternal. 35. The (female) teacher is learned. 36. Sempronius is a patrician. 37. Lucretia is a Plebeian. 38. Sulla is a Roman. 39. The Vistula is a river. 40. Slander is a disgrace. 41. Æmilia is a teacher. 42. The Africans are slaves. 43. Gold is a metal. 44. Syracuse is wealthy. 45. Leuctra is renowned. 46. The Seine is broad. 47. Poplars are high. 48. The troops are faithful. 49. The camp is secure. 50. The games are magnificent. 51. A vacation is pleasant. 52. The armistice is unfair.

**C. OBJECTIVE PHRASES.** 1. Gloriæ cupidus. 2. Incolârûm plenus. 3. Indutiârûm ignârus. 4. Populo necessarius. 5. Sociis jucundus. 6. Prædæ cupidi sunt. 7. Beneficiôrûm cupida est. 8. Fiduciæ plena est. 9. Dei ignâri estis. 10. Populo carus es. 11. Patriæ perniciosum est. 12. Præfecto grati sumus. 13. Incolis incognita es, Lucretia! 14. Triumviro infestæ estis, femine! 15. Sociis molesti sumus.

1. Envious of glory. 2. Desirous of victory. 3. Ignorant of crimes. 4. Adverse to the plan. 5. Friendly to the Africans. 6. Dear to the Patricians. 7. Contrary to prudence. 8. Pernicious to the troops. 9. I am faithful to the master. 10. We are thankful to the teacher. 11. I (*a woman*) am full of confidence. 12. We (*women*) are envious of the queen. 13. Thou art ignorant of the undertaking, O Julia! 14. You are hostile to the allies, O Romans! 15. They (*the women*) are ungrateful to the country. 16. They are necessary to the troops. 17. We are tired by the battle. 18. You are wealthy by commerce. 19. They are full of joy. 20. It is near to Athens. 21. It is peculiar to the Romans. 22. Thou art agreeable to the troops, O son-in-law! 23. Thou art unknown to the triumvir, O Cornelia!

## 2.

**A. PREDICATIVE PHRASES.** 1. The umpires are just. 2. The evenings are pleasant. 3. The Belgians are brave. 4. The poet is contented. 5. Justice is slow. 6. The mob is profane. 7. The poison is pernicious. 8. The house is magnificent. 9. Homer is blind. 10. Athens is faithful. 11. The darkness is dense. 12. The enmity is secret. 13. The battle is bloody. 14. The advantages are manifest. 15. The sailors are rebellious. 16. The farmers are idle. 17. The storehouses are full. 18. The gods are kind. 19. Susa is rich. 20. Delphi is renowned. 21. Arms are hidden. 22. The funeral is magnificent. 23. A queen is the umpire. 24. War is an evil. 25. Thebes is an ally. 26. Poverty is a teacher.

27. The places are high. 28. The ground is sandy. 29. The words are false. 30. The remedies are fit.

**B. OBJECTIVE PHRASES.** 31. It is sacred to Minerva. 32. I am desirous of leisure. 33. Thou art dear to the gods, O queen! 34. We are ignorant of fate. 35. It is contrary to the rules. 36. They are devoted (*deditus*) to studies. 37. You are hostile to tyrants. 38. She is envious of rivals. 39. Thou art full of courage, O Lucretia! 40. I (*a woman*) am thankful to the physician. 41. He is adverse to an armistice. 42. It is contrary to duty. 43. It is necessary to the colonies. 44. Thou art ungrateful to the prefect, O son! 45. It is acceptable (*acceptus*) to the people. 46. We are faithful to the master.

47. Pecuniæ cupidus. 48. Invidiæ plenus. 49. Plebûjis amicus. 50. Disacer. 51. Præfecto dubium est. 52. Oraculi ignârus sum. 53. Disciplinæ contrarium est. 54. Negotio attentus sumus. 55. Siculis cari estis. 56. Patriciis exitiosus est. 57. Belli ignârus est. 58. Românis ignominiosum est. 59. Concordiæ infestus estis. 60. Fabio ingrâti sunt. 61. Patriæ necessarius es, Pompêi! 62. Sævitia adversa es, regina! 63. Musis dediti sumus. 64. Deorûm invida est. 65. Incolis cari sunt. 66. Magistro molestus est.

## LESSON XIV.

## ADVERBS OF MANNER AND TIME.

§ 66. 1. Adverbs denote properties of ACTIONS, as *quiète vivere*, to live quietly; *sæpe evenit*, it happens often. They are divided into five classes, viz.: 1. adverbs of PLACE, 2. of TIME, 3. MANNER, 4. INTENSITY, 5. CAUSE.

§ 67. 2. Some adverbs are formed according to certain GENERAL RULES by way of INFLECTION, but other adverbs are of an IRREGULAR formation. To the former belong most adverbs of MANNER, to the latter most of the adverbs of TIME.

Rem. 1. In the English language adverbs of MANNER generally are formed by affixing the termination *ly* to ADJECTIVES.—In this lesson we shall consider only those adverbs of manner, which are formed from MOVABLE adjectives, and the most usual adverbs of TIME.

§ 68. 3. The movable adjectives (§ 45) form adverbs of manner by adding the termination *ē* to their declension-stems, as: *jucundus*, *pleasant*—*jucunde*, *pleasantly*; *pulcher*, *beautiful*—*pulchre*, *beautifully*; *liber*, *free*—*libere*, *freely*.

They are formed most easily by removing the ending *i* of the



genitive sing., and substituting for it the adverbial termination *ē*, as: *aeger*, *G. aegri*—*aegre*; *prosper*, *G. prosperi*—*prospere*.

### § 69. EXCEPTIONS.

1. *Bonus* irregularly forms *bēnē*, well;
2. Some adjectives form their adverbs by the termination *ō*, the most usual of which are:

|                                       |  |                                   |
|---------------------------------------|--|-----------------------------------|
| <i>certo</i> , <i>certainly</i>       | <i>manifesto</i> , <i>manifestly</i>   | <i>secrēto</i> , <i>secretly</i>  |
| <i>cito</i> , <i>quickly</i>          | <i>necessario</i> , <i>necessarily</i> | <i>sedulo</i> , <i>diligently</i> |
| <i>crebro</i> , <i>frequently</i>     | <i>neopināto</i> , <i>unexpectedly</i> | <i>serio</i> , <i>seriously</i>   |
| <i>falso</i> , <i>falsely</i>         | <i>perpetuo</i> , <i>perpetually</i>   | <i>subito</i> , <i>suddenly</i>   |
| <i>fortuito</i> , <i>accidentally</i> | <i>raro</i> , <i>rarely</i>            | <i>tuto</i> , <i>safely</i> .     |

### § 70. 4. The most usual adverbs of TIME are:

|  |   |   |
|--|---|---|
| <i>adhuc</i> , <i>still</i> , <i>as yet</i> , <i>yet</i> | <i>mane</i> , <i>early in the morn-</i>   | <i>quotannis</i> , <i>yearly</i>        |
| <i>antea</i> , <i>before</i>                             | <i>ing</i>                                | <i>quotidie</i> , <i>daily</i>          |
| <i>cras</i> , <i>to-morrow</i>                           | <i>noctu</i> , <i>by night</i>            | <i>rursus</i> , <i>again</i>            |
| <i>diu</i> , <i>long</i> , <i>a long time</i>            | <i>nunc</i> , <i>now</i>                  | <i>sepe</i> , <i>often</i>              |
| <i>hodie</i> , <i>to-day</i>                             | <i>nunquam</i> , <i>never</i>             | <i>semper</i> , <i>always</i>           |
| <i>interdiu</i> , <i>by day</i>                          | <i>nuper</i> , <i>lately</i>              | <i>simul</i> , <i>at the same time</i>  |
| <i>interdum</i> , <i>sometimes</i>                       | <i>olim</i> , <i>formerly</i>             | <i>statim</i> , <i>directly</i>         |
| <i>jam</i> , <i>already</i>                              | <i>postea</i> , <i>afterwards</i>         | <i>tum</i> ( <i>tunc</i> ), <i>then</i> |
| <i>jam diu</i> , <i>long since</i>                       | <i>postridie</i> , <i>on the next day</i> | <i>unquam</i> , <i>ever</i>             |
| <i>heri</i> , <i>yesterday</i>                           | <i>pridie</i> , <i>the day before</i>     |   |

§ 71. 5. Adverbs of manner and time are indeclinable (§ 3), although the former are formed BY MEANS of inflection from adjectives. They are governed by VERBS, and are considered as their OBJECTS, forming OBJECTIVE PHRASES with them. Adverbs, like other objects, generally *precede* their governing verbs, as: *Beāte vivere*, *to live happily*; *statim redire*, *to return directly*; *semper errat*, *he always errs*.

REM. 2. Adjectives, especially predicative adjectives with the copula, may be the governing words of adverbs, as: *Semper parātus*, *always ready*; *jam propinqui sunt*, *they are near already*; *saepe irātī estis*, *you often are angry*. But adjectives generally cannot be the governing words of adverbs of MANNER.

### EXERCISES.

#### 1.

1. Absurde agitis.
2. Falso accusātis.
3. Immodice bibis.
4. Pulchre canit.
5. Perspicue cernimus.
6. Assidue colimus.
7. Cupide consūmunt.
8. Furiōse contradicit.
9. Accurate describis.
10. Gloriōse de-

*cedere*. 11. Manifesto decipiunt. 12. Egregie distinguunt. 13. Subito fugiunt. 14. Male legis. 15. Caute procēdo. 16. Diserte defendis. 17. Sirenue resistimus. 18. Adhuc vivit. 19. Hodie abeunt. 20. Interdiu dormio. 21. Interdum dissentimus. 22. Jam intelligimus. 23. Mane surgitis. 24. Noctu advenitis. 25. Nunc desipis. 26. Nunquam impedis. 27. Rursus recēdis. 28. Semper diffidit. 29. Quotidie pavētis. 30. Saepe peccāmus. 31. Adhuc inulta est. 32. Interdiu otiōsi sumus. 33. Interdum agrōti sunt. 34. Nunquam justum est.

1. He builds magnificently. 2. We approach cautiously. 3. They think accurately. 4. He pardons freely. 5. We openly condemn. 6. They deliberate a long time. 7. They desire immoderately. 8. Thou decidest unjustly. 9. Sometimes you err. 10. We daily expect. 11. Thou dwellest well. 12. We examine actively (*sedulus*). 13. You watch by night. 14. We listen (*audire*) attentively. 15. He answers kindly. 16. They plunder eagerly. 17. She pleads eloquently. 18. Thou teachest excellently. 19. You falsely assert (*affirmare*). 20. They fight furiously. 21. They generously confide. 22. You arrive unexpectedly. 23. He laughs immoderately. 24. They necessarily perish. 25. Thou yieldest quickly. 26. I labor actively (*impiger*). 27. They advance wonderfully. 28. They return to-day. 29. I always obey. 30. Thou often art ungrateful, O daughter! 31. They go directly away. 32. Thou still art angry, O queen! 33. You languish already. 34. We are now contented. 35. You never are contented, O women! 36. They assemble (*convenire*) yearly. 37. You are sometimes unpleasant. 38. We are always ready. 39. They secretly fall off. 40. They are now for sale.

#### 2.

1. Modeste dissuadeo. 2. Tuto latent. 3. Diserte persuadētis. 4. Immodice succenses. 5. Tarde finitis. 6. Serio vituperāmus. 7. Beāte regnas. 8. Publice refutāmus. 9. Sedulo oppugnātis. 10. Nunquam festinas. 11. Secrēto conjūrant. 12. Falso declāras. 13. Inepte dijudicat. 14. Semper aequi estis. 15. Interdum sevēra est. 16. Adhuc immutātī sumus.

1. You praise immoderately. 2. He contradicts timidly. 3. They advance slowly. 4. We zealously defend. 5. They return by night. 6. I rarely enter. 7. They cross frequently. 8. He rebukes severely. 9. He quietly ceases. 10. They escape perfidiously. 11. We live obscurely. 12. You relate well. 13. They perish abominably. 14. Thou punishest unjustly. 15. Thou art eloquent to-day. 16. He always is obscure. 17. Thou art again unjust, O queen!

## LESSON XV.

### THE SUBJECT-INFINITIVE.

§ 72. 1. The Latin INFINITIVES occur in three different relations: 1. as SUBJECT, 2. as OBJECT, 3. as PREDICATE. According



to these relations they are called subject-infinitive, object-infinitive and predicate-infinitive.

Rem. 1. The PREDICATE-INFINITIVE occurs only in the case of the *historical infinitive*, and in the construction of the *accusative with the infinitive*. These constructions will be considered at their proper places. The OBJECT-INFINITIVE will be considered in the next lesson. In the present lesson the SUBJECT-INFINITIVE is explained, that is: the infinitive as SUBJECT in a predicative phrase.

§ 73. 2. The proper form of the subject is the SUBSTANTIVE (that is a NOUN OR PRONOUN). See § 19. Predicates, which have SUBSTANTIVES, either expressed or understood, for subjects, are called **personal predicates**.

Rem. 2. Thus the phrases "*the sun shines*," "*he shines*," are PERSONAL, both having SUBSTANTIVES as subjects. The Latin predicates *amo*, *amus*, *amat*, &c., where the subjects (*I*, *thou*, *he*) are understood, are PERSONAL predicates.

§ 74. 3. Predicates, whose subjects are *not* SUBSTANTIVES, expressed or understood, are called **impersonal predicates**. They are of three kinds:

- a. Either they have no subject at all, as *tonat*, it thunders; *pluit*, it rains;
- b. Or their subject is an infinitive;
- c. Or they have a DEPENDENT SENTENCE as subject.

Predicative phrases, which are formed by an INFINITIVE as subject, are called **impersonal predicative phrases**, as *Manere licet*, it is allowed to remain.

Rem. 3. The regular form of the impersonal predicate in English is the *third person singular*, connected with the impersonal pronoun "*it*." The subject-infinitive in this case stands *after* the predicate. But sometimes the pronoun *it* is omitted, and then the infinitive *precedes* the predicate, as: *It is useful to learn*, or *to learn is useful*.

Rem. 4. We consider here only the case, when the impersonal predicate has an INFINITIVE as subject. Those impersonal predicates, which require dependent sentences for subjects, will be explained in the second Part (p. 609 foll.).

§ 75. 4. Impersonal predicates in Latin are either VERBS, or PREDICATIVE ADJECTIVES OR NOUNS with the copula. In the former instance the VERB, and in the latter the COPULA stands in the third person singular. The predicative adjective or noun is in the NOMINATIVE SINGULAR, and the adjective always in the NEUTER

GENDER The subject-infinitive regularly *precedes* its impersonal predicate, as:

*Ambulāre conducit*, it is serviceable to walk (to walk is serviceable);

*laborāre decōrum est*, it is honorable to work;

*rebellāre injuria est*, it is a wrong to rebel.

§ 76. 5. The number of VERBS, which may be used as impersonal predicates, is limited in Latin, and by far not so large as in English. The following of them take an INFINITIVE as subject:

*Conducit*, it is serviceable

*deceet*, it becomes, is becoming

*displicet*, it displeases

*expedit*, it is expedient

*juvat*, it delights, it is delightful

and sometimes *prodest*, it is useful, and *nocet*, it is injurious.

*libet*, it pleases

*licet*, it is allowed

*placet*, it pleases

*praestat*, it is preferable,

it is better,

§ 77. 6. But PREDICATIVE ADJECTIVES are very frequently used as impersonal predicates in Latin, and their use agrees with that of the English language, as: *decōrum est*, it is honorable; *aequum est*, it is fair; *justum est*, it is just; *generōsum est*, it is generous; *jucundum est*, it is pleasant, &c.

Here belong the indeclinable neuter adjectives *necesse* (necessary) and *satis* (enough, sufficient), which in connection with the copula frequently occur as impersonal predicates, as: *Cedere necesse est*, it is necessary to yield; *obedire satis est*, it is sufficient to obey.

§ 78. 7. The subject-infinitive may consist of a predicative adjective or noun with the infinitive of the copula. Such adjectives or nouns always must be placed in the ACCUSATIVE SINGULAR, and the adjectives in the MASCULINE GENDER, as: *Otiōsum esse licet*, it is allowed to be idle; *poētam esse juvat*, it is delightful to be a poet.

Rem. 5. For an explanation of this construction see the ACCUSATIVE WITH THE INFINITIVE. The beginner should be careful, not to mistake this accusative of the masculine for a NEUTER NOMINATIVE.

Rem. 6. From this reason predicative adjectives with the infinitive of the copula, when they are merely *quoted as such* without their connection with the sentence, are placed in the ACCUSATIVE SINGULAR OF THE MASCULINE GENDER, as: *egēnum esse*, to be poor; *disertum esse*, to be eloquent.



## EXERCISES.

Commit the inceptive verbs, *Vocabularies XIII, B.*

## 1.

1. Ignoscere conducit. 2. Parcere decet. 3. Quiescere expedit. 4. Vincere juvat. 5. Vivere licet. 6. Reconciliare placet. 7. Obire praestat. 8. Ediscere prodest. 9. Cedere aequum est. 10. Regnare arduum est. 11. Condonare benignum est. 12. Tacere cautum est. 13. Rebellare exitiosum est. 14. Errare humanum est. 15. Fugere necesse est. 16. Promittere satis est. 17. Honestum esse praestat. 18. Moderatum esse conducit. 19. Doctum esse juvat. 20. Ingratum esse nocet.

1. It is serviceable to obey. 2. It is injurious to slander. 3. It is useful to admonish. 4. It is becoming to blush. 5. It is expedient to prepare. 6. It is better to beware. 7. It is delightful to pardon. 8. It pleases to rest. 9. It is allowed to censure. 10. It is absurd to secede. 11. It is a crime to bribe. 12. It is unpleasant to grow old. 13. It is pleasant to grow. 14. It is mean to deceive. 15. It is honorable to defend. 16. It is disgraceful to flee. 17. It is a play (*ludus*) to learn. 18. It is a folly to contradict. 19. It is necessary to implore. 20. It is sufficient to dissuade. 21. It is serviceable to be polite. 22. It is becoming to be modest. 23. It is better to be idle. 24. It delights to be safe. 25. To plunder is criminal. 26. To be a pirate is dangerous.

## 2.

1. Desciscere perniciosum est. 2. Differre molestum est. 3. Valere jucundum est. 4. Procedere necesse est. 5. Opprimere injustum est. 6. Debellare ludus est. 7. Flere medicina est. 8. Obrectare injuria est. 9. Tardum esse nocet. 10. Immundum esse displicet. 11. Obscurum esse praestat. 12. Propinquum esse expedit. 13. Parcum esse licet. 14. Quietum esse decet.

1. It is better to endure. 2. It is allowed to rejoice. 3. It is becoming to refute. 4. It pleases to persevere. 5. It displeases to scold. 6. It delights to triumph. 7. To pardon is divine. 8. To devastate is cruel. 9. It is agreeable to oblige. 10. To contradict is an arrogance. 11. To commit cruelties is a sin. 12. To praise is a spur. 13. To learn by heart is a play. 14. It is necessary to die. 15. It is unpleasant to be a prisoner. 16. It is honorable to be a farmer. 17. It is preferable to be a sailor. 18. It displeases to be envious. 19. To be cautious is expedient.

## LESSON XVI.

## THE OBJECT-INFINITIVE.

§ 79. 1. Certain verbs, which express an incomplete action, govern an INFINITIVE as OBJECT, which is called **object-infinite**, as :

*Ire volo*, I will go. *Manere debes*, thou must remain. *Venire potest*, he can come. *Intelligere incipimus*, we begin to understand. *Disputare solētis*, you are wont to dispute. *Convalescere nequeunt*, they cannot recover.

The object-infinite, like the substantive-object, *precedes* its governing verb.

§ 80. 2. The following classes of Latin verbs govern an object-infinite :

a. Verbs of ABILITY, DUTY and HABIT, as *posse*, *nequire*, *scire*, *nescire*, *discere*, *debere*, *solere* ;

b. Verbs of INTENTION, DETERMINATION, WISH, FEAR and their contraries, as *velle*, *nolle*, *malle*, *audere*, to dare, *studere*, to try, *parare*, to prepare, *statuere* and *decernere*, to resolve, *recusare*, to refuse, *cupere*, to wish, *cogitare*, to contemplate, *timere*, to be afraid ;

c. Verbs of BEGINNING, CONTINUING and CEASING, as *incipere*, to begin, *properare*, to hasten, *pergere*, to continue, *omittere*, to omit, *desinere*, to cease, *desistere*, to desist, *negligere*, to neglect.

Rem. 1. Regarding the signification of these verbs the following points must be noticed :

1. *Velle* is rendered by *to intend*, *to be willing*, *to propose*, *to wish*, *to be determined*. In the first person of both, singular and plural, it often is rendered by "*I will, we will*," the second and third persons of this English auxiliary being used for expressing the FUTURE TENSE, in which case it cannot be rendered by *velle*.

*Redire volunt*, they intend to return. *Abire volunt*, they propose to go away. *Cedere vultis*, you are willing to yield. *Manere volo*, I will remain.

2. *Nolle* and *malle* are similarly rendered by "*will not*," "*will rather*," in the first person singular and plural, and in general *nolle* by "*to refuse, to be unwilling, not to wish*," and *malle* by "*to wish rather, to prefer*."

Notice, that the English verb *to prefer*, if it has a SUBSTANTIVE as object, is translated by *praeferre* or *anteponere*, but by *malle*, if its object is an INFINITIVE, as :

We prefer Homer, *Homērum praeferimus* or *anteponimus* ; but He prefers to remain, *manere mavult*.

3. *Solere* is rendered by "*to be accustomed, to be wont, to use* (with an infinitive)," or by "*to be in the habit*," followed by *of* with a verbal noun in *ing*, as :

*Silere solet*, he is wont (accustomed) to be silent. *Ambulare soleo*, I am in the habit of walking.—*Manere solibat* (Imperfect), he used to remain.



Often the verb *solēre* is rendered by one of the adverbs *generally, usually, commonly*, in which case the Latin infinitive must be expressed by an English finite verb, as:

*Absesse solēmus*, we usually are absent. *Resistere solent*, they generally resist.

4. Verbs of beginning, continuing and ceasing in English often are construed with the verbal noun in *ing*, which in the verb *to desist* is preceded by the preposition *from*. To this answers the mere Latin infinitive, as:

They continue fighting, *pugnāre pergunt*. We cease writing, *scribere desinimus*. He desists from punishing, *punire desistit*.

5. The English verbs *to know* and *not to know* are construed with an interrogative clause, introduced by "*how*," corresponding to the mere Latin infinitive, as:

Thou knowest how to ride, *equitare scis*. He does not know how to answer, *respondere nescit*.

Notice, that the English verb "*to do*" as a mere AUXILIARY, that is, if connected with the infinitive of another verb, cannot be expressed in Latin, as: *I do not wish, nolo*; *I do not know, nescio*.

6. The English equivalent of *timēre*, *to be afraid*, is construed with the preposition *of* and the verbal noun in *ing*, as: *Venire timet*, he is afraid of coming.

§ 81. 3. When the object-infinitive consists of a predicative adjective or noun with the copula, the noun and adjective take the CASE and NUMBER, and if they are movable, also the GENDER of the SUBJECT, as:

*Tardus esse solet*, he is wont to be slow. *Sevēri esse possumus*, we can be strict. *Amīca esse nequit*, she cannot be a friend. *Iusta esse cupio*, I (a woman) wish to be just.

§ 82. 4. The verbs *poss*, *nequāre*, *solēre*, *debēre*, *incipere* and *desinere* sometimes are used IMPERSONALLY with object-infinitives, formed from impersonal predicates (§ 74), as:

*Tonāre incipit*, it begins thundering, *pluere solet*, it usually rains, *conducere potest*, it can be serviceable, *expedire nequit*, it cannot be expedient, *molestum esse debet*, it must be unpleasant.

OBSERVATION.—This is one of the two cases, where impersonal verbs are placed in the INFINITIVE. Beginners should not be induced, to take such impersonal object-infinitives for subject-infinitives. See § 95.

#### EXERCISES.

##### 1.

1. Cedere debeo. 2. Simulāre discis. 3. Tacēre potest. 4. Parēre volumus. 5. Negligere nolumus. 6. Credere non vultis. 7. Tacēre nolunt. 8. Debellāre malumus. 9. Repugnāre audeo. 10. Proficere

studes. 11. Obire parat. 12. Dīmīcāre statuimus. 13. Secedere decernitis. 14. Ediscere cupiunt. 15. Confidere timeo. 16. Advenire properat. 17. Intelligere incipiunt. 18. Diripere pergis. 19. Servire desinimus. 20. Contradicere soles. 21. Desipere solētis. 22. Vituperāre desistit. 23. Pugnāre scis. 24. Probāre nesciunt. 25. Resistere nequeunt. 26. Sevērus esse potest. 27. Invida esse nequit. 28. Moderātī esse solētis. 29. Liberi esse discunt. 30. Servae esse nolunt. 31. Generōsus esse volo. 32. Savi esse incipiunt. 33. Mæsti esse desinitis. 34. Propinqua esse cupit. 35. Tonāre desinit. 36. Præstare debet. 37. Licere solet. 38. Jucundum esse nequit.

1. I cannot discern. 2. They can pardon. 3. He knows how to act. 4. He does not know how to teach. 5. We learn to obey. 6. You must rest. 7. I am wont to be on my guard. 8. He is in the habit of disputing. 9. We usually hasten. 10. I will remain. 11. Thou art willing to approach. 12. He intends to escape. 13. We will not open the mouth. 14. You are unwilling to forgive. 15. I will rather go away. 16. They prefer to perish. 17. They dare to come forth. 18. I try to give satisfaction. 19. We prepare to cross. 20. They resolve to secede. 21. You refuse to assist. 22. They wish to return. 23. He is afraid of consenting. 24. I begin to advance (*in knowledge*). 25. They continue plundering. 26. He ceases digging. 27. He desists from slandering. 28. We hasten to plough. 29. We neglect watching. 30. They cannot be accurate. 31. You can be eloquent. 32. Thou knowest how to be ambiguous, O queen! 33. You do not know how to be attentive, O daughters! 34. She learns to be envious. 35. Thou must be firm, O son! 36. I am wont to be contented. 37. Thou refusest to be a companion, O Cornelia! 38. Thou art willing to be a slave, O Rome! 39. They begin to be tyrants. 40. They cease to be pirates. 41. You continue being prisoners. 42. It generally pleases. 43. It must displease. 44. It ceases 'snowing. 45. It begins 'lightening. 46. It must be disgraceful. 47. It can be just.

##### 2.

1. Debellāre potestis. 2. Appropinquāre nequeunt. 3. Dijudicāre scitis. 4. Probāre nescis. 5. Natāre discit. 6. Errāre solētis. 7. Indulgēre debētis. 8. Fallere nolumus. 9. Redire volo. 10. Latēre mavultis. 11. Contradicere timent. 12. Lacessere incipiunt. 13. Desipere pergit. 14. Vastāre desistunt. 15. Arbitri esse cupiunt. 16. Captiva esse non vult. 17. Aegrōtus esse solet. 18. Fida esse mavult. 19. Firmi esse volumus. 20. Generōsus esse nequis. 21. Ingrāta esse pergis. 22. Tyrannus esse audet. 23. Amīci esse desinunt. 24. Fulgurāre solet. 25. 'Grandināre incipit. 26. Displicere potest. 27. Periculōsum esse solet.

1. They usually approve. 2. We begin to despair. 3. Thou darest to open the mouth. 4. We will not mourn. 5. You contemplate to frighten. 6. He resolves to retreat. 7. We are afraid of entering. 8. They desist from disturbing. 9. I wish to sleep. 10. Thou must eat. 11. They cannot understand. 12. We refuse to believe. 13. We know

<sup>1</sup>It snows, *ningit*.

<sup>2</sup>It lightens, *fulgurat*.

<sup>3</sup>*Grandinat*, it hails.



how to wage war. 14. He begins to think. 15. Thou triest to conquer. 16. You learn to fight. 17. He continues reigning. 18. We cease to persuade. 19. They hasten to arrive. 20. They cannot be moderate. 21. We propose to be free. 22. He is afraid of being a member of the committee of ten. 23. She refuses to be an assistant. 24. You are unwilling to be slaves. 25. They continue being prodigal. 26. Thou canst be kind. 27. She wishes to be a queen. 28. You cease to be contented. 29. We prefer to be free. 30. She cannot be wretched. 31. It usually hails. 32. It can be useful. 33. It is generally sufficient.

## LESSON XVII.

### CONNECTION OF PHRASES IN GENERAL, AND COMBINATION OF ATTRIBUTIVE PHRASES.

§ 83. 1. Phrases are connected with each other either by **coordination** or by **combination**. The former is the connection of phrases by CONJUNCTIONS, as : *Præfectus et poëta adveniunt*, the prefect *and* the poet arrive; *injuriam et contumeliam toleramus*, we endure injury *and* disgrace. The latter is a connection, formed by the STRUCTURE of the SENTENCE, as: *Amico pecuniam dare*, to give money to a friend.

§ 84. 2. Two given phrases, which have one word in common, are combined with each other by dropping the common word in one of the phrases, and introducing the whole other phrase in its place.

ILLUSTRATION: Let the following two phrases be given :

1. PREDICATIVE PHRASES: *The slave escapes*, *servus effugit* ;
  2. ATTRIBUTIVE PHRASES: *The slave of Gajus*, *Gaji servus*.
- Here we drop the common word *slave* (*servus*) in the predicative phrase, and introduce in its place the whole attributive phrase "*the slave of Gajus*." Thus the combined phrase will read in English: "*The slave of Gajus escapes*," and in Latin: "*Gaji servus effugit*."

§ 85. 3. The two phrases, of which a combined phrase consists, either have the SAME governing word, or the GOVERNING word in the one phrase is at the same time the DEPENDENT word in the other (see the examples in Rem. 1). In the latter case that phrase, whose governing word is the dependent word in

the other phrase, is called the **dependent**, and the other the **governing phrase**.

Rem. 1. The following combined phrases are composed of phrases with the same governing words :

- a. The sons of Gajus sleep, *Gaji filii dormiunt* (the sons of Gajus, *and* the sons sleep).
- b. A renowned colony of Corinth, *clara Corinthi colonia* (a renowned colony, *and* a colony of Corinth).
- c. He delivers the town to the Romans, *oppidum Romānis tradit* (he delivers the town, *and* he delivers to the Romans).

But the following combined phrases consist of a GOVERNING and DEPENDENT phrase :

- a. The Persians plunder the town, *Persae oppidum diripiunt* (the Persians plunder, *and* plunder the town).
- b. Thou canst conquer the Romans, *Romānos devincere potes* (GOVERNING PHRASE : *devincere potes* ; DEPENDENT PHRASE : *Romānos devincere*).

§ 86. 4. In order to combine two given phrases, it is necessary to know, *which* of the two phrases must be substituted for the common word in the other. This is determined by the following two principles :

a. If the two given phrases consist of a dependent and of a governing phrase, the DEPENDENT phrase always is substituted for the common word in the GOVERNING phrase.

b. If both phrases have the *same* governing word, the order of substitution is determined by the NATURE of the two phrases.

Rem. 2. The following rules and examples illustrate these principles. Thus the principle (a) is applied in § 89, 91, 94, while principle (b) is applied in § 92, 99, 100. In many instances the order of words in the combined phrases is the same, whatever mode of substitution may be applied. But often the strict adherence to the rules, laid down in the following sections, is essential for a correct arrangement of the combined phrases.

### COMBINATION OF ATTRIBUTIVE PHRASES.

§ 87. 5. Attributive phrases may be combined, 1. With PRE-DICATIVE, 2. With OBJECTIVE, 3. With other ATTRIBUTIVE phrases.

§ 88. 6. If attributive are combined with **predicative** phrases, the governing word of the attribute either is the SUBJECT, or a PREDICATIVE noun. In both instances the ATTRIBUTIVE



phrase is substituted for the common word in the PREDICATIVE phrase, as:

A. a. GIVEN PHRASES:

PREDICATIVE: The sons play, *filiū ludunt*;

ATTRIBUTIVE: the sons of the farmer, *agricolae filii*.

- b. COMBINATION, by substituting the attributive phrase "*agricolae filii*" for the common word, the subject *filiū*, in the predicative phrase "*filiū ludunt*":

***Agricolae filii ludunt*, the sons of the farmer play.**

B. a. GIVEN PHRASES:

PREDICATIVE: Friendship is rare, *amicitia rara est*;

ATTRIBUTIVE: True friendship, *amicitia vera*.

- b. COMBINATION, by substituting the attributive phrase "*amicitia vera*" for the common word *amicitia* in the predicative phrase "*amicitia rara est*":

***Amicitia vera rara est*, a true friendship is**

C. a. GIVEN PHRASES:

PREDICATIVE: Gajus is a son, *Gajus filius est*;

ATTRIBUTIVE: A son of Sejus, *Seji filius*;

- b. COMBINATION, by substituting the attributive phrase "*Seji filius*" for the common word, the predicative noun *filius*, in the predicative phrase "*Gajus filius est*":

***Gajus Seji filius est*, Gajus is a son of Sejus.**

D. a. GIVEN PHRASES:

PREDICATIVE: Virgil is a poet, *Virgilius poeta est*;

ATTRIBUTIVE: A renowned poet, *poeta clarus*.

- b. COMBINATION, by substituting the attributive phrase "*poeta clarus*" for the predicative noun *poeta* in the phrase "*Virgilius poeta est*":

***Virgilius poeta clarus est*, Virgil is a renowned poet.**

§ 89. 7. If an attributive phrase is to be combined with an **objective** phrase, two cases must be distinguished:

1st case: If the attributive phrase is the dependent, and the objective the governing phrase, which always is the case, when the common word is a **NOUN**, the attributive phrase is substituted for the common word in the objective phrase (see § 86, a), as:

A. a. GIVEN PHRASES:

OBJECTIVE: To devastate the lands, *agros vastare*;

ATTRIBUTIVE: the lands of the Gauls, *Gallorum agros*.

- b. COMBINATION, by substituting the attributive phrase "*Gallorum agros*" for the common word *agros* in the objective phrase "*agros vastare*":

***Gallorum agros vastare*, to devastate the lands of the Gauls.**

B. a. GIVEN PHRASES:

OBJECTIVE: To despise a man, *virum despicere*;

ATTRIBUTIVE: a treacherous man, *virum perfidum*.

- b. COMBINATION, by substituting the attributive phrase "*virum perfidum*" for the common word *virum* in the objective phrase "*virum despicere*":

***Virum perfidum despicere*, to despise a treacherous man.**

C. a. GIVEN PHRASES:

OBJECTIVE: To be hostile to the allies, *sociis infestum esse*;

ATTRIBUTIVE: to the allies of the Romans, *Romanorum sociis*.

- b. COMBINATION, by substituting the attributive phrase "*Romanorum sociis*" for the common word *sociis* in the objective phrase "*sociis infestum esse*":

***Romanorum sociis infestum esse*, to be hostile to the allies of the Romans.**

2d case: If the attributive phrase is the governing, and the objective the dependent phrase, which always is the case, when the common word is an **ADJECTIVE**, the objective phrase is substituted for the common word in the attributive phrase (§ 86 a), as:

a. GIVEN PHRASES:

ATTRIBUTIVE: A man, just, *vir justus*;

OBJECTIVE: just to adversaries, *adversariis justus*.

- b. COMBINATION, by substituting the OBJECTIVE phrase "*adversariis justus*" for the common word *justus* in the attributive phrase "*vir justus*":

***Vir adversariis justus*, a man just to adversaries.**

§ 90. 8. In a combination of **two attributive** phrases with each other a distinction must be made, whether the one phrase depends on the other, as in the phrase "*the poverty of the friends of Gajus*;" or whether both attributes depend on the same governing noun, as in the phrase "*the great victories of Pompey*."

§ 91. 9. In the former case the dependent attributive phrase, according to the general rule § 86 a, is substituted for the common word in the governing attributive phrase, as:

a. GIVEN ATTRIBUTIVE PHRASES:

The poverty of the friends, *amicorum inopia*;  
of the friends of Gajus, *Gaji amicorum*.



- b. **COMBINATION**, by substituting the dependent phrase "*Gaji amicorum*" for the common word *amicorum* in the governing phrase "*amicorum inopia*":  
**Gaji amicorum inopia**, the poverty of the friends of Gajus.

§ 92. 10. If the two attributive phrases have the same governing noun, which especially is the case, when one of the attributes is a genitive, and the other an adjective, the combination is made in the following order:

1. ADJECTIVE, 2. GENITIVE, 3. GOVERNING NOUN.

Phrases of the latter kind are called **compound attributive phrases**.

a. **GIVEN PHRASES:**

The great victories, *victoriae magnae*;  
 victories of Pompey, *Pompēji victoriae*.

b. **COMBINATION** according to the special rule § 92:

**Magnae Pompeji victoriae**, the great victories of Pompey.

Rem. 3. If the attributive genitive and the attributive adjective have not the same governing noun, the combination is done by substitution according to § 91, as: THE VICTORY OF POMPEY THE GREAT, *Pompēji Magni victoria*.

Rem. 4. **ANALYZING** combined phrases means: Resolving them into their constituent phrases. The following may serve for a pattern of analysis:

EXCELLENT REWARDS OF DILIGENCE, a compound attributive phrase.

1. **SINGLE PHRASES:**

ATTRIBUTIVE PHRASE: Excellent rewards, *praemia egregia*;

ATTRIBUTIVE PHRASE: Rewards of diligence, *diligentiae praemia*.

2. **COMBINATION**, by arranging the attributes according to § 92: *Egregia diligentiae praemia*.

**EXERCISES.**

Analyze the following combined phrases according to the pattern Rem 4:

1. The fate of the prisoners is uncertain.
2. A long delay displeases.
3. Hatred is the cause of wars.
4. He praises the eloquence of Tullius.
5. We love attentive scholars.
6. They are desirous of foreign help.
7. A vice peculiar to the Greeks.
8. The industry of the inhabitants of the island.
9. The rumor of an unforeseen danger.
10. The small (*exiguus*) price of provisions.
11. Certain testimonies of the guilt.

A. **COMBINED PREDICATIVE AND ATTRIBUTIVE PHRASES.**

1. Praefecti clementia reconciliat. 2. Populi discordia desinit. 3. Piratarum poena terret. 4. Romanorum scuta defendunt. 5. Aemilii doctrina accurata est. 6. Spartanorum studia irrita sunt. 7. Syracusarum mercatura fructuosa est. 8. Rhenus Germaniae fluvius est. 9. Fama victoriarum nuntia est. 10. Inopia sapientiae magistra est. 11. Vir contentus beatus est. 12. Discordiae intestinae gliscunt. 13. Pericula occulta terrent. 14. Vir invidus offendit. 15. Bella mala necessaria sunt. 16. Innocentia periculum securum est.

17. The rivals of Pompey are silent. 18. The friends of Aemilius are absent. 19. The prefect of Gaul is present. 20. The promises of Perseus deceive. 21. Masinissa's friendship is useful. 22. The commerce of Athens flourishes. 23. The plans of the prisoners are clear. 24. The followers of Catiline perish. 25. A timely help saves. 26. Faithful friends are wanting. 27. The neighboring provinces rebel. 28. Great miracles happen. 29. Fertile fields abound. 30. Unrevenged injuries torture. 31. Unheard of dangers are imminent. 32. The Latin allies flee. 33. The treachery of the allies is manifest. 34. The troops of Alexander are invincible. 35. The disgrace of Catiline is perpetual. 36. The farmers of Sicily are wealthy. 37. Private injuries are bitter. 38. An unchanged friendship is rare. 39. Rash undertakings are dangerous. 40. A quiet life is happy. 41. Philosophy is the teacher of life. 42. Memory is the assistant of scholarship. 43. Asia is a province of the Romans. 44. Luceria is a Latin town. 45. Poverty is an excellent teacher. 46. The Romans are reliable (*certi*) friends.

B. **COMBINED OBJECTIVE AND ATTRIBUTIVE PHRASES.**

1. Philosophiae principia discunt. 2. Incolarum concordiam conturbas. 3. Praefecti avaritiam vituperamus. 4. Latinorum controversias dijudicat. 5. Legatorum arrogantiam coercet. 6. Adversariorum numero cedimus. 7. Dei praeceptis obtemperamus. 8. Amicorum auxilii egemus. 9. Dei gratiam (*grace*) vivis. 10. Doctrinam accuratam excellitis. 11. Praemia ampla concedit. 12. Sententias contrarias refutamus. 13. Eloquentiam miramur praestat. 14. Animum gratum habetis. 15. Insidias occultas parat. 16. Sempronii amicitiae cupidus sum. 17. Copiarum fati ignari sumus. 18. Disciplinae regulis contrarium est. 19. Philosophiae studio deditus (*devoted*) est. 20. Populo Romano fidi sumus. 21. Imperio regio adversus est. 22. Templum Minervae sacrum. 23. Viro otii cupido. 24. Copiae animi plenae. 25. Decretis populo infestis. 26. Negotium reginae molestum.

27. We despise the favor of tyrants. 28. They restore the temples of the gods. 29. They receive (*excipere*) the ambassadors of Perseus. 30. Thou receivest (*accipere*) Metellus's letter. 31. We fear the gifts (*donum*) of the Greeks. 32. We understand the construction (*structura*) of the sentence. 33. They undergo the dangers of the battle. 34. You strengthen the friendship of the allies. 35. We are in need of the grain of Sicily. 36. They adhere to the friendship of the Romans. 37. They succumb by the folly of the prefect. 38. He calls foreign auxiliary troops. 39. He inhabits a golden house. 40. We lose dear friends. 41. You have an eloquent adversary. 42. They plunder the wealthy temples.



43. They are victorious by unheard of hardships. 44. They are desirous of the assistance of the Romans. 45. He is envious of the victories of Alexander. 46. Thou art dear to the sons of the queen. 47. You are friendly to the cause of the slaves. 48. They are devoted (*devotus*) to a difficult study. 49. You are hostile to a kind master. 50. He is full of nefarious plans. 51. A prefect, unknown to the inhabitants. 52. By temples, full of statues. 53. Arguments, unpleasant to the accused. 54. By a discipline, peculiar to the Spartans.

## C. COMBINATION OF TWO ATTRIBUTIVE PHRASES.

a. TWO ATTRIBUTIVE GENITIVES. 1. The history of the wars of the Romans. 2. The knowledge of the nature of plants. 3. The treachery of Brutus's sons. 4. The promises of Jugurtha's ambassadors. 5. The custody of Tarquin's property (*custodia*). 6. The number of Metellus's prisoners. 7. The pride of the followers of Marius. 8. The flatteries of the queen of Egypt. 9. The causes of the wars of Pyrrhus. 10. The vices of the assistants of the tyrant. 11. The fallacies of the principles of Epicurus. 12. The flight of the troops of Darius. 13. The sympathy of the queen of Spain. 14. The abduction (*rapina*) of the daughters of the Sabinians (*Sabinus*). 15. The anger of the daughters of the tyrant.

b. ADJECTIVES, DEPENDENT ON ATTRIBUTIVE GENITIVES. 16. The gates of the Roman camp. 17. The oracles of the Cuman (*Cumanius*) Sibyl (*Sibylla*). 18. The decrees of the Roman people. 19. The advantages of accurate scholarship. 20. The remains of ancient monuments. 21. The disgrace of an unjust war. 22. The memory of a happy life. 23. The perfidy of false companions. 24. The friendship of a neighboring people. 25. The pity of a noble soul. 26. The glory of magnificent triumphs. 27. The advantages of public schools. 28. The desire of a tranquil life. 29. The votes of an envious people. 30. The destruction of an ancient town.

c. COMPOUND ATTRIBUTIVE PHRASES. 31. The impious plans of the tyrant. 32. To the great joy of the scholars. 33. By the disgraceful flight of the enemies. 34. The renowned victory (*obj.*) of the Greeks. 35. By a dangerous disease of the prefect. 36. The unforeseen treachery of the allies. 37. The obscure arguments of the philosophers. 38. By the immoderate luxury of the Roman women. 39. By the bloody battles of Alexander. 40. The hidden flight (*obj.*) of the troops. 41. The magnificent remains (*obj.*) of a temple. 42. By the divine eloquence of Tullius. 43. Of the secret adversaries of the tyrant. 44. The ostensible (*speciosus*) cause (*obj.*) of the undertaking. 45. The clear evidences of the fraud.

## Translate into English:

1. Spartanorum tyranni avaritia. 2. Philippi legatorum artificia. 3. Syracusarum tyranni saevitia. 4. Darii praefectorum decreta. 5. Numidarum equorum praestantia. 6. Tyranni ministrorum perfidia. 7. Arbitri injusti iudicium. 8. Injustum arbitri iudicium. 9. Morborum periculosorum remedia. 10. Periculosa morborum remedia. 11. Populi Romani beneficia. 12. Animi ingrati testimonium. 13. Amici

viae immutatae testimoniis. 14. Vitae miseriae causae. 15. Exiguo frumenti pretio. 16. Tempestivo sociorum auxilio. 17. Inultae legatorum injuria. 18. Manifesta sociorum perfidia. 19. Egregia Liberi statua.

## LESSON XVIII.

## COMBINATION OF PREDICATIVE PHRASES.

§ 93. 1. A predicative phrase may be combined: 1. With an objective, 2. With an attributive, 3. With another predicative phrase.

Rem. 1. The combination of predicative and attributive phrases has been shown L. XVII. For the combination of two predicative phrases see Part Second p. 246, Obs.

§ 94. 2. If a predicative and an objective phrase are combined, the former always is the GOVERNING and the latter the DEPENDENT phrase. Hence, according to rule § 86, a, this combination is made by substituting the objective for the common word in the predicative phrase. The common word generally is the PREDICATE (see the examples A. B. C. D. E. F.). But if the predicative phrase is IMPERSONAL, the common word may be a SUBJECT-INFINITIVE (see example G).

## EXAMPLES.

## A. 1. GIVEN PHRASES:

PREDICATIVE: The ambassador offers, *legatus offert*;

OBJECTIVE: offers an armistice, *indutias offert*.

2. COMBINATION, by substituting the objective phrase "*indutias offert*" for the common word *offert* in the predicative phrase "*legatus offert*":

**Legatus indutias offert, the ambassador offers an armistice.**

## B. 1. GIVEN PHRASES:

PREDICATIVE: The queen is kind, *regina benigna est*;

OBJECTIVE: is kind to the inhabitants, *incolis benigna est*.

2. COMBINATION, by substituting the objective phrase "*incolis benigna est*" for the common words *benigna est* in the predicative phrase "*regina benigna est*":

**Regina incolis benigna est, the queen is kind to the inhabitants.**



## C. 1. GIVEN PHRASES:

PREDICATIVE: The pupils learn, *discunt*;  
OBJECTIVE: learn well, *bene discunt*.

2. COMBINATION, by substituting the predicative phrase "*bene discunt*" for the common word *discunt* in the predicative phrase "*discipuli discunt*":  
**Discipuli bene discunt**, the pupils learn well.

## D. 1. GIVEN PHRASES:

IMPERSONAL PREDICATIVE: It is allowed to depart, *abire licet*;  
OBJECTIVE: It is allowed to the ambassadors, *legātis licet*.

2. COMBINATION, by substituting the objective phrase "*legātis licet*" for the common word *licet* in the impersonal predicative phrase "*abire licet*":  
**Abire legātis licet**, it is allowed to the ambassadors to depart.

## E. 1. GIVEN PHRASES:

PREDICATIVE: The allies are willing, *socii volunt*;  
OBJECTIVE: are willing to desert, *deficere volunt*.

2. COMBINATION, by substituting the objective phrase "*deficere volunt*" for the common word *volunt* in the predicative phrase "*socii volunt*":  
**Socii deficere volunt**, the allies are willing to desert.

## F. 1. GIVEN PHRASES:

PREDICATIVE: The provinces begin to be hostile, *provinciae incipiunt*;  
OBJECTIVE: begin to be hostile, *infestae incipiunt*.

2. COMBINATION, by substituting the objective phrase "*infestae esse incipiunt*" for the common word *incipiunt* in the predicative phrase "*provinciae incipiunt*":  
**Provinciae infestae esse incipiunt**, the provinces begin to be hostile.

## G. 1. GIVEN PHRASES:

PREDICATIVE: It is glorious to defend, *defendere gloriosum est*.  
OBJECTIVE: to defend the country, *patriam defendere*.

2. COMBINATION, by substituting the objective phrase "*patriam defendere*" for the common word *defendere* in the predicative phrase "*defendere gloriosum est*":  
**Patriam defendere gloriosum est**, it is glorious to defend the country.

Rem. 2. If the object, dependent on the PREDICATE of an impersonal predicative phrase, denotes a PERSON, it is more usual, to substitute the PREDICATIVE phrase for the common word in the OBJECTIVE phrase. Thus the example, mentioned under No. D, more usually has the following order: *Legātis abire licet*.

Rem. 3. If the predicative phrase is impersonal, and the subject consists of a predicative adjective and the infinitive of the copula, the predicative adjective agrees in gender, number and case with the OBJECT, which is dependent on the predicate, if this object denotes a PERSON, as:

It delights the triumvirs to be mild, *Triumviros benignos esse*

*jurat*. It becomes the queen to be just, *Reginam justam esse decet*.

But the Latin language generally combines with predicative phrases of this kind no other objects than those which are in the ACCUSATIVE case, except when *licet* or *necesse est* form the predicate. In both instances the predicative adjective, forming part of the subject, agrees with the objects of these verbs in the DATIVE case, as:

*Gajo otioso esse licet*, it is allowed to Gajus to be idle. *Copius strenuis esse necesse est*, it is necessary to the troops to be brave.

§ 95. 3. A peculiar kind of combination is that of a predicative phrase with a SUBJECT-INFINITIVE, and of an objective phrase with an OBJECT-INFINITIVE. This combination takes place, when one of the verbs mentioned § 82 is used impersonally with one of the regular impersonal predicates (76. 77) as their object-infinitive, as:

*Dormire jucundum esse solet*, it generally is pleasant to sleep. *Servire placere nequit*, it cannot please to serve.

## EXERCISES.

Analyze the following combined phrases by writing:

1. Flatteries corrupt the soul. 2. Money is wanting (*deesse*) to the treasury. 3. Arrogance is contrary to modesty. 4. Farmers live happily. 5. It delights (*jurare*) the boys to play. 6. The troops wish to fight. 7. Greece ceases to be free. 8. It is unfair to punish the prisoners. 9. It is allowed to the poet to be happy.

## 1.

1. Libri pueros delectant. 2. Pueri libros legunt. 3. Numidæ templa diripiunt. 4. Frumentum copiis deest. 5. Arbiter reum condemnat. 6. Socii frumenti egent. 7. Philosophus argumentis convincit. 8. Nautæ divitiarum cupidi sunt. 9. Marius Plebējis carus est. 10. Pugna Romanis funesta est. 11. Socii timide pugnant. 12. Copiæ necopinātō abeunt. 13. Luna noctu splendet. 14. Amicitia nunquam molesta est. 15. Discipulos discere juvat. 16. Amicis reprehendere licet. 17. Amicos reprehendere licet. 18. Tyrannus servire pergit. 19. Piratæ diripere desistunt. 20. Triumviri regnare nesciunt. 21. Pœni procedere timent. 22. Romāni vincere solent. 23. Amicos prodere sordidum est. 24. Agricolis laboriosis esse necesse est. 25. Præfecto otioso esse licet. 26. Triumviros generosos esse decet. 27. Ludere jucundum esse solet. 28. Iracundum esse conducere nequit.

29. Pompey conquers the pirates. 30. The Persians are obedient to Alexander. 31. Octaviānus defeats Anthony. 32. The Romans reject the armistice. 33. The baggage burdens the troops. 34. Thebes prepares a war. 35. The scholars are distinguished by diligence. 36. Teachers are in need of books. 37. Friendship unites the souls. 38. Vices bring disgrace. 39. The troops cross the Danube. 40. The prov



ince is full of deserters. 41. The troops are full of confidence. 42. The allies are desirous of a battle. 43. Indolence is contrary to diligence. 44. The people are thankful to the triumvirs. 45. The country (*terra*) is adapted to a battle. 46. The Spartans dine publicly. 47. The troops conspire secretly. 48. The Celts dig busily. 49. The gods often punish. 50. Delay is rarely useful. 51. Years never return. 52. The troops are as yet unhurt. 53. The slaves are now free. 54. The queen always is generous. 55. Riches never are secure. 56. It delights the boys to swim. 57. It is necessary to the Carthaginians to yield. 58. It is allowed to Anthony to return. 59. It becomes the prefect to be severe. 60. It becomes boys to be modest. 61. It delights the queen to be mild. 62. It is allowed to the people to be quiet. 63. It is contrary to duty to plunder. 64. It is never allowed to be unjust. 65. It is often expedient to be silent. 66. It is always better to be cautious. 67. It is often necessary to be severe. 68. The troops are unwilling to obey. 69. The committee of seven resolve to conform. 70. The prefect does not know how to finish the war. 71. The slaves are afraid of returning. 72. The umpires wish to be just. 73. The queen is afraid of being rash. 74. The commerce ceases to be profitable. 75. The Belgians continue being rebellious. 76. Justice cannot be a wrong. 77. Words must be perspicuous. 78. Tyrants generally are unjust. 79. It is cruel to offend prisoners. 80. It is beautiful to defend innocence. 81. It is impious to utter (*dicere*) falsehoods. 82. It is disgraceful to break (*laedere*) promises. 83. It is noble to be useful to enemies. 84. It is expedient to be devoted (*deditus*) to military service. 85. It is allowed to be inimical (*adversus*) to negligence. 86. It is human to be desirous of fame. 87. To be thankful to teachers is honorable (*decorus*). 88. It cannot be injurious to be silent. 89. It must be serviceable to finish the war.

## 2.

1. *Bella ærarium exhauriunt.* 2. *Disciplina copias continet.* 3. *Philosophia ingenium exercet.* 4. *Oppidani veniam impetrant.* 5. *Latini prefecto subveniunt.* 6. *Fiducia copiis deest.* 7. *Piræte terrâ appropinquant.* 8. *Pueri grammaticæ ignâri sunt.* 9. *Fruentum copiis necessarium est.* 10. *Galli Românis infesti sunt.* 11. *Socii ignominiosè fugiunt.* 12. *Præfetus fortuito abest.* 13. *Animus semper liber est.* 14. *Promissa sæpe ambigua sunt.* 15. *Præfatum præire decet.* 16. *Oppidanis redire licet.* 17. *Agricolis impigros esse juvat.* 18. *Discipuli proficere nequeunt.* 19. *Reus hiscere non vult.* 20. *Sulpicius tardus esse solet.* 21. *Advenæ incogniti esse cupiunt.* 22. *Captivos liberare humanum est.* 23. *Manere periculosum esse potest.* 24. *Religiosum esse prodesse solet.*

25. The inhabitants extinguish the flames. 26. The triumvirs divide the fields. 27. South winds bring rain (*pluvia*). 28. The boys conform to the rules. 29. The troops throw the arms away. 30. The town is full of provisions. 31. Minerva is friendly to the Greeks. 32. The groves are sacred to the Furies. 33. The troops suddenly appear. 34. The scholars hear attentively. 35. Figures (*numerus*) sometimes deceive. 36. The sentinels often sleep. 37. The watchmen are now attentive. 38. It becomes the accused to mourn. 39. It is allowed to the troops to rest. 40. It delights the slaves to be idle. 41. It becomes

a stranger to be polite. 42. It is agreeable (*consentaneus*) to prudence to yield. 43. It is never necessary to commit cruelties. 44. It is always preferable to be contented. 45. It often is dangerous to be weak. 46. The tribunes must yield. 47. The slaves are in the habit of dancing. 48. The sentinels cease to watch. 49. The umpires are afraid of being just. 50. The Greeks wish to be free. 51. Philosophers do not know how to govern. 52. It is expedient to repeal the decrees. 53. It is necessary to conform to the prefect. 54. It is disgraceful to divulge secrets. 55. It is better to act cautiously. 56. It is abominable to accuse falsely. 57. It generally is preferable to yield. 58. It can be profitable to succumb.

## LESSON XIX.

## COMBINATION OF OBJECTIVE PHRASES.

§ 96. 1. Objective phrases may be combined with ATTRIBUTIVE, PREDICATIVE, and with other OBJECTIVE phrases.

Rem. 1. The first two combinations have been shown in the last two lessons. Here we consider the combination of objective phrases with EACH OTHER.

§ 97. 2. In combining objective phrases with each other, a distinction must be made, whether both objective phrases have the same governing word, or whether the one objective phrase is DEPENDENT on the other (§ 85). The latter is the case, when an INFINITIVE, which is an object of the predicate, has other objects dependent on it. In this combination the governing phrase is called the OBJECTIVE PHRASE OF THE PREDICATE, and the dependent phrase the OBJECTIVE PHRASE OF THE INFINITIVE, as :

*Fluvium transire incipiunt*, they begin to cross the river.

Here the phrase "*transire incipiunt*" is an objective phrase of the PREDICATE, and the phrase "*fluvium transire*" an objective phrase of the INFINITIVE.

§ 98. 3. In combining objective phrases of the PREDICATE with objective phrases of the INFINITIVE, either of the two phrases may be substituted for the common word (that is the infinitive) in the other, as :

## A. 1. GIVEN PHRASES:

OBJECTIVE PHRASE OF THE PREDICATE: We wish to redeem.  
*redimere cupimus*;



OBJECTIVE PHRASE OF THE INFINITIVE: to redeem the captives, *captivos redimere*.

2. **COMBINATION**, by substituting either of the two phrases for the common word *redimere* in the other:

**Captivos redimere cupimus**, we wish to redeem the captives.

**B. 1. GIVEN PHRASES:**

OBJECTIVE PHRASE OF THE PREDICATE: They continue to fight, *pugnare pergunt*;

OBJECTIVE PHRASE OF THE INFINITIVE: to fight bravely, *strenue pugnare*.

2. **COMBINATION**, as in the first example:

**Strenue pugnare pergunt**, they continue to fight bravely.

**C. 1. GIVEN PHRASES:**

OBJECTIVE PHRASE OF THE PREDICATE: We intend to be thankful, *grati esse volumus*;

OBJECTIVE PHRASE OF THE INFINITIVE, to be thankful to the prefect, *praefecto grati esse*.

2. **COMBINATION**, as in the first example:

**Praefecto grati esse volumus**, we intend to be thankful to the prefect.

§ 99. 4. Two combined objective phrases, which have the same governing word, are called a **compound objective phrase**. In phrases of this kind the objects are placed in the following order before the governing verb:

1. The objects, containing the case of a substantive (CASE-OBJECTS), generally *precede* those objects, which are adverbs (ADVERBIAL OBJECTS), as:

*Legātis benigne respondet*, he replies kindly to the ambassadors.

2. Among more than one case-object the ACCUSATIVE generally *precedes* the other cases, but the DATIVE either *precedes* or *follows* the accusative, as:

*Praefectum perjurii accusare*, to accuse the prefect of perjury.

*Tribūnis pecuniam dat*, or *pecuniam tribūnis dat*, he gives money to the tribunes.

*Praestantiam diligentia comparare*, to gain distinction by diligence.

§ 100. 5. Certain verbs govern a case-object in connection with an INFINITIVE. In this kind of compound objective phrase

the case-object is the LOGICAL (not the GRAMMATICAL) SUBJECT of the infinitive, and is called the **agent** of the infinitive, as:

*Legātos redire jubet*, he directs the ambassadors to return.

In this combination the agent *precedes* the object-infinitive.

Rem. 2. In the given example the object *legātos* is meant to be the DOER of the action of returning, expressed by the object-infinitive *redire*. Hence the noun *legātos*, according to § 5, is the SUBJECT of the infinitive *redire*; not the GRAMMATICAL subject, explained in § 19, but the LOGICAL subject, or the agent. See § 19, Rem. 2.

§ 101. 6. The verbs, which are construed with this kind of compound object, are the following:

|                                  |                                |                                 |
|----------------------------------|--------------------------------|---------------------------------|
| <i>assuefacere</i> , to accustom | <i>impedire</i> , to prevent,  | <i>prohibere</i> , to prohibit  |
| <i>componere</i> , to compose    | <i>hinder</i>                  | <i>sistere</i> , to let, suffer |
| <i>cogere</i> , to compel        | <i>jubere</i> , to bid, direct | <i>vetare</i> , to forbid       |
| <i>docere</i> , to teach         | <i>permittere</i> , to allow,  |                                 |
|                                  | to permit                      |                                 |

Rem. 3. Combinations of this kind, when an object-infinitive and a case-object as its agent depend on the same governing verb, must be distinguished from the combination of objects of the infinitive with objects of the predicate (§ 97). The latter stand in the relation of governing and dependent phrases, while the former make a **COMPOUND** objective phrase, which is thus analyzed:

"He compels the tyrant to go away."

1. **SIMPLE PHRASES** (both objective):

He compels the tyrant, *tyrannum cogit*;

He compels to go away, *abire cogit*.

2. **COMBINATION**, by placing the case-object before the infinitive: *Tyrannum abire cogit*.

Rem. 4. The agent, dependent as object on the mentioned verbs, stands in the ACCUSATIVE case, except with the verb *permittere*, which requires its object to be in the DATIVE, as:

He allows the troops to return, *copias* (not *copias*) *redire* permittit.

§ 102. 7. If the infinitive in this combination consists of a predicative adjective and the copula, the former must agree in gender, number and case, with the agent or logical subject, but only, when the agent is in the ACCUSATIVE, as:

*Legātos urbānos esse jubet*, he directs the ambassadors to be polite.

With the verb *permittere* this combination with a predicative adjective cannot be used.

Rem. 5. The English equivalents of the mentioned verbs are construed with the mere objective case and the infinitive, except *to prevent*,



to hinder, to prohibit, which are construed with the preposition *from* and the verbal noun in *ing*, while in Latin the mere infinitive is used, as: *I prohibit the boys from playing*, *pueros ludere prohibeo*.

#### SUMMARY OF THE RULES ON THE GRAMMATICAL FORM OF THE **Predicative adjective.**

The **PREDICATIVE ADJECTIVE** takes different grammatical forms, according to its different grammatical relations. The rules, which determine this form, are explained at their proper places. It is important for the beginner to view these rules in their connection.

The general principle is the following:

*The predicative adjective always agrees with its LOGICAL SUBJECT.*

All the special rules are nothing but applications of this principle:

1. When the predicative adjective is connected with a **FINITE** copula, it agrees with its **GRAMMATICAL SUBJECT** (§ 63). If this grammatical subject is a subject-infinitive, the adjective is placed in the **NOMINATIVE NEUTER SINGULAR** (§ 75).

2. When the predicative adjective is connected with the copula in the **INFINITIVE**, we must distinguish whether the infinitive is a **SUBJECT** or an **OBJECT-INFINITIVE**.

*a.* If it is a **SUBJECT-INFINITIVE**, the predicative adjective stands in the *accusative singular of the masculine* (§ 78).

*b.* If it is an **OBJECT-INFINITIVE**, we again distinguish, whether the latter is dependent on one of those verbs, that govern a *simple* object-infinitive (§ 80), or on one of those, that govern a *compound* object-infinitive (§ 101).

*aa.* In the former instance the predicative adjective agrees with the *grammatical* subject of its governing predicative phrase (§ 81. § 94. *F.* § 95).

*bb.* In the latter instance the predicative adjective agrees with the *agent* of the infinitive (§ 102).

The beginner will rarely err in the application of these rules, if he always looks for the *logical subject* of the predicative adjective, which is easily found, by asking the question: *Who or what does the action*, expressed by the predicative adjective and copula.

#### EXERCISES.

Analyze the following phrases:

1. They cannot destroy the country. 2. He promises diligence to the teacher. 3. We remind (*admonere*) the allies of the danger. 4. He kindly receives (*excipere*) the ambassadors. 5. He accustoms the Romans to conquer. 6. They prevent the troops from plundering. 7. You suffer the inhabitants to be free.

#### 1.

1. We intend to restore discipline. 2. He resolves to defend the town. 3. They wish to occupy Sicily. 4. I am not willing to hurt (*laedere*) the strangers. 5. You do not wish to change place. 6. I rather wish to be useful to the people. 7. I can reconcile the friends. 8. Thou art able

to return (*reddere*) the money. 9. They cannot maintain the battle. 10. We must restrain arrogance. 11. We are accustomed to censure Gracchus. 12. They are afraid of entering the gates. 13. They generally are desirous of booty. 14. She tries to be kind to the prisoners. 15. We begin to be inured (*assuetus*) to hardships. 16. They cease to act moderately. 17. You begin learning assiduously. 18. He recommends the poet to the prefect. 19. We give (*tribuere*) the preference the poet to the people. 20. They announce the victory to the people. 21. He prefers disgrace to death. 22. He delivers the letter to the queen. 23. Thou betrayest the secrets to the ambassadors. 24. They accuse the messenger of treachery. 25. You convict the candidate of corruption. 26. I absolve the accused of the crime. 27. He obliges the Sicilians by favors. 28. I restrain the inhabitants by punishments. 29. You take the town by fraud. 30. They enclose the camp by a rampart. 31. You falsely accuse Sempronius. 32. He reads the letter attentively. 33. He always is faithful to the country. 34. They never are useful to the allies. 35. You secretly adhere to the Carthaginians. 36. He teaches the inhabitants to obey. 37. We compel the tyrant to flee. 38. You suffer the prisoners to perish. 39. He bids the ambassadors to be silent. 40. You forbid the troops to fight. 41. He accustoms the troops to be cautious. 42. He permits the prisoners to escape. 43. They prohibit the tyrant from being moderate. 44. You prevent the inhabitants from being treacherous.

1. Vitam defendere volumus. 2. Proelium renovare nolunt. 3. Vitam potius mori. 4. Presidium imperare potes. 5. Causam intelligere nequeas. 6. Puerum pluri assidue. 7. Servum adversi esse solent. 8. Dis inest esse audient. 9. Oppidanis esse cupiunt. 10. Inebriam vitare studemus. 11. Muros ascendere incipimus. 12. Praetorium offendere timet. 13. Adversarios vincere scimus. 14. Juste iurare adest. 15. Publice disputare negant. 16. Templum violare conerant. 17. Filia modeste adest. 18. Oppidum Romanis proferunt. 19. Triumvirum mendacii aciso. 20. Legatos opprobriis calat. 21. Oppidum male defendunt. 22. Captivos iniuste condemnat. 23. Patriae semper grati sumus. 24. Copias dimicare cogit. 25. Legatos properare jubent. 26. Tarquinium redire vetamus. 27. Pueris ludere permittimus. 28. Praefectum adesse prohibetis. 29. Servos cautos esse jubet. 30. Regnam justam esse vetat.

#### 2.

1. They intend to recall Fabius. 2. He resolves to convoke the inhabitants. 3. They are in the habit of yielding to the Romans. 4. We cease electing decemvirs. 5. We are unwilling to abandon Sicily. 6. We are afraid of being unpleasant to the prefect. 7. You begin to be desirous of riches. 8. They begin to approach cautiously. 9. You rather wish to act severely. 10. We deliver the slaves to the masters. 11. They send a message to the prefect. 12. You abandon the booty to the barbarians. 13. We accuse the ambassadors of fraud. 14. She appeases the tyrant by tears. 15. You often are in need (*indigere*) of money. 16. We never censure the queen. 17. He accidentally kills the slave. 18. He zealously treats philosophy. 19. We teach the children to be modest. 20. He compels the tribune to be idle. 21. He bids the



troops to be on their guard. 22. We let the enemies rejoice. 23. They prevent the tyrant from fleeing.

1. Socios reconciliare cupimus. 2. Dolo vincere non vult. 3. Legatum interficere statuunt. 4. Praefectum accusare desinit. 5. Invidiam superare nesciunt. 6. Reginae infesti esse incipiunt. 7. Publice dicere (to speak) timeo. 8. Contento vivere discunt. 9. Copiis victoriam promittit. 10. Triumviro coronam offert. 11. Philippum Alexandro anteponimus. 12. Sallustium doli absolvunt. 13. Legatos gladio vulnerat. 14. Remm diserte defendit. 15. Negotium egregie perficiunt. 16. Adversarios appropinquare sinunt. 17. Copias transire prohibet. 18. Discipulos attentos esse iubemus.

## LESSON XX.

### COMBINATION OF MORE THAN TWO PHRASES

§ 103. 1. If more than two phrases are to be combined with each other, we first combine those phrases, which have the same governing word, according to the rules, explained in the preceding lessons. These, in their farther combination with other phrases, are treated as *one single phrase*. According as they form the *governing*, or the *dependent* phrase, the rule of § 86, *a*, or the special rules of the preceding lessons must then be applied.

Thus may be combined:

1. Three or more ATTRIBUTIVE PHRASES with each other;
2. Three or more OBJECTIVE PHRASES with each other;
3. A combined OBJECTIVE with a PREDICATIVE PHRASE.

#### § 104. ILLUSTRATION.

##### A. ATTRIBUTIVE PHRASES.

##### 1. The pernicious discord of the Roman people.

###### a. SINGLE PHRASES:

GOVERNING PHRASE (compound attributive, § 92): The pernicious discord of the people, *exitiosa populi discordia*;

DEPENDENT PHRASE: Of the Roman people, *populi Romani*.

###### b. COMBINATION:

By substituting the dependent phrase "*populi Romani*" for the common word *populi* in the governing phrase "*exitiosa populi discordia*":

*Exitiosa populi Romani discordia.*

##### 2. The flight of the right wing of the allies.

###### a. SINGLE PHRASES:

GOVERNING PHRASE: The flight of the wing, *ala fugat*;  
DEPENDENT PHRASE (compound attributive): of the right wing of the allies, *dexteræ sociorum alae*.

###### b. COMBINATION:

By substituting the dependent phrase "*dexteræ sociorum alae*" for the common word *alae* in the governing phrase "*alae fuga*":

*Dexteræ sociorum alae fuga.*

##### B. OBJECTIVE PHRASES.

##### 1. He is unwilling to take the town by treachery.

###### a. SINGLE PHRASES:

GOVERNING PHRASE: He is unwilling to take, *capere non vult*;  
DEPENDENT PHRASE (compound objective, § 99): To take the town by treachery, *oppidum perfidiâ capere*.

###### b. COMBINATION:

By substituting the combined dependent phrase "*oppidum perfidiâ capere*" for the common word *capere* in the governing phrase "*capere non vult*":

*Oppidum perfidiâ capere non vult.*

##### 2. He forbids the delegates to excite the people.

###### a. SINGLE PHRASES:

GOVERNING PHRASE (compound objective, § 100): He forbids the delegates to excite, *delegatos excitare vetat*;  
DEPENDENT PHRASE: To excite the people, *populum excitare*.

###### b. COMBINATION:

By substituting the dependent phrase "*populum excitare*" for the common word *excitare* in the governing phrase "*delegatos excitare vetat*":

*Delegatos populum excitare vetat.*

##### 3. He allows the boy to give the book to Gajus.

###### a. SINGLE PHRASES:

GOVERNING PHRASE (compound obj.): He allows the boy to give, *puero dare permittit*;  
DEPENDENT PHRASE (compound obj.): To give the book to Gajus, *librum Gajo dare*.

###### b. COMBINATION:

By substituting the dependent phrase "*librum Gajo dare*" for the common word *dare* in the governing phrase "*puero dare permittit*":

*Puero librum Gajo dare permittit.*



## C. PREDICATIVE AND COMBINED OBJECTIVE PHRASES.

## 1. The ambassadors announce the victory to the people.

## a. SINGLE PHRASES:

GOVERNING PHRASE (predicative): The ambassadors announce, *legāti nuntiant*;DEPENDENT PHRASE (compound objective): announce the victory to the people, *populo victoriam nuntiant*;

## b. COMBINATION:

By substituting the dependent phrase "*populo victoriam nuntiant*" for the common word *nuntiant* in the governing phrase "*legāti nuntiant*":*Legāti populo victoriam nuntiant.*

## 2. The Greeks know how to put barbarians to flight.

## a. SINGLE PHRASES:

GOVERNING PHRASE (predicative): The Greeks know, *Graeci sciunt*;DEPENDENT PHRASES (combined objective, § 98): know how to put to flight barbarians, *barbaros fugāre sciunt*.

## b. COMBINATION:

By substituting the combined objective phrase "*barbaros fugāre sciunt*" for the common word *sciunt* in the predicative phrase "*Graeci sciunt*":*Graeci barbaros fugāre sciunt.*

## 3. It is expedient to the Romans to refuse the armistice to the Carthaginians.

## a. SINGLE PHRASES:

GOVERNING PHRASE (a combination of an impersonal predicative with an objective phrase, § 94, D): It is expedient to the Romans to refuse, *Denegāre Romānis expedit*, or: *Romānis denegāre expedit* (§ 94, Rem. 2);DEPENDENT PHRASE (compound objective): to refuse the armistice to the Carthaginians, *indutias Poenis denegāre*.

## b. COMBINATION:

By substituting the dependent phrase "*indutias Poenis denegāre*" for the common word *denegāre* in the governing phrase "*denegāre Romānis expedit*":*Indutias Poenis denegāre Romānis expedit*, or: *Romānis indutias Poenis denegāre expedit*.

## 4. The Numidians prevent Sempronius from communicating the danger to Æmilius.

## a. SINGLE PHRASES:

GOVERNING PHRASE: The Numidians prevent, *Numidae impediunt*,  
DEPENDENT PHRASES:1. COMPOUND OBJECTIVE OF THE PREDICATE (§ 97): prevent Sempronius from communicating, *Sempronium nuntiāre impediunt*;2. COMPOUND OBJECTIVE OF THE INFINITIVE: communicating the danger to Æmilius, *Æmilio periculum nuntiāre*.

## b. COMBINATION:

By first combining the two comp. objective phrases according to B, 3 (*Sempronium Æmilio periculum nuntiāre impediunt*), and then substituting the phrases, thus combined, for the predicate *impediunt* in the governing predicative phrase:*Numidae Sempronium Æmilio periculum nuntiāre impediunt*

§ 105. 2. If ATTRIBUTIVE phrases are to be combined with the more complicated phrases of the other descriptions, we first form the **skeleton**, that is the SUBJECT, PREDICATE and the OBJECTS of the predicate and infinitive. After this the attributive phrases are separately constituted, and severally substituted for their governing nouns in the skeleton, as:

## 1. They prevent the daughters of the queen from sailing.

SKELETON: They prevent the daughters from sailing, *filias navigāre impediunt*.ATTRIBUTIVE PHRASE: The daughters of the queen, *reginae filias*.COMBINATION, by substituting the attributive phrase "*reginae filias*" for the object *filias* in the skeleton:*Reginae filias navigāre impediunt.*

## 2. The troops of the allies begin to harass the left wing of the Ætolians.

1. SKELETON: The troops begin to harass the wing, *Copiae alam lacessere incipiunt*.2. ATTRIBUTIVE PHRASES:  
dependent on *copiae*: the troops of the allies, *sociorum copiae*;  
dependent on *alam*: the left wing of the Ætolians, *sinistram Ætolorum alam*.3. COMBINATION, by substituting the attributive phrases for their governing nouns, *copiae* and *alam* in the skeleton:*Sociorum copiae sinistram Ætolorum alam lacessere incipiunt.*

Rem. 1. Attributive adjectives, which have OBJECTS, dependent on them, generally must be so arranged, that they with their objects follow their governing nouns, without entering into any combination with other attributes, dependent on the same nouns, as: "The towns of Campania, hostile to the Romans, *Campaniae oppida Romānis infesta*, not: *Romānis infesta Campaniae oppida*."

Rem. 2. If several combined LATIN phrases are to be translated into English, we proceed in the following order: 1. PREDICATIVE PHRASE (personal or impersonal); 2. OBJECTS of the SUBJECT-INFINITIVE; 3. ATTRIBUTES, belonging to the SUBJECT, or to the PREDICATIVE NOUN; 4. OBJECTS of the PREDICATE; 5. ATTRIBUTES of the latter; 6. OBJECTS of the INFINITIVE; 7. ATTRIBUTES of the latter, as:



**Sinistra sociorum ala fluvium vado transire incipit.**

1. PREDICATIVE PHRASE: Ala incipit, *the wing begins*.
2. OBJECT. PHR. of the SUBJECT-INITIATIVE —.
3. ATTRIBUTIVE PHRASE of the SUBJECT: Sinistra sociorum ala, *the left wing of the allies*.
4. OBJECTIVE PHRASE of the PREDICATE: Transire incipit, *begins to cross*.
5. ATTRIBUTIVE PHRASE of the latter —.
6. OBJECT. PHR. of the INFINIT.: Fluvium vado transire, *to cross the river by a ford*.
7. ATTRIBUTIVE PHR. of the latter —.

TRANSLATION: *The left wing of the allies begins to cross the river by a ford.*

**Scytharum reginae Cyrum interficere licet.**

1. IMPERS. PRED. PHRASE: Interficere licet, *it is allowed to kill*.
2. OBJ. PHR. of SUBJECT-INF.: Cyrum interficere, *to kill Cyrus*.
3. ATTRIBUTES, belonging to the subject, &c. —.
4. OBJ. PHR. of PRED.: Reginae licet, *it is allowed to the queen*.
5. ATTRIBUTIVE PHR. of the latter: Scytharum reginae, *to the queen of the Scythians*.
6. OBJECT. PHR. of the OBJECT-INFINITIVE —.
7. ATTRIBUT. PHR. of the latter —.

TRANSLATION: *It is allowed to the queen of the Scythians, to kill Cyrus.*

OBSERVATION.—The rules for the arrangement of the phrases and for the method of their combination refer to the REGULAR position of Latin words. But deviations from the regular arrangement are very frequent, especially for three reasons: 1. EMPHASIS; 2. PERSPICUITY; 3. EUPHONY. An exposition of the rules, concerning these deviations, finds its place in LATIN RHETORIC. It may be sufficient, to remark here, that the position of the Latin words is very free, if compared with the arrangement of the English sentence, which is bound on few and strict rules. The beginner will see this from the following example: The phrase "*the pleasant letter*" admits of this one and no other arrangement of the words in English, while the Latin translation of the words may be arranged in six different ways: *Jucundo littera tur; jucundo tur littera; littera jucundo tur; littera tur jucundo; tur littera jucundo; tur jucundo littera*. All these arrangements are vouched for by Ciceronian passages. Often one of the members of a phrase is inserted between the two members of another phrase which has no direct grammatical relation to it, as: *Ipsa litteram Socrates nullam reliquit*. Cic.; Socrates himself did not leave a letter (behind him). Here the object *litteram* is inserted in the attributive phrase '*Ipsa Socrates*' and the subject *Socrates* is inserted in the attr. phrase '*litteram nullam*.' Such changes of the common order are not arbitrarily made, but always for certain rhetorical purposes. It is the office of Latin rhetoric to point out these purposes, and to show the means by which they are effected.

**EXERCISES.**

 Analyze and translate the following combined phrases:

1. The accurate arguments of the Greek philosophers.
2. The battles of wild nations (*populus*) of Asia.
3. They intend to abandon Sicily to the Romans.
4. We teach the boys to love the country.
5. He compels the inhabitants to return (*reddere*) the slaves to the masters.
6. The decemvirs absolve the accused of the crime.
7. The prefect is afraid of restoring discipline.
8. It becomes the triumvir to restore the money to the inhabitants.
9. The scholars of Sempronius hear the renowned lectures of the poet.
10. The temple of the Ephesian (*Ephesus*) Diana is a great monument of Greek genius (*ingenium*).

**I.**

COMBINED PREDICATIVE PHRASES.—1. The renowned victory of the Latins. 2. By the unexpected disease of the Roman prefect. 3. The excellent services of the Greek ambassadors. 4. By the disgraceful pursuits (*studium*) of bad men. 5. By the bloody battles of Alexander the Great. 6. The bad (*adversus*) fortune of the Trojan (*Trojanus*) immigrants. 7. The unforeseen flight of the troops of Antiochus. 8. The wonderful perseverance (*obj.*) of Pompey's followers. 9. By the manifest guilt of Anthony's slaves. 10. The fortune of the invincible arms of Alexander. 11. The adversaries of the unjust plans of the tyrant. 12. The sadness of the ambassadors of the Roman people. 13. The ostensible (*speciosus*) cause of the sudden docility (*obsequium*) of the Roman ambassadors. 14. The manifest cause of the insane cruelty of the tyrant.

COMBINED OBJECTIVE PHRASES. 15. They are willing to deliver the papers (*litterae*) to the triumvir. 16. I intend to sell a house to Gaius. 17. We are unwilling to open the camp to deserters. 18. We rather wish to assign the cause to imprudence. 19. I cannot allow the booty to the troops. 20. We must settle (*componere*) the controversy by arbitration (*arbitrium*). 21. You must settle (*dirimere*) the controversy by arms. 22. He is in the habit of explaining Virgil to the scholars. 23. They intend to accept the accused of the robbery. 24. He is afraid of the triumph. 25. You try to win secretly and unethically the way to the Romans. 26. He begins to betray perfidiously the secrets. 27. They zealously continue collecting (*componere*) provisions. 28. He refuses to excuse the income of corruption. 29. She teaches the Greeks to cultivate the fields. 30. He compels the enemies to surrender (*tradere*) the arms. 31. I permit the Cimbrians to cross the river. 32. We suffer the enemies to occupy the heights (*jugum*). 33. He directs the ambassadors to propose (*proponere*) an armistice to Pompey. 34. We forbid the troops to plunder the temples. 35. He accustoms the Romans to carry on wars. 36. They prohibit Sempronius from consecrating a temple to Diana. 37. You prevent the prefect from helping (*adjacere*) the allies.

COMBINED PREDICATIVE AND OBJECTIVE PHRASES. 38. The Carthaginians return (*reddere*) the prisoners to the Romans. 39. The prefect promises victory to the troops. 40. Anthony offers a crown to the board of hundred acquit Gaius of perjury (*perjurium*). 41. The tribunes accuse the prefect of imprudence. 42. The board of hundred acquit Gaius of perjury (*perjurium*). 43. Pyrrhus terrifies the Romans by elephants (*elephantus*). 44. The inhabitants intend to decide the controversy by the sword. 45. The troops are willing to renew the battle. 46. The Plebeians are unwilling to yield to the Patricians. 47. The committee of seven rather wish to change the plans. 48. The ambassadors resolve to reject the armistice. 49. Sempronius knows how to reconcile the friends. 50. The prefect is able to capture the town. 51. Teachers must restrain anger. 52. The troops cannot sustain the battle. 53. The committee of ten can pay (*solvere*) the money. 54. The Patricians are in the habit of censuring Gracchus. 55. The stranger dares to kill a Roman. 56. The prefect wishes to be useful to the country. 57. Wars generally are pernicious to the fields. 58. The boys do not wish to be ignorant of grammar. 59. The sentinels permit the enemies to lead away the prisoners. 60. Sulpicius directs



the troops to be cautious. 61. The prefect compels the inhabitants to be friendly to the troops.

(Impersonal). 62. It is injurious to offend the people by pride. 63. It is expedient to give arms to the slaves. 64. It is preferable to divide the enemies by discord. 65. It delights Titus to oblige friends by benefits. 66. It is allowed to the ambassadors to accept the gifts (*donum*). 67. It is expedient to Perseus to deliver Corinth to the tyrant. 68. It is pleasant to the farmer to plough the fields.

PREDICATIVE AND OBJECTIVE PHRASES WITH ATTRIBUTES. 69. The Carthaginians reject the propositions (*propositum*) of the Romans. 70. The troops of Pyrrhus succumb to the hardships of the war. 71. It delights the children of Gajus to play. 72. It is allowed to the followers of Pompey to return (*redire*). 73. The fate of the triumvir terrifies the hearts (*animus*) of the people. 74. It is necessary to the future prefect to win the hearts of the people. 75. The sons of Æmilius prevent the tribune from accusing the prefect. 76. It is allowed to the sons of Gajus to be free. 77. Perseus adds the town of Epirus to the kingdom of Macedonia. 78. The inhabitants assign the real (*verus*) cause of the conflagration to the malice (*nequitia*) of the slaves. 79. You know how to escape the envy of the people. 80. The people cannot acquit Sempronius of the desecration (*sacrilegium*) of the temples. 81. The whole people censure the rash undertakings of the prefect. 82. Attentive scholars generally keep (*tenere*) well the words of the teacher. 83. Men, desirous of fame, rarely commit open crimes. 84. We owe the inner discords of the people to the nefarious efforts of bad men. 85. The flight of Pompey may (*posse*) be pernicious to the whole country.

*Translate into English:*

1. Ineptæ virōrum doctōrum sententiæ. 2. Tempestivo copiārum Latinārum auxilio. 3. Inultæ Persei legatōrum injuriæ. 4. Inmutatā Pompēji filiōrum fiduciā. 5. Inauditam virōrum indoctōrum arrogantiam. 6. Injusti decemvirōrum imperii memoria. 7. Futurārum populi discordiārum causa. 8. Perpetua insāni triumvirōrum inepti infamia. 9. Variis exigui annonæ pretii causis.

10. Præfectum perjurii accusare volunt. 11. Romānis Epīrum concedere nolo. 12. Annōnam copiis afferre nequeunt. 13. Iram verbo sedare (*allay*) potest. 14. Vitam Deo reddere debemus. 15. Minis injurias addere audent. 16. Oppidum terrā oppugnare cupiunt. 17. Pecuniam mercaturā comparare studemus. 18. Adversarios verbis lacessere incipiunt. 19. Captivos gladio interficere malunt. 20. Discipulos admonere raro negligis. 21. Agros arare studiōse discit. 22. Vinum immodice bibere recusamus. 23. Magistris semper grati esse debemus. 24. Romānos deos colere docet. 25. Præfectum Siculis pecuniam restituere cogo. 26. Copiis prædam colligere (*to collect*) permittit. 27. Legatos castra inspicere jubet. 28. Legatos præfectum rapinārum accusare jubet. 29. Præfectum præmia accipere vetat. 30. Sempronium Ætōlis auxilium ferre prohibet.

31. Oppidani adversariis portas aperiunt. 32. Romani Pœnis bellum indicunt. 33. Jugurtha legatos pecuniā corrumpit. 34. Pœni Antiocho auxilium denegant. 35. Præfectus provinciam Pœnis prodit. 36. Centumviri Roscium parricidii (*parricide*) absolvunt. 37. Perseus legā

tos promissis placat. 38. Romani Siciliam retinere cupiunt. 39. Gajus divitias comparare studet. 40. Præfectus castra oppugnare statuit. 41. Copie muros ascendere timent. 42. Oppidani muros defendere destinant. 43. Regina incolis cara esse cupit. 44. Copie fiducia plene esse perunt. 45. Fullus Catilinam abire cogit. 46. Populus præfectum redire sinit. 47. Babius Jugurtham tacere jubet. 48. Tribuni Metellum bellum conficere impediunt. 49. Piratas pœne tradere expedit. 50. Vitam armis defendere decet. 51. Tragœdias scribere Dionysium juvat. 52. Camillum patriæ restituere Romānis conducit. 53. Præfecto prædam copiis relinquere licet.

54. Tyranni ministri legatos veneno tollunt. 55. Præfectus Persei legatos adire jubet. 56. Romanorum copie Syracusarum divitias diripiunt. 57. Nautæ Britannie oras conspiciunt. 58. Copiarum reliquie fortuito evadunt. 59. Alexandri amicis regnare licet. 60. Populus deorum inani sacrificiis placare statuit. 61. Præfectus fugæ causam populo exponit (*explains*). 62. Pœnorum perfidiam gladio punire prastat. 63. Viarum angustie copias procedere prohibent. 64. Magister discipulos grammaticæ regulas memoriæ mandare assuefacit. 65. Silvæ dense copias Romanas procedere impediunt. 66. Exempla mala pueros bonos sepe corrumpunt. 67. Viri indocti doctrinam accuratam continere solent. 68. Copie fecundos Italie agros conspiciunt. 69. Legatorum injuriæ justa belli causa sunt. 70. Œdipus lucum Furiis sacrum intrat. 71. Dexteræ flavii ripa bestiarum ferarum plena esse solet. 72. Pœni populi Romani socios deficere cogunt. 73. Regina ministri loca publica adire timent.

2.

ATTRIBUTIVE PHRASES. 1. The doubtful fate of the Roman captives. 2. The treacherous propositions (*propositum*) of the ambassadors of Perseus. 3. Excellent statues of Greek gods. 4. The kind advices of the assistants of the queen. 5. By the false arguments of Pompey's adversaries. 6. An oracle of the future glory of Alexander. 7. The memory of the renowned victories of the ancient Romans. 8. The extraordinary *effigy* of the rebellious inhabitants of the province.

OBJECTIVE PHRASES. 9. We try to adapt the word to the sense (*sententiæ*). 10. We do not wish to encourage (*confirmare*) treachery by rewards. 11. He refuses to send a message to the prefect. 12. I can reconcile the Patricians to the Plebeians. 13. He is unwilling to assign the delay to treachery. 14. They resolve to abandon the town to the barbarians. 15. He prefers to refute the arguments by the sword. 16. He is in habit of separating friends by slanders. 17. They often neglect to guard the walls. 18. He necessarily continues buying provisions. 19. We intend to examine the book accurately. 20. They propose to keep (*servare*) the promises conscientiously. 21. We teach the scholars to understand the rules. 22. He compels the Carthaginians to abandon Spain. 23. He directs the assistants to guard the prisoners. 24. They forbid the triumvirs to restore the property (*bona, pl. t.*) to Tarquin. 25. He permits the troops to plunder Syracuse.

COMBINED PREDICATIVE AND OBJECTIVE PHRASES. 26. The tribunes submit the papers to the queen. 27. Anthony restores Egypt to Cleopatra. 28. Fabricius prefers innocence to riches. 29. The tribunes



offend the queen by arrogance. 30. The teacher intends to award the prize (*praemium*) to Charles. 31. The queen is unwilling to concede the price to the pirates. 32. The scribe is in the habit of communicating the secrets to the prefect. 33. The inhabitants resolve to defend the town by arms. 34. The immigrants wish to be friendly to the inhabitants. 35. The queen begins to be envious of the tribunes. 36. Numa accustoms the Romans to worship (*colere*) the gods. 37. The decemvirs suffer the prisoners to perish. 38. The prefect hinders the troops from being idle. 39. It delights Claudius to torture prisoners. 40. It is unpleasant to Titus to refuse the permission. 41. It is better to defend the town by land. 42. It sometimes is necessary to restrain the populace by arms. 43. It often is expedient to enemies to feign friendship.

PREDICATIVE AND OBJECTIVE PHRASES WITH ATTRIBUTES. 44. Pompey subjects (*subjicere*) Asia to the power of the Roman people. 45. The remains of the troops try to save life by flight. 46. The mutual hatred of the inhabitants is the manifest cause of the war. 47. We cannot permit the ambassadors of the tyrant to despise the commands of the people. 48. It is peculiar to the Greeks to love the study of philosophy. 49. The gods frequently delay the deserved (*meritus*) punishment of crimes. 50. The rebellious hearts (*animus*) of the Gauls are open to the eye of the prefect. 51. The divine eloquence of Tullius exposes (*deteget*) the nefarious plans of Catiline. 52. It becomes the followers of Pompey quietly to accept the judgment of the arms. 53. The ambassadors of the Greeks do not know how to deceive the great cunning of Philip.

*Translate into English:*

1. Incognita providentiæ (*providence*) divini consilia. 2. Invictis populi Romani armis. 3. Imbecilla Gaji filiorum ingenia. 4. Irata nuntiorum regionum verba. 5. Securum Antonii amicorum perfugium. 6. Generosi reginæ animi monumentum. 7. Dexteræ sociorum ale fuga. 8. Profanæ Jugurthæ legatorum audaciæ testimonia. 9. Adversarios dolo vincere nolumus. 10. Legatum veneno interficere cogitat. 11. Praefectum dementiae accusare desinunt. 12. Veniam rogare nunquam omittit. 13. Philosophiam impigre tractare incipiunt. 14. Copias arma abjicere cogit. 15. Legatos ignorantiam simulare jubet. 16. Copias ærumnas perferre assuefacit. 17. Tyrannum Ætolis auxilium ferre vetat.

18. Praefectus incolis concordiam commendat. 19. Porsenna Tarquinio auxilium offert. 20. Legati incolas pecuniâ tentant (*to tempt*). 21. Copiæ castra vallo munire incipiunt. 22. Thebani (*the Thebans*) bellum Persis indicare timent. 23. Praefectus gloriæ cupidus esse desinit. 24. Oppidanî reginam strenue defendere volunt. 25. Marius copias ærumnas perferre assuefacit. 26. Decemviri legatos oppidum intrare prohibent. 27. Mendacia dicere necesse esse nunquam potest. 28. Oppidanis muros diruere expedit.

29. Hispaniæ populi Pœnorum promissa Romanorum amicitiae antepōnunt. 30. Populus flagitii causam avaritiæ tribuit. 31. Praefectus oppidanorum animos falsis victoriarum nuntiis decipit. 32. Agrippa Plebujis discordiæ pericula ostendit. 33. Philippus Pœnorum legatis auxilia promittit. 34. Populi Romani provinciæ apertas praefectorum

rapinas perferre nolunt. 35. Socii Romanorum amicitiae commoda sentire incipiunt. 36. Amicorum animos beneficiis tenere (*to secure*) solēmus. 37. Sociorum controversias dijudicare populo Romano jucundum esse nequit. 38. Praefectum decretum injustum abrogare deest. 39. Discipulis impigris ampla diligentiae præmia percipere (*to receive*) licet.

## LESSON XXI.

## THE APPPOSITION.

§ 106. 1. **Apposition** is the agreement of an ATTRIBUTIVE NOUN, with its governing substantive in CASE, as *Dionysius tyrannus*, Dionysius the tyrant; *G. Dionysii tyranni*, of Dionysius the tyrant, &c.

The noun in apposition, which with its governing noun forms an attributive phrase, bears the same relation to the PREDICATIVE noun, as the attributive to the predicative ADJECTIVE.

§ 107. 2. The AGREEMENT of the noun in apposition with its governing substantive is the same as that of the PREDICATIVE noun with its subject. Hence it *always* agrees in CASE, and when it is a MOVABLE noun, it also agrees in GENDER and NUMBER with its governing substantive, as: *Dionysio tyranno*, to Dionysius the tyrant; *Lucretiam magistram*, Lucretia the teacher; *Athēnas sapientiæ magistras*, Athens, the teacher of wisdom.

Rem. 1. The noun in apposition in English as well as in Latin, generally is found in the same number, as the governing substantive. But if the noun in apposition is an ABSTRACT or COLLECTIVE noun, it may be in the SINGULAR, while the governing substantive is a PLURAL, as: *Judæi Dei populus*, the Jews, the people of God.

§ 108. 3. Latin nouns in apposition generally are placed *after* their governing nouns, while in English they often precede, as: *Cleopatra regina*, queen Cleopatra; *Scamander fluvius*, the river Scamander.

§ 109. 4. Instead of a simple noun a whole attributive phrase, simple or combined, may be placed in apposition to a governing substantive. In this case the attributive phrase in apposi-



tion must be formed separately according to the rules in L. XVIII & XX, and then be placed *after* the governing substantive, and all those attributes, that are dependent on the latter, as :

*Luceria, a small town of Campania, Luceria, exiguum Campaniæ oppidum.*

*An excellent statue of Polyclētus, the ornament of the Tusculan villa, egregia Polyclēti statua, villæ Tusculanæ ornatum.*

Rem. 2. A noun may have more than one apposition. In this case the different appositions follow each other, each with its own attributes, in regular order, as :

*The tyrant Periander, a son of Cypselus, Periander tyrannus, Cypseli filius.*

*Capua, a town of Campania, the nursery of vices, Capua, Campaniæ oppidum, vitiōrum seminarium.*

§ 110. 5. If the number or gender of the noun in apposition is different from that of the governing noun, the predicate agrees with the SUBJECT, not with the noun in apposition. But if the governing substantive is the name of a TOWN or CITY, being a *plurale tantum*, and the noun in apposition is a word, denoting "city, town, village" (as *oppidum, vicus, urbs, civitas*), the predicate agrees with the noun in apposition, and not with the subject, as :

*Cannæ, a small village of Apulia, is distinguished by a victory of the Carthaginians, Cannæ, exiguus Apuliæ vicus, Pœnōrum victoriā præclārus est (not præclāre sunt).*

§ 111. 6. Of the different names, by which the same person is designated, the first name grammatically is treated as the governing noun, and the others as APPPOSITIONS to it. They consequently must agree with the first name in CASE, as : *Gajus Cornelius Gracchus*, Gen. *Gaji Cornelii Gracchi*, of *Gajus Cornelius Gracchus*, &c.

Rem. 3. The first names of the Romans consisted of the following few, generally designated in an abbreviated form by the initials :

A. *Aulus*, C. *Gajus* (Cajus), Cn. *Cnejus*, D. *Decimus*, L. *Lucius*, M. *Marcus*, M. *Manius*, N. *Numerius*, P. *Publius*, Q. *Quintus*, S. *Sextus*, Sp. *Spurius*, T. *Titus*, Ti. *Tiberius*.

§ 112. 7. Often the Latin language uses the form of an APPPOSITION, where the English language employs the form of an AT-

TRIBUTIVE GENITIVE (by means of the preposition *of*); and sometimes the reverse is the case. We meet here the following peculiarities :

A. If the names of CITIES, TOWNS, VILLAGES, ISLANDS, PROVINCES and DISTRICTS, are accompanied by their corresponding APPELLATIVE nouns, the English language connects the NAME of the city, town, district, &c., by the preposition *of*, as "*the city of Capua, the district of Liguria*." This attributive relation is expressed by an APPPOSITION in Latin, so that the name of the city, district, &c., is made the governing substantive, and the appellative noun is placed in apposition to it. Thus the phrases "*the city of Capua, the island of Sicily*," must be changed into "*Capua, the city; Sicily, the island*," as :

*The town of Tarentum, Tarentum (rarely Tarenti oppidum); the village of Canne, Canne (rarely Canneum) vicus; the province of Gaul, Gallia provincia* With the word *regnum*, however, attributive genitives are used, and not appositions, as : *Cappadociæ regnum et Cyprus insula*, the kingdom of Cappadocia and the island of Cyprus (Cic. Fam. 15, 4, 15).

The name of a DISTRICT (*ager*) is designated by an ADJECTIVE, formed from the name of the people inhabiting it, as : *The district of Liguria, ager Liguricus* (literally : *the Ligurian field*); *the district of Zurich, ager Tigurinus*.

B. The BIRTHPLACE or RESIDENCE of individuals in English generally is expressed by the preposition *of* with a noun, denoting the PLACE. But in Latin the name of the PLACE is changed into a CIVIC NOUN, which is made an apposition to the name of the person, or into a CIVIC ADJECTIVE, as :

*Livy of Patavium, Livius Patavinus, G. Livii Patavini, D. Livio Patavino* (literally : *Livy the Patavian*). *Horace of Venusium, Horatius Venusinus* (literally : *Horace the Venusian*).

It appears consequently, that the title of a familiar elementary Latin work, "*Viri Romæ*," is bad Latin.

C. Names of MONTHS in connection with the appellative noun "month" in English likewise are connected by the preposition *of*; but in Latin the names of months are ADJECTIVES, as : *the month of January, mensis (3d decl.) Januarius* (literally : *the Januarian month*).



D. Names of STARS on the contrary in English take the appellative noun "*star*" in the form of an APPPOSITION, while in Latin the NAME of the star is made an ATTRIBUTIVE GENITIVE, as: "*The star Saturn, Saturni stella* (literally: *the star of Saturn*).

E. A word which is quoted as such, with the apposition 'word' (*verbum*), 'noun' (*nomen*) etc., is made an ATTRIBUTIVE GENITIVE of *verbum*, *nomen* etc., as: The word 'fraud,' *verbum doli* (*doli verbum*). For the appositions to 'name,' see P. II. p. 82.

EXAMPLE OF ANALYSIS: THEY CROSS THE RHODANUS, A BROAD RIVER OF GAUL.  
A. SKELETON. They cross the Rhodanus, *Rhodanum transeunt*.  
B. ATTRIBUTIVE PHRASES: 1. PHRASE WITH APPPOSITION. The Rhodanus river, *Rhodanum fluvium*. 2. COMPOUND ATTRIBUTIVE phrase, dependent on the apposition '*fluvium*': A broad river of Gaul: *latum Gallie fluvium*.  
C. ARRANGEMENT, by placing the appositional phrase '*latum Gallie fluvium*' after the governing noun *Rhodanum*, in the skeleton: *Rhodanum, latum Gallie fluvium, transeunt*.

## EXERCISES.

## I.

## A. ATTRIBUTIVE PHRASES, CONTAINING APPPOSITIONS.

1. By Prisciānus the grammarian (*grammaticus*). 2. Of the grammarian Prisciānus. 3. To the poet Virgil. 4. O tribune Septimulcūs! 5. To queen Hortensia. 6. Of the teacher Lucretia. 7. By Æmilia the assistant. 8. By the town of Casilinum. 9. To the village of Leuctra. 10. To the town of Segesta. 11. By the river Rhine. 12. By the district of <sup>1</sup>Salernum. 13. The district (*obj.*) of <sup>2</sup>Brundisium. 14. Ennius of <sup>3</sup>Rudie. 15. Terence (*obj.*) of Africa. 16. Of <sup>4</sup>D. Junius Brutus. 17. To Q. Mucius Scaevola. 18. By M. Curius Dentātus. 19. L. Sergius Catiline (*obj.*). 20. By the island of Sardinia. 21. To the star Uranus. 22. To the <sup>5</sup>Sallentinians, a people of Calabria. 23. To Cn. Pompējus Magnus, the renowned adversary of C. Julius. 24. Of Athens, the rival of Sparta. 25. By the triumvir M. Antonius, the rival of Octaviānus. 26. To the Latin poet Virgil of <sup>6</sup>Mantua, the friend of Augustus. 27. The banks of the Ister, a <sup>7</sup>rapid river of Pannonia.

1. Seneca philosophus. 2. Senecæ philosophi. 3. Senecæ philosopho. 4. Senecā philosopho. 5. Victoria (*proper name*) regina. 6. Victoriæ reginæ. 7. Victoriā reginā. 8. Victoriā regina. 9. Æmilia magistra. 10. Æmiliæ magistræ. 11. Saguntum oppidum. 12. Sagunto oppido. 13. Leuctra vicus. 14. Leuctrōrum vici. 15. Cannis oppido. 16. Capuā oppido. 17. Numidiā provinciā. 18. Rhodo insulæ. 19. Vojos oppidum. 20. Vulturū fluvius. 21. Vulturū fluvio. 22. Lucio Metello Cimbro. 23. Lucii Annæi Senecæ. 24. Agro Patavino. 25.

<sup>1</sup> *Salernum* forms the adjective *Salernitanus*, literally, "*belonging to Salernum*." When we suggest adjectives of this kind in the notes, they always will be designated by "*belonging to*." <sup>2</sup> *Brundisium*, belonging to Brundisium. <sup>3</sup> *Rudie*, belonging to Rudie. <sup>4</sup> Let the beginner always write out the abbreviations of the first names in the translation. <sup>5</sup> *Sallentinus*, a Sallentinian. <sup>6</sup> *Mantuanus*, belonging to Mantua. <sup>7</sup> Rapid, *tur*

Agrum <sup>8</sup>Tarentinum. 26. Roscio <sup>9</sup>Amerino. 27. <sup>10</sup>Volscis, Latii populo. 28. Cantabros, Hispaniæ populum. 29. Terentio Afro. 30. <sup>11</sup>Pila, puerorum delicta. 31. Legatō victoriæ nuntios. 32. Eximiā Mercurii statuā. Antiochā dono. 33. Juba, Mauritanie regulo. 34. <sup>12</sup>Padus, statua. Antiochā dono. 35. Juba, Mauritanie regulo. 36. Agro ma. nus Gallie. 37. Cisalpine fluvius. 38. Agrum <sup>13</sup>Thurinum. 39. Agro ma. nus Gallie. 40. Cisalpine fluvius. 41. Agrum <sup>14</sup>Thurinum. 42. Agro ma. nus Gallie. 43. Cisalpine fluvius. 44. Agrum <sup>15</sup>Thurinum. 45. Agro ma. nus Gallie. 46. Cisalpine fluvius. 47. Agrum <sup>16</sup>Thurinum. 48. Agro ma. nus Gallie. 49. Cisalpine fluvius. 50. Agrum <sup>17</sup>Thurinum. 51. Agro ma. nus Gallie. 52. Cisalpine fluvius. 53. Agrum <sup>18</sup>Thurinum. 54. Agro ma. nus Gallie. 55. Cisalpine fluvius. 56. Agrum <sup>19</sup>Thurinum. 57. Agro ma. nus Gallie. 58. Cisalpine fluvius. 59. Agrum <sup>20</sup>Thurinum. 60. Agro ma. nus Gallie. 61. Cisalpine fluvius. 62. Agrum <sup>21</sup>Thurinum. 63. Agro ma. nus Gallie. 64. Cisalpine fluvius. 65. Agrum <sup>22</sup>Thurinum. 66. Agro ma. nus Gallie. 67. Cisalpine fluvius. 68. Agrum <sup>23</sup>Thurinum. 69. Agro ma. nus Gallie. 70. Cisalpine fluvius. 71. Agrum <sup>24</sup>Thurinum. 72. Agro ma. nus Gallie. 73. Cisalpine fluvius. 74. Agrum <sup>25</sup>Thurinum. 75. Agro ma. nus Gallie. 76. Cisalpine fluvius. 77. Agrum <sup>26</sup>Thurinum. 78. Agro ma. nus Gallie. 79. Cisalpine fluvius. 80. Agrum <sup>27</sup>Thurinum. 81. Agro ma. nus Gallie. 82. Cisalpine fluvius. 83. Agrum <sup>28</sup>Thurinum. 84. Agro ma. nus Gallie. 85. Cisalpine fluvius. 86. Agrum <sup>29</sup>Thurinum. 87. Agro ma. nus Gallie. 88. Cisalpine fluvius. 89. Agrum <sup>30</sup>Thurinum. 90. Agro ma. nus Gallie. 91. Cisalpine fluvius. 92. Agrum <sup>31</sup>Thurinum. 93. Agro ma. nus Gallie. 94. Cisalpine fluvius. 95. Agrum <sup>32</sup>Thurinum. 96. Agro ma. nus Gallie. 97. Cisalpine fluvius. 98. Agrum <sup>33</sup>Thurinum. 99. Agro ma. nus Gallie. 100. Cisalpine fluvius.

## B. APPPOSITIONS, COMBINED WITH OBJECTIVE AND PREDICATIVE PHRASES.

1. M. Tullius Ennium poetam. Rudinum, sene laudat. 2. M. Pacuvii Brundusini, Ennii generi, tragediæ deperditæ sunt. 3. Cædipum, Senecæ tragediam, legere præstat. 4. Coriolānus Volscos, antiquum Latii populum, vincit. 5. Corioli, Volscōrum oppidum, præclārum Mercurii templum habet. 6. Cleopātra, Antonii flagitiōrum ministra, populi Romāni decrēta deridet. 7. Duumviri Metrodōram, Aristonici <sup>19</sup>Thebani filiam, <sup>20</sup>veneficii accūsant. 8. <sup>21</sup>Capitolium, deōrum domum, desebāni filiam, <sup>22</sup>veneficii accūsant. 9. Romanōrum copiæ agrum <sup>23</sup>Cumānum transire cupiunt.

1. The Romans pass the Padus, a large river of Cisalpine Gaul. 2. It is allowed to Dionysius, the tyrant of Syracuse, to plunder the temples of the gods. 3. The Cantabrians, a people of Spain, refuse to yield to Drusus, the prefect of the province. 4. The sons of the tyrant Pisistratus torture <sup>24</sup>Leena, the friend of Harmodius. 5. Hortensius, the learned <sup>25</sup>attorney of the accused, omits to <sup>26</sup>explain the cause of the dispute. 6. Thou canst not excuse the crimes of Lucretia, the private assistant of the tyrant. 7. You despise philosophy, the teacher of life. 8. Tullus Hostilius destroys <sup>27</sup>Alba Longa, the rival of Rome. 9. The Romans plunder Syracuse, a colony of Corinth. 10. The town of Epidamnus, a colony of Coreyra, is the cause of the <sup>28</sup>Peloponnesian war. 11. We wish to save the life of the Latin prefect Æbutius. 12. Demetrius, Antigonus' son, kills Alexander, a son of Cassander. 13. They intend to award a <sup>29</sup>prize to a tragedy of the tyrant Dionysius. 14. The boys read the fables of Phædrus, a freedman of Augustus. 15. We intend to <sup>30</sup>practise temperance, the certain adversary of vices. 16. The Carthaginians plunder the district of <sup>31</sup>Putcoli. <sup>32</sup>Cumæ, an ancient town of Campania, is distinguished (*proclārus*) by the oracle of Sibylla.

## 2.

1. Syracuse, a colony of Corinth, is friendly to the Romans. 2. Athens is thankful to Demetrius Phalæreus, a scholar of the philosopher Theophrastus. 3. Cleopātra, queen of Egypt, wins the favor of the triumvir.

<sup>8</sup> *Tarentum*, belonging to Tarentum. <sup>9</sup> *Amerinus*, belonging to Ameria. <sup>10</sup> *Volsci*, the Volscians. <sup>11</sup> *Pila*, a ball. <sup>12</sup> *Padus*, a river. <sup>13</sup> *Thurium*, a town in upper Italy, the modern Po. <sup>14</sup> *Cisalpinus*, Cisalpine, that is, "*being this side of the Alps*." <sup>15</sup> *Thurinus*, belonging to Thurium. <sup>16</sup> *Neapolitanus*, belonging to Neapolis. <sup>17</sup> *Thurinus*, belonging to Thurium. <sup>18</sup> *Thurinus*, belonging to Thurium. <sup>19</sup> *Thebanus*, belonging to Thebes. <sup>20</sup> *Veneficium*, a poisoning. <sup>21</sup> *Capitolium*, the Capitol. <sup>22</sup> *Cumānus*, belonging to Cumæ. <sup>23</sup> *Leena*, name of an Athenian woman. <sup>24</sup> *Attorney*, *patronus*. <sup>25</sup> *To explain*, *expone*. <sup>26</sup> *Alba Longa*, the ancient residence of the kings of Latium. <sup>27</sup> *Peloponnesiacus*. <sup>28</sup> *Prize*, *præmium*. <sup>29</sup> *To practise*, *exercere*. <sup>30</sup> *Temperantia*. <sup>31</sup> *Putcolanus*, belonging to Putcoli.



4. Lysander takes Athens, the rival of Sparta. 5. Arpinum, a small town of Latium, is the <sup>32</sup>birthplace of C. Marius. 6. <sup>33</sup>Pindar, of Thebes, <sup>34</sup>wins eternal glory. 7. The town of Agrigentum is a colony of the Rhodians. 8. He neglects to acquire <sup>35</sup>wealth, the assistant of fame. 9. The Romans do not wish to lose the island of Sicily. 10. Persens directs the troops to plunder the district of Thebes. 11. The island of Britain is dear to Julius Agricola, the father-in-law of Tacitus.

1. Herodoti <sup>36</sup>Halicarnassēi historiam legimus. 2. Histiaeus <sup>37</sup>Milesius Darium lœdere non vult. 3. Persæ agrum <sup>38</sup>Atticum vastant. 4. <sup>39</sup>Coreyræi Periantri, Corinthi tyranni, filium interficiunt. 5. Minerva, sapientiæ dea, Græcos <sup>40</sup>oleam serere docet. 6. Masinissam, populi Romani socium, defendere volumus. 7. Agrippa tribunus Plebējos Patriciis reconciliare studet. 8. T. Annius P. Clodium, inveteratum M. Tullii inimicum, interficit. 9. Pœni agrum <sup>41</sup>Panormitanum vastare pergunt. 10. <sup>42</sup>Segestani, Siciliæ populus, Romanis magnam frumenti copiam donant.

## LESSON XXII.

## COORDINATE PHRASES.

§ 113. 1. The coördination of phrases (§ 83) is threefold: either **copulative**, or **disjunctive**, or **adversative**, according to the nature of the CONJUNCTIONS, by which the phrases are connected.

Rem. 1. **Conjunctions** are words, connecting sentences or phrases with each other.

§ 114. 2. If coördinate phrases have either the same GOVERNING, or the same DEPENDENT word, the common word generally is expressed only *once*, as:

## A. PREDICATIVE PHRASES.

Metellus *et* Æmilius, triumphant. *Metellus* and *Æmilius triumph* (instead of "Metellus triumphs and Æmilius triumphs").

Metellus venit *et* vincit, *Metellus comes* and *is victorious* (instead of "Metellus comes and Metellus is victorious").

Ambulare conducit *et* juvat, *It is serviceable* and *delightful to walk* (instead of "it is serviceable to walk and it is delightful to walk").

to Panormi. <sup>32</sup>Birthplace, *origin*. <sup>33</sup>Historian. <sup>34</sup>Conquered. <sup>35</sup>Wealth, *fortune*. <sup>36</sup>Halicarnassens, belonging to Halicarnassus, a city in Caria. <sup>37</sup>Milesian, belonging to Miletus, a city in Asia Minor. <sup>38</sup>Atticus, belonging to Athens. <sup>39</sup>Coreyran, a Coreyran. <sup>40</sup>Olea, an olive-tree. <sup>41</sup>Panormitanus, belonging to Panormus, the modern Palermo. <sup>42</sup>Segestanus, a Segestian, inhabitant of Segesta.

## B. OBJECTIVE PHRASES.

Grammaticam *et* philosophiam discit, *He learns grammar and philosophy* (instead of "he learns grammar and he learns philosophy").

## C. ATTRIBUTIVE PHRASES.

Antonii *et* Cleopatræ vitæ, *The lives of Anthony and Cleopatra* (instead of "the life of Anthony and the life of Cleopatra").

If subjects, predicates, objects and attributes are thus connected by coördinating conjunctions, having either the same governing, or the same dependent word, they are called **coördinate subjects, objects, &c.**

## I. COPULATIVE COÖRDINATION.

§ 115. 3. In order to form a **copulative** coördination, the English language employs the conjunction "*and*," which is rendered by one of the following Latin conjunctions: *et*, *ac*, *atque* and the enclitic *que*. The first three are placed *between* the coördinate words, while the conjunction *que* is affixed to the end of the *last*. Of these *atque* cannot be used before a CONSONANT, and *ac* not before words beginning with a vowel, nor before *c* and *qu*, as:

*Darius loses life and kingdom*, Darius vitam et regnum perdit (or vitam ac regnum perdit, or vitam regnumque perdit, not *atque*).

*He leaves relatives and friends*, propinquos et amicos relinquit (or propinquos *atque* amicos, or propinquos amicosque, not *ac*).

§ 116. 4. The conjunction *et* (not *atque* or *ac*) often is placed before each of the coördinate words or phrases, answering to the following three English connections: 1. *both—and*; 2) *not only—but also*; 3. *as well—as*; as:

*Et Sabinorum et Volsciorum agri*, the fields of both the Sabinians and the Volscians (or: the fields not only of the Sabinians, but also of the Volscians, or: the fields as well of the Sabinians, as of the Volscians).

§ 117. 5. If two PREDICATIVE phrases, which have a common PREDICATE, are copulatively connected, the predicate in English *always*, and in Latin *generally* is placed in the PLURAL. But if the coördinate subjects are THINGS in the SINGULAR, and express related ideas, which may be considered as *one*, the Latin predicate stands in the SINGULAR, as:



*Æmilius and Metellus die, Æmilius Metellusque obeunt; but:*  
*Study and diligence improve the mind, studium ac diligentia ingenium*  
*auget (not augent).*

Rem. 2. The common predicate sometimes is placed in the singular, even if the coördinate subjects do *not* contain related ideas. If the subjects are connected by *et*—*et*, the predicate may be placed in the singular *or* plural, even if the subjects denote PERSONS, unless one of them is in the plural, in which case the predicate always must be in the PLURAL.

*Both Africānus and Lælius consent, et Africānus et Lælius consentit (or consentiunt).*

*Both, threats and anger, terrify, et minæ et ira terrent (not terret).*

§ 118. 6. If the common predicate consists of a predicative adjective and the copula, the NUMBER of both, adjective and copula, is determined by the last rule (§117), as:

*Hipparchus and Thessalus are cruel, Hipparchus et Thessalus sævi sunt.*

*Virginia and Lucretia are renowned, Virginia et Lucretia claræ sunt.*  
*War and danger are past, bellum periculumque præteritum est.*

But if the subjects are of DIFFERENT GENDERS, both adjective and copula must be in the PLURAL, and the adjective assumes the MASCULINE gender, if the subjects are PERSONS OR BEASTS, and the NEUTER gender, if they are THINGS WITHOUT LIFE, as:

*The son and daughter are studious, filius et filia studiōsi sunt.*  
*The he-wolf and she-wolf are tame, lupus et lupa mansuēti sunt.*  
<sup>1</sup> *Oil and labor are lost, oleum et opera perditæ sunt.*

Rem. 3. These rules apply also to those predicative adjectives, with which the copula forms an OBJECT-INFINITIVE, as:

*Gajus and Sempronius must be ready, Gajus et Sempronius parati esse debent.*  
*Treachery and perjury cease to be disgraceful, perfidia et perjurium ignominiosa esse desinunt.*

§ 119. 7. If two ATTRIBUTIVE phrases, which have the same attributive adjective, are copulatively connected, we distinguish the following two cases:

1. If the coördinate governing nouns are of different NUMBERS, the adjective generally is *repeated*, and placed *before* each of them, as:

*He overcomes the obstacles by great dangers and perseverance, impedita magnis periculis magnaque perseverantiâ superat.*

<sup>1</sup> A Latin proverb, meaning, that all efforts are in vain.

2. If the two governing nouns are of different GENDERS, denoting THINGS, the adjective either is placed *before the former* of the nouns, and agrees with it, or it stands *after either* of them, agreeing with the one it is connected with, as:

*Gajus is distinguished by remarkable talent and scholarship, 1. Gajus miro ingenio ac doctrinâ præstat, or 2. Gajus ingenio miro ac doctrinâ præstat, or 3. Gajus ingenio ac doctrinâ mirâ præstat.*

Rem. 4. Even in the second case it is quite usual, to repeat the adjective before each of the governing nouns.

Rem. 5. If two coördinate attributive adjectives are dependent on the same noun, and the noun implies two different things or persons, as distinguished by the two adjectives, the number of the noun is either the PLURAL, as in English, or the SINGULAR, as: The Latin and Greek languages, *Lingua (or linguæ) Latīna et Græca.*

§ 120. 8. The copulative and adversative conjunctions sometimes are *omitted*, and the coördination is then called **asyndetic** (that is "being without conjunction").

Rem. 6. Of more than two coördinate phrases the first two regularly are connected *asyndetically*, in English as well as in Latin. But in Latin even the third and following phrases generally have no conjunctions, as:

*They defend children, property and lives, liberos, fortūnas, vitas defendunt.*

*I come, see and conquer, Venio, video, vinco.*

## II. ADVERSATIVE COÖRDINATION.

§ 121. 9. The **adversative** coördination is a copulative connection of OPPOSITE ideas. The adversative conjunctions are:

1. *But, sed, verum, autem, vero, at;*
2. *Still, yet, tamen, sed tamen.*

*Sed, verum* and *at* always stand *before* the first word of the phrase, which they connect, while *autem, vero*, and generally *tamen*, are placed after the first, sometimes after the second word of the connected phrase, as:

*The Romans fight bravely, but the allies flee, Romāni strenue pugnant, sed (rerum) socii fugiunt, or: socii autem (vero) fugiunt.*

*They often fight, yet never conquer, Sæpe pugnant, nunquam tamen vincunt.*

## III. DISJUNCTIVE COÖRDINATION.

§ 122. 10. The **disjunctive** coördination in English is



formed by the conjunction *or*, which generally is rendered by the Latin conjunction *aut*. The double connection "*either—or*" usually is expressed by "*aut—aut*," as:

*We intend to occupy the right or left bank of the river, Dexteram aut sinistram fluvii ripam occupare volumus.*

*You must adhere either to the Romans or the Carthaginians, aut Romānis, aut Pœnis adherere debētis.*

For the use of *vel—vel*, and *sive—sive*, see p. 280 foll.

#### IV. ANALYSIS OF COÖRDINATE PHRASES.

§ 123. 11. Coördinate phrases are analyzed, like COMBINED phrases, by resolving them into their elementary phrases, and translating these singly. They are *arranged* by expressing the common word *once*, and joining the coördinate words in such a manner, that they *together* take the same place either before or after the common word, as each of them had in the single phrases. If phrases have no common word, they are simply placed together, and joined by the required conjunction.

Rem. 7. It generally is best for beginners, in rendering sentences with coördinate phrases, to drop at first one of the coördinate words, and to translate the sentence without it. The coördinate phrases are then separately constituted, and the COÖRDINATE WORDS, contained in them, substituted for the single coördinate word in the sentence, as:

*GIVEN SENTENCE:* The boys wish to be devoted and thankful to the teacher.

1. Omitting the coördinate adjective "and thankful": *Pueri magistris dediti esse cupiunt.*

2. COÖRDINATE PHRASES:  
wish to be devoted, *dediti esse cupiunt*;  
wish to be thankful, *grati esse cupiunt*.

3. ARRANGEMENT, by substituting the coördinate words *dediti* and *grati* for the single coördinate word *dediti* in the sentence:  
*Pueri magistris dediti et grati esse cupiunt.*

Rem. 8. Coördinate ATTRIBUTIVE phrases having a common attributive adjective, are constituted according to § 119. The skeleton of the sentence having been formed according to § 105, the coördinate attributive phrases are then introduced in the skeleton, in place of the governing noun, as:

*GIVEN SENTENCE:* Large fields and forests surround the house.

1. SKELETON (dropping one of the coördinate subjects):  
*Agri domum cingunt.*

2. COÖRDINATE ATTRIBUTIVE PHRASES: Large fields and forests, *agri magni ac silvæ*; (or *magni agri ac silvæ*, or *agri ac silvæ magnæ*, § 119).

3. ARRANGEMENT, by substituting the coördinate phrases for their governing word *agri* in the skeleton: *Agri magni ac silvæ domum cingunt* (or *magni agri ac &c.*).

Rem. 9. If COMPOUND OBJECTIVE phrases are to be joined by coördination, we first, after translating the single phrases, constitute the coördinate compound objects, and substitute these in either of the single phrases, as:

"He appeases Gajus by promises, and Sempronius by money."

1. SINGLE PHRASES:

he appeases Gajus by promises, *Gajum promissis placat*;  
he appeases Sempronius by money, *Sempronium pecuniâ placat*.

2. COÖRDINATE COMPOUND OBJECTS:

Gajus by promises and Sempronius by money, *Gajum promissis et Sempronium pecuniâ*.

3. ARRANGEMENT, by substituting the coördinate compound objects for the compound object in either of the two single phrases:

*Gajum promissis et Sempronium pecuniâ placat.*

#### EXERCISES.

Analyze the following coördinate phrases:

1. The prefect excels by prudence and wisdom (*consilium*). 2. The duumvirs are unwilling to offend the Patricians or Plebeians. 3. We neglect to greet and to refresh the troops. 4. The teacher praises the sons of Gajus and Sejus. 5. Gajus buys the house and fields of Sempronius. 6. The great care and zeal of the queen are known (*cognitus*) to the troops. 7. The queen hurts *cladere* Gajus by pride, and Sejus by injustice.

COÖRDINATE OBJECTIVE PHRASES. 1. They capture and destroy Numantia. 2. He accuses and condemns Sulpicius. 3. We surround and kill the allies. 4. They yield and conform to the Romans. 5. You are dear and pleasant to the queen. 6. They are adverse and opposed to the war. 7. You labor and learn zealously. 8. He pleads and defends eloquently. 9. They capture or kill the troops. 10. We either admonish or punish the scholars. 11. They save the life, but plunder the property. 12. They fight bravely, but succumb to the enemies. 13. We abandon the town, yet we retain the castle. 14. They often open the mouth, still they never utter a word. 15. We enlarge both the house and garden. 16. They denounce both the man and the crime. 17. We not only censure, but also punish the corruption. 18. We expect either death or victory. 19. They are full both of courage and confidence. 20. They read either Horace or Virgil. 21. We give both lives and property to the country. 22. He promises victory and glory to the troops. 23. He sells the estate to Gajus and Sempronius. 24. He

<sup>1</sup> Contrarius. <sup>2</sup> Bona, G. bonorum. <sup>3</sup> Emittere.



acquires fame and money by diligence. 25. He never loses a battle by imprudence or negligence. 26. They generally displease by ignorance or arrogance. 27. I know how to reconcile friends and relatives. 28. They intend to conquer or to perish. 29. They either are not able or not willing to explain the sentence. 30. He knows how to read, but he does not know how to write. 31. They can lose life, but they never can lose fame. 32. We teach the children to be contented and happy. 33. He directs the duumvirs to arrest and to guard the accused. 34. He compels both Perseus and the Ætolians to require an armistice. 35. He permits Gajus either to remain or to go away. 36. He permits the ambassadors to recite the papers, but refuses to admit Perseus. 37. We wish not only to help, but also to teach the freedmen. 38. Thou accusest Gajus of perjury, and Sejus of treachery. 39. He sends horses to the prefect, and money to the troops. 40. They begin to approach (*adire*) the walls, and to harass the inhabitants. 41. I intend to bribe the ambassador by money, and the tribune by influence.

COORDINATE PREDICATIVE PHRASES. 42. Wars and battles delight the Scythians. 43. Discord and hatred destroy the glory of the country. 44. Phœbus and Minerva grant wisdom to the minds. 45. The pen and the sword are the masters of the earth. 46. Pride and arrogance displease. 47. Avarice and corruption are disgraceful. 48. Lucretia and the queen are free. 49. The queen and the prefect are dear to the inhabitants. 50. Earth and heaven are full of the benefits of God. 51. The house and the garden are valuable. 52. Crassus and the prefect cannot be contented. 53. The queen and Æmilia generally are glad. 54. Daughter and grandfather continue to be thankful to the prefect. 55. Both the troops and the inhabitants desist from being hostile. 56. Sword and lance cease to be dangerous. 57. Patience and courage generally are necessary to troops. 58. The arms and accoutrements are burdensome to the allies. 59. Food and water begin to be rare. 60. The troops are safe and unhurt. 61. The cause is clear and manifest. 62. The allies begin to be hostile and rebellious. 63. The ground is dry, but fertile. 64. The accused appeals, but the queen confirms the sentence. 65. Either folly or treachery is the cause of the crime. 66. Either the prefect or the tribunes must yield. 67. Men are either free or slaves. 68. Negligence or imprudence causes the loss. 69. The queen comes, sees, and conquers.

COORDINATE ATTRIBUTIVE PHRASES. 70. The ample rewards of genius and wisdom. 71. The poverty and disgrace of the children of Anthony. 72. The mutual grievances of both the Ætolians and Perseus. 73. The evidences of extraordinary judgment and shrewdness. 74. The great damage and losses of the farmer. 75. The town has old walls and gates. 76. Gajus has ingenious male and female scholars. 77. The triumvirs obtain power by great fraud and intrigues. 78. It is not only allowed, but also expedient to the allies and friends of the Roman people, to present mutual disputes and grievances to the people. 79. The ambassadors of either the Ætolians or of Perseus must

<sup>4</sup> In coördinations like this, the common words (here *can* and *lose*) must not be expressed at the second place. <sup>5</sup> Comprehendere. <sup>6</sup> Petere. <sup>7</sup> Recitare. <sup>8</sup> Admittere. <sup>9</sup> Sarcinæ. <sup>10</sup> Molestus. <sup>11</sup> Appellare. <sup>12</sup> Afferre. <sup>13</sup> Ingenium. <sup>14</sup> Querela. <sup>15</sup> Egre-gius. <sup>16</sup> Sollertia. <sup>17</sup> Proferre.

yield. 80. The daughter and son-in-law of Gajus are unhurt and safe. 81. A quiet conscience is a great relief and consolation.

*Translate into English:*

COORDINATE SUBJECTS. 1. Minucius et Trebonius quæsturam male gerunt. 2. Ingenium et sapientia invidiam superat. 3. Avaritia et perfidia flagitia parit. 4. Et Brutus et Cassius patriam amicitiae præfert. 5. Aut Posidonius aut Seneca errat. 6. Gaji filius et filia ægri esse solent. 7. Lucretia atque Æmilia reginæ filiarum invidiæ sunt. 8. Discordiæ causa atque initium sæpe exigua sunt. 9. Invidia mutua atque odium exitiosa esse solent. 10. Belgarum industria ac mercatura egregiæ sunt. 11. Pompæjus, Lentulus, Africænus fœde pereunt. 12. Invidia, odium, inimicitiae finitima\* sunt, sed tamen differunt. 13. Peregrinum auxilium ac peregrina pecunia populis liberis sæpe exitiosa sunt. 14. Populi Romani et justitia et clementia sociorum animos conciliat. 15. Libertos et adjuvare et docere necesse est. 16. Præfecto captivos aut interficere aut liberare licet.

COORDINATE PREDICATES. 17. Libros et legimus et scribimus. 18. Liberos educare et possumus et debemus. 19. Bellum finire aut nescit aut non vult. 20. Debellare volunt, sed nequeunt. 21. Reginæ incolarum animos conciliare et expedit et necesse est. 22. Servos liberare aut periculosum aut irritum est. 23. Belgæ populis finitimis infesti exitiosique sunt. 24. Sociis auxilium aut mittit aut promittit. 25. Sicilia Romanorum cella et horreum est.

COORDINATE OBJECTS. 26. Pompæjus Armenios et Judæos vincit. 27. Magister discipulorum et ingenium et diligentiam laudat. 28. Philippus Pœnos et copias et pecuniâ adjuvare promittit. 29. Adversariorum copiae et numero et disciplinâ præstant. 30. Alexandrum sævitiae, injustitiae, superbiae accusare solemus. 31. Philippi legati tribunos pecuniâ ac promissis corrumpere student. 32. Adversariorum argumenta aut refellere aut concedere debemus. 33. Persæ Lysandri avaritiam ac nequitiam abhorrent. 34. Africænus Africam atque Hispaniam imperio Romano addit. 35. Persei legati Ætolos magnâ munificentia magnisque promissis corrumpunt. 36. Copiae castra diripere ac prædam colligere incipiunt.

COORDINATE ATTRIBUTES. 37. Discipuli Plauti Terentique comœdias legere malunt. 38. Gajo philosophiæ aut eloquentiæ studium commendamus. 39. Gaji liber egregii ingenii ac doctrinæ documenta continet. 40. Et amicorum et inimicorum consilia prodesse possunt. 41. Linguam Germanam atque Anglicam linguæ Franco-Gallicæ anteponi-mus. 42. Fabius diligentia mirâ et cautâ Pœnorum consilia eludere scit. 43. Vitam miseram sed justam vitæ jucundæ sed injustæ antepo-nere debemus.

<sup>18</sup> Solatium. <sup>19</sup> Quæstorship. <sup>20</sup> To administer. <sup>21</sup> To be distinguished from each other. <sup>22</sup> Horreum, barn. <sup>23</sup> Armenius, an Armenian. <sup>24</sup> Wickedness. <sup>25</sup> Liberality. <sup>26</sup> To collect. <sup>27</sup> Talent. <sup>28</sup> Anglicus, English. <sup>29</sup> Franco-Gallicus, French. <sup>30</sup> To baffle. \* Related.



## BOOK SECOND.

PASSIVE VOICE.—THE INFLECTION OF NOUNS  
AND ADJECTIVES CONCLUDED.—PRONOUNS.  
COMPARISON.

## LESSON XXIII.

## THE PASSIVE VOICE.

§ 124. 1. The ENGLISH passive voice consists of COMPOUND tenses only, formed by the participle and the auxiliary *to be*. But in LATIN the passive voice in the present and in those forms of the verb, which are derived from it, consists of SIMPLE tenses, formed by attaching the PASSIVE endings to the stems of the verbs.

§ 125. 2. The **passive endings** of the Latin verb are the same in the 1st, 2d, and 4th conjugations, those of the third being mostly modified by CONNECTING VOWELS. They are the following :

| I. II. & IV. CONJUGATIONS. |             | III. CONJUGATION.      |             |
|----------------------------|-------------|------------------------|-------------|
| INFINITIVE: <i>ri</i> .    |             | INFINITIVE: <i>i</i> . |             |
| PRESENT INDICATIVE:        |             | PRESENT INDICATIVE:    |             |
| SINGULAR.                  | PLURAL.     | SINGULAR.              | PLURAL.     |
| 1. <i>or</i>               | <i>mur</i>  | 1. <i>or</i>           | <i>mur</i>  |
| 2. <i>ris</i>              | <i>mini</i> | 2. <i>ris</i>          | <i>mini</i> |
| 3. <i>tur</i>              | <i>ntur</i> | 3. <i>tur</i>          | <i>ntur</i> |

§ 126. 3. By attaching these endings to the STEM of the verb (as shown in L. I. II. VII. XII.), we form the following

## PARADIGMS :

## I. FIRST CONJUGATION.

INFINITIVE: *Amāri*, *to be loved* (STEM *amā*, CHAR. *ā*, ENDING *ri*).

| PRESENT INDICATIVE.                            |   |
|--|---|
| SINGULAR.                                      | PLURAL.                                   |
| 1. <i>Amor</i> , <i>I am loved</i>             | 1. <i>amāmur</i> , <i>we are loved</i>    |
| 2. <i>amāris</i> , <i>thou art loved</i>       | 2. <i>amamini</i> , <i>you are loved</i>  |
| 3. <i>amātur</i> , <i>he, she, it is loved</i> | 3. <i>amantur</i> , <i>they are loved</i> |

## II. CONJUGATION.

INFINITIVE: *Monēri*, *to be admonished* (STEM *monē*, CHAR. *ē*, ENDING *ri*).

## PRESENT INDICATIVE:

| SINGULAR.  | PLURAL.   |
|--|---|
| 1. <i>Moncor</i> , <i>I am admonished</i>            | 1. <i>monēmur</i> , <i>we are admonished</i>    |
| 2. <i>monēris</i> , <i>thou art admonished</i>       | 2. <i>monemini</i> , <i>you are admonished</i>  |
| 3. <i>monētur</i> , <i>he, she, it is admonished</i> | 3. <i>monentur</i> , <i>they are admonished</i> |

## III. CONJUGATION.

INFINITIVE: *Legi*, *to be read* (STEM *leg*, CHAR. *g*, ENDING *i*).

## PRESENT INDICATIVE:

| SINGULAR.                                      | PLURAL.                                   |
|--|---|
| 1. <i>Legor</i> , <i>I am read</i>             | 1. <i>legimur</i> , <i>we are read</i>    |
| 2. <i>legeris</i> , <i>thou art read</i>       | 2. <i>legimini</i> , <i>you are read</i>  |
| 3. <i>legitur</i> , <i>he, she, it is read</i> | 3. <i>leguntur</i> , <i>they are read</i> |

## IV. CONJUGATION.

INFINITIVE: *Audiri*, *to be heard* (STEM *audī*, CHAR. *ī*, ENDING *ri*).

## PRESENT INDICATIVE:

| SINGULAR.                                       | PLURAL.                                     |
|---|---|
| 1. <i>Audior</i> , <i>I am heard</i>            | 1. <i>audīmur</i> , <i>we are heard</i>     |
| 2. <i>audiris</i> , <i>thou art heard</i>       | 2. <i>audimini</i> , <i>you are heard</i>   |
| 3. <i>audītur</i> , <i>he, she, it is heard</i> | 3. <i>audiuntur</i> , <i>they are heard</i> |

Rem. 1. In the 1. sing. of the 1st conjugation the characteristic *a* is dropped, and in the 3. plur. of the 3d conjugation the vowel *u* is inserted between stem and ending, as in the corresponding persons of the active voice.

Rem. 2. The characteristic of *dare* and its compounds is *short*, as in the active voice. Pronounce therefore *circum'daris*, *circum'datur*.

Rem. 3. The *I-verbs* of the 3d conjugation (§ 58) insert the letter *ī* between stem and ending in the same persons, as in the active voice, as:

INFINITIVE: *Capi*, *to be taken* (STEMS *cap* and *capī*, CHARACT. *p*, ENDING *i*).

## PRESENT INDICATIVE:

| SINGULAR.   | PLURAL.                                     |
|---|---|
| 1. <i>Capior</i> , <i>I am taken</i>              | 1. <i>capimur</i> , <i>we are taken</i>     |
| 2. <i>caperis</i> , <i>thou art taken</i>         | 2. <i>capimini</i> , <i>you are taken</i>   |
| 3. <i>capiuntur</i> , <i>he, she, it is taken</i> | 3. <i>capiuntur</i> , <i>they are taken</i> |

§ 127. 4. Of the IRREGULAR verbs of the 3d conjugation *esse*, *posse*, *velle*, *nolle*, *malle* form no passive voice. *Ferre* forms the following, partly irregular, passive



INFINITIVE: Ferri, to be carried (STEM *fer*, CHAR. *r*, IRREGULAR ENDING *ri*).

## PRESENT INDICATIVE:

| SINGULAR.                                       | PLURAL.                                |
|---|--|
| 1. Feror, <i>I am carried</i>                   | 1. ferimur, <i>we are carried</i>      |
| 2. ferris (irr.), <i>thou art carried</i>       | 2. ferimini, <i>you are carried</i>    |
| 3. fertur (irr.), <i>he, she, it is carried</i> | 3. feruntur, <i>they are carried</i> . |

§ 128. 5. The verb *facere* and those of its compounds, that retain the vowel *a* of the stem (see Rem. 4), form the irregular passive infinitive *feri*, and in the present tense assume ACTIVE endings, formed from the stem *fi*. The passive *feri*, which has both the passive signification *to be done, to be made*, and the ACTIVE meaning *to become*, is thus conjugated:

INFINITIVE: Fieri, to be made, to become.

## PRESENT INDICATIVE:

| SINGULAR.                                   | PLURAL.                                       |
|---|---|
| 1. Fio, <i>I am made, I become</i>          | 1. fīmus, <i>we are made, we become</i>       |
| 2. fis, <i>thou art made, thou becomest</i> | 2. fītis, <i>you are made, you become</i>     |
| 3. fit, <i>he is made, he becomes</i>       | 3. fīunt, <i>they are made, they become</i> . |

Rem. 4. The compounds of *facere*, which do not change the vowel *a* of their stems into *i* (§ 58, R. 4), form their passives according to the paradigm of *feri*, as: *cali facere*—*cali fieri*, *cali fio*, *cali fit*, *cali fiunt*. But those compounds, which are composed with prepositions (see § 58, Rem. 3), form a regular passive, like the other 1-verbs of the 3d conjugation, as: *interficere*—*interfici*, *interficior*, *interficieris* &c.

§ 129. 6. *Ire*, as a simple verb, forms only an impersonal passive (see Book III.). But the transitive compounds of *ire*, as *transire*, *praeterire*, *inire*, form a complete passive voice according to the following paradigm:

INFINITIVE: Transiri, to be crossed.

## PRESENT INDICATIVE:

| SINGULAR.                                   | PLURAL.                                   |
|---|---|
| 1. Transeor, <i>I am crossed</i>            | 1. transimur, <i>we are crossed</i>       |
| 2. transiris, <i>thou art crossed</i>       | 2. transimini, <i>you are crossed</i>     |
| 3. transitur, <i>he, she, it is crossed</i> | 3. transeuntur, <i>they are crossed</i> . |

## SYNTACTICAL RULES ON THE USE OF THE PASSIVE VOICE.

§ 130. 7. Predicative and objective phrases are formed from verbs in the PASSIVE voice according to the rules in the preceding lessons, as:

## A. PREDICATIVE PHRASES.

## 1. PASSIVE PREDICATES.

*Puer amātur*, the boy is loved.  
*Copiae vincuntur*, the troops are defeated.

## 2. PASSIVE SUBJECT-INFINITIVES:

*Laudāri jucundum est*, it is pleasant to be praised.  
*Vinci displicet*, it displeases to be defeated.

## B. OBJECTIVE PHRASES.

## 1. OBJECTS, DEPENDENT ON PASSIVE PREDICATES.

*Perfidiae accusātur*, he is accused of treachery.  
*Hastis interficiuntur*, they are killed by lances.

## 2. PASSIVE OBJECT-INFINITIVES.

*Relinqui incipit*, he begins to be abandoned.  
*Vituperāri solent*, they usually are censured.  
*Vinci possunt*, they can be defeated.

§ 131. 8. The formation of the OBJECTIVE phrase from verbs in the PASSIVE voice is in two points distinguished from that of the active objective phrase:

1. PASSIVES generally cannot govern objects in the ACCUSATIVE case.

2. The SUBJECT of the ACTIVE voice assumes in the PASSIVE the form of an OBJECT in the ABLATIVE, which is called the **passive agent**.

When the passive agent denotes a PERSON, the ablative must be preceded by the preposition *a*, which before words beginning with a vowel or *h*, assumes the form *ab*:

*Puer a magistro laudātur*, the boy is praised by the teacher.  
*Curatius ab Horatio interficitur*, Curatius is killed by Horatius.  
*Gajus ab amicis adjuvātur*, Gajus is assisted by friends.

But:

*Ager equis* (not *ab equis*) *arātur*, the field is ploughed by horses.  
*Oppidum dolo* (not *a dolo*) *expugnātur*, the town is taken by stratagem.

Rem. 5. If the passive agent has ATTRIBUTES dependent on it, the preposition *a* (or *ab*) stands before the whole phrase, as: *Tullius ab Antonii amicis expellitur*, Tullius is banished by the friends of Anthony.

§ 132. 9. The passives *fieri* and *vidēri* may, like the copula, be connected with PREDICATIVE ADJECTIVES and NOUNS. *Fieri* has then the active signification "*to become*," and *vidēri* the active signification "*to seem*," the rules for the grammatical form of the predicative adjectives and nouns, which are connected with these



passives, being in every instance the same as those given for their connection with the COPULA. See L. XIII. XIV. XV.

*Viae asperae fiunt*, the roads become rough.

*Copiae dejectae videntur*, the troops seem dispirited.

*Superbum fieri stultum videtur*, to become proud seems foolish.

*Graeci liberi fieri cupiunt*, the Greeks wish to become free.

§ 133. 10. The verb *vidēri* also governs an OBJECT-INFINITIVE, like the verbs, mentioned § 79, as :

*Gajus dormire videtur*, Gajus seems to sleep.

*Copiae paratae esse videntur*, the troops seem to be ready.

*Musti esse videmini*, you seem to be sad.

*Mercatura fructuosa fieri videtur*, the commerce seems to become profitable.

#### EXERCISES.

Write the following paradigms of the passive voice with the English significations :

*Parāre*, to prepare ; *augēre*, to increase ; *regere*, to govern ; *perficere*, to absolve ; *patefacere*, to open ; *afferre*, to bring ; *sepelire*, to bury ; *praeterire*, to pass by.

VERBAL FORMS OF THE PASSIVE. 1. Delectamini. 2. Superāmur. 3. Expectantur. 4. Expugnātur. 5. Mutāris. 6. Circundor. 7. Circundamur. 8. Relegāri. 9. Educāris. 10. Necantur. 11. Liberamini. 12. Conciliāri. 13. Delēri. 14. Docentur. 15. Adhibēris. 16. Tene-mini. 17. Vidēris. 18. Jubeor. 19. Exercemini. 20. Moveor. 21. Perterrentur. 22. Possidētur. 23. Coercemini. 24. Timēmur. 25. Torquēris. 26. Duceris. 27. Falli. 28. Frangitur. 29. Vincimini. 30. Decipiuntur. 31. Diripimur. 32. Relinqui. 33. Coquantur. 34. Vehimur. 35. Redūci. 36. Diminuuntur. 37. Distingueris. 38. Dirigi. 39. Afficimini. 40. Punimini. 41. Inveniuntur. 42. Aperitur. 43. Erudiri. 44. Impedior. 45. Stabilimur. 46. Custodiris. 47. Vincimur. 48. Vincimur. 49. Praetereuntur. 50. Praeferris. 51. Referimini. 52. Affertur. 53. Assuefiunt. 54. Patefiunt. 55. Liquefieri. 56. Temerarii fiunt. 57. Studiōsa fit. 58. Infestus fio. 59. Sobrium fieri. 60. Injustus videor. 61. Læta vidēris. 62. Equum videtur. 63. Imbecilli videmur. 64. Iratæ videmini. 65. Contentum vidēri.

1. You are celebrated. 2. We are preserved. 3. He is surrounded. 4. Thou art asked. 5. He is praised. 6. It is mentioned. 7. I am burned. 8. Thou art banished. 9. You are healed. 10. They are wounded. 11. He is avoided. 12. To be called. 13. Thou art surpassed. 14. I am delighted. 15. You are adorned. 16. It is completed. 17. They are increased. 18. Thou art taught. 19. He is directed. 20. It is mixed. 21. You are frightened. 22. We are held. 23. They are employed. 24. She is moved. 25. It is granted. 26. I am feared. 27. To be seen. 28. To be tortured. 29. You are restrained. 30. We seem. 31. He seems. 32. You are led. 33. I am broken. 34. Thou art defeated. 35. They are killed (*interficere*). 36. We are left. 37. It is cooked. 38. Thou art drawn. 39. He is acknowledged. 40. She is diminished. 41.

They are distinguished (*distinguere*). 42. I am perceived. 43. They are beheld. 44. I am sent. 45. They are commenced. 46. To be offered. 47. It is endured. 48. To be left. 49. They are dug. 50. They are begotten. 51. Thou art brought back. 52. They are thrown away. 53. I am allured. 54. To be corrected. 55. To be defeated. 56. To be bound. 57. You are defeated. 58. You are bound. 59. We are punished. 60. It is fortified. 61. It is invented. 62. To be educated (*erudire*). 63. Thou art found. 64. It is finished. 65. To be finished. 66. You are appeased. 67. We are hindered. 68. It is imparted. 69. They are entered. 70. You are softened. 71. It is exhausted. 72. They are approached (*adire*). 73. We are struck. 74. We are carried. 75. It is opened (*aperire*). 76. They are opened (*patefacere*). 77. To be brought. 78. They are melted. 79. To be tamed. 80. It is learned. 81. They are learned by heart. 82. To become cautious. 83. I become attentive. 84. Thou becomest unjust, O queen! 85. She becomes weak. 86. They become eloquent. 87. They (*the women*) become friends. 88. To seem zealous. 89. Thou seemest happy, O daughter! 90. We seem tired. 91. It seems absurd. 92. They seem envious.

PREDICATIVE PHRASES (WITHOUT AND WITH THE PASSIVE AGENT). 1. Ager aratur. 2. Consilium mutatur. 3. Via monstratur. 4. Fabula narratur. 5. Triumviri relegantur. 6. Pugna renovatur. 7. Nuptiae celebrantur. 8. Pericula superantur. 9. Tempa spoliuntur. 10. Oppidum circumdatur. 11. Numerus augetur. 12. Puer docetur. 13. Aqua miscetur. 14. Dona praebentur. 15. Imperia delentur. 16. Operae adhibentur. 17. Castra moventur. 18. Copiae ducuntur. 19. Consilia perficiuntur. 20. Regina vehitur. 21. Adversarius vincitur. 22. Captivus vincitur. 23. Pirata punitur. 24. Negotium finitur. 25. Discipuli audiuntur. 26. Triumphus impediuntur. 27. Pericula subeuntur. 28. Fluvii transeuntur. 29. Auxilium affertur. 30. Incommoda perferuntur. 31. Tribunorum consilia confirmantur. 32. Praefecti jussa laudantur. 33. Sociorum stipendia augentur. 34. Adversariorum insidiae timentur. 35. Romanorum castra inspicuntur. 36. Gaji nuptiae differuntur. 37. Piratarum numerus diminuitur. 38. Fluviorum vada transeuntur. 39. Aerarium bellis exhauritur. 40. Copiae disciplinam continentur. 41. Ingenium philosophiae exercetur. 42. Flammæ ab oppidanis extinguuntur. 43. Fluvii a sociis transeuntur. 44. Muri a Romanorum copiis adeuntur. 45. Agri a triumviris dividuntur. 46. Dona a Graecis afferuntur. 47. Legati donis corrumpuntur. 48. Tempa statuis exornantur. 49. Pecunia ab amicis donatur. 50. Discipuli attentii fiunt. 51. Pugna exitiosa fit. 52. Sententia aequa videtur. 53. Copiae fessae videntur. 54. Periculum securum videtur. 55. Praeterea injustum videtur. 56. Doctum fieri arduum est. 57. Tribunum fieri licet. 58. Sobrium fieri praestat. 59. Egenum fieri molestum videtur. 60. Decipi acerbum est. 61. Opprimi displicet. 62. Piratam fieri ignominiosum est.

1. An ambushade is prepared. 2. The temples are dedicated. 3. The town is embellished. 4. The enemies are overcome. 5. Poverty is increased. 6. Syracuse is destroyed. 7. The camp is besieged. 8. Patience is exercised. 9. Philosophy is taught. 10. A school is established (*instituere*). 11. The captives are thrown down. 12. The enemies are perceived. 13. Sempronius and Livy are removed. 14. Friendship and



harmony are restored. 15. Deserters are punished and despised. 16. The wedding of Anthony is prevented. 17. The adversary's arguments are passed over. 18. The business is finished. 19. Envy and hatred are buried. 20. The metals are melted. 21. Rewards are conferred. 22. Arguments are alleged. 23. The letter is brought. 24. The affairs are investigated by the committee of two. 25. The camp is captured by the Carthaginians. 26. Money is accepted by the umpire. 27. The comedies of Plautus and Terence are explained. 28. Perseverance is assisted (*adjuvare*) by fortune. 29. The camp is captured by fraud. 30. The controversy is decided by favor. 31. The controversy is settled (*see page 87*) by the sword. 32. Jerusalem (*Hierosolyma, G. ōrum*) is destroyed by Titus. 33. Memory is strengthened (*firmare*) by the pen. 34. The tribunes are bribed by the ambassadors of Jugurtha. 35. The ambassadors are bribed by influence and money. 36. The prisoner is saved by the daughter of the prefect. 37. Literature (*litterae*) is neglected by the Spartans. 38. Roscius of Ameria is defended by M. Tullius. 39. The town of Luceria is besieged by the Carthaginians. 40. The prefect is prevented by a disease of the eyes. 41. The district of Veji (*Vejentanus*) is devastated by the Romans. 42. Sempronius is saved by the timely help of friends. 43. The troops become rebellious. 44. The roads become rough and swampy (*paludisus*). 45. The province becomes quiet and tranquil. 46. The boldness of Catiline becomes unbridled (*effrenatus*). 47. The water of the river Volturnus becomes putrid (*putidus*). 48. The opinion of Gaius seems erroneous. 49. The oracle of Pythia seems ambiguous. 50. The principles of grammar seem difficult. 51. The victuals of the troops seem wretched. 52. To be courted is pleasant. 53. It pleases to be defended by friends. 54. It is unpleasant to be neglected. 55. It displeases to be rejected. 56. It is better to be exalted. 57. To be loved by the people is beautiful and honorable. 58. To be betrayed by friends is bitter. 59. To be banished seems hard. 60. To be fettered seems disgraceful. 61. It is a crime to become an enemy of the country. 62. To become eloquent is difficult. 63. It is better to become calm. 64. It seems mean to become an assistant of tyrants.

SIMPLE AND COMBINED OBJECTIVE PHRASES. 1. Imprudentiae accūsor. 2. Triumviro commendāris. 3. Dis conciliāmur. 4. Corruptelae condemnāmini. 5. Praefecto denuntiamini. 6. Impensarum admoneor. 7. Incepti periculo deterrēris. 8. A pirātis ignominiose obsidēmur. 9. Antonii filiis injuste antepōnimini. 10. Plebejorum candidato praeforor. 11. A M. Tullio apte refelleris. 12. Sulpicii auxilio secreto expeditur. 13. A triumviris juste punimini. 14. Decipi raro possum. 15. Severe puniri debes. 16. Ab adversariis accusari solēmus. 17. A praefecto revocari volumus. 18. Injuste accusari non vultis. 19. A Gajo adjuvāri studes. 20. A pirātis diripi timēmus. 21. A magistro negligi videmini. 22. Injuste opprimi vidēris. 23. Ab inimicis damnari iniquum est. 24. Manere cogor. 25. Pecuniam restituere cogeris. 26. Patriam defendere docēmur. 27. Abire impedimini. 28. Captivos custodire jubeor. 29. A vigiliis oppidum intrare prohibēmur.

1. I am recommended to the queen. 2. Thou art accused of treachery.

<sup>1</sup> To fetter, *vincire*. <sup>2</sup> Calm, *quies*. <sup>3</sup> Why stands the adverb in phrase 14 after, and in phrase 15 before the object-infinitive?

3. We are reminded of the danger. 4. You are betrayed to the enemies. 5. I am ruthlessly tortured. 6. Thou art well taught. 7. We are publicly acquitted of the crime. 8. You are splendidly clothed by the queen. 9. I am eloquently defended by Tullius. 10. Thou always art preferred to William. 11. We are kindly greeted by the sons of the queen. 12. You are badly treated by the tyrant. 13. Thou art immoderately affected by the tears of the (female) prisoners. 14. We cease to be preferred by the teacher. 15. You begin to be ruled by decemvirs. 16. You continue to be hindered by the want of provisions. 17. We never can be allured by rewards or promises. 18. I seem to be deterred by the difficult beginning of the undertaking. 19. Thou art afraid of being taken by the pirates. 20. We will not be derided and despised by the enemies. 21. You generally are corrected by the teacher. 22. Thou seemest to be splendidly received by the inhabitants. 23. I am forbidden to proceed. 24. You are prohibited from speaking publicly. 25. We are hindered by disease from writing the letter. 26. I am compelled by the prefect to return directly. 27. Thou art directed by the queen to inspect daily the books of Sempronius.

COMBINATION OF PREDICATIVE AND OBJECTIVE PHRASES, WITH OR WITHOUT ATTRIBUTES.

1. A triumph is decreed to Africanus. 2. The town and the garrison are betrayed to the enemies by the duumvirs. 3. The message of an unfortunate battle is delivered to the prefect. 4. The arms and baggage of the troops are surrendered to the Carthaginians. 5. M. Tullius is acquitted by the opinion of the whole people. 6. War is announced to Jugurtha, but badly conducted by Calpurnius Bestia. 7. Sempronius, the candidate of the Patricians, is convicted of corruption by the board of a hundred. 8. The inhabitants are abominably plundered by L. Antonius, the assistant of the prefect. 9. A temple is consecrated to Fortuna by the sons of Fabius. 10. A new house is built by the sons and daughters of Galba. 11. The camp of the Romans is surrounded by a ditch and a rampart. 12. Metals are melted by the flames, and pearls by acid. 13. Crimes are punished by the people, and vices by God. 14. The Germans cannot be subjected by the Romans. 15. The war may be unfortunately conducted either by the envy of fortune, or by the ignorance of the prefect. 16. Bad men usually are tortured by the torments of conscience. 17. Indolent scholars must frequently be admonished and punished. 18. Industrious and zealous scholars do not wish to be surpassed by fellow-scholars. 19. The slaves are afraid of being surrendered to the masters. 20. Decemvirs cease to be elected by the people. 21. The sailors of Antiochus seem to become pirates. 22. The Roman women seem to be prodigal and devoted to luxury. 23. Honorable men cannot suddenly become vain and boastful. 24. Sempronius is hindered by the commands of the prefect to occupy the right bank of the river. 25. The ambassadors are directed by Perseus to delay the business by disputes and quarrels.

<sup>4</sup> Ruthless, *fedus*. <sup>5</sup> To treat, *habere*. <sup>6</sup> Excipere. <sup>7</sup> Praesidium. <sup>8</sup> Adversus. <sup>9</sup> Afferre. <sup>10</sup> Tradere. <sup>11</sup> To conduct a war, *bellum gerere*. <sup>12</sup> Novus. <sup>13</sup> A pearl, *margarita*. <sup>14</sup> Acidum. <sup>15</sup> Posse. <sup>16</sup> Male. <sup>17</sup> To torture, *angere*. <sup>18</sup> Tormentum. <sup>19</sup> Condiscipulus. <sup>20</sup> To elect, *eligere*. <sup>21</sup> Querela.



1. Perfugæ Romānis a Pœnis redduntur. 2. Gloria et victoria copiis a præfecto promittitur. 3. Castra et præda immensa Alexandro a Persis relinquuntur. 4. Fabricii copiae Pyrrhi elephantis perterrentur. 5. Bellum Perseo a Romanorum legatis indicitur. 6. Pœni a Romānis perfidiæ mendacique accusantur. 7. Præfectus a populo corruptelæ aperte accusatur. 8. Roma a Romulo et Remo, Rheæ Sylviae filiis conditur. 9. Fama divitiæque a philosophis sæpe contemnuntur. 10. Furta aut secrēto aut manifesto perpetrari possunt. 11. Incolæ Romanorum imperio adjici cupiunt. 12. Inimicis tradi injustum est. 13. Ab adversariis laudari gloria magna est. 14. Injuste accusari aut falso condemnari acerbum est. 15. Pœni et Fabii prudentiā et Africani ingenio (*genius*) vincuntur. 16. Epicuri fallaciæ a M. Tullio refelli solent. 17. C. Marius Patriciorum candidato a populo præfertur. 18. Ab adversariis derideri molestum videtur. 19. Creta insula a piratis relinqui videtur. 20. Gaji discipuli eloquentiæ dediti esse videntur. 21. Gajus a præfecto pecuniam, Siculis debitam (*due*), restituere cogitur. 22. Socii a præfecto castra munire docentur. 23. Oppidani a Sempronio muros statim diruere jubentur. 24. Sempronius oculorum morbo ludos spectare (*to witness*) impeditur.

## LESSON XXIV.

## DEPONENT VERBS.

§ 131. 1. DEPONENT verbs are PASSIVES, which lack the active voice, and mostly have an ACTIVE SIGNIFICATION, as *hortari*, to exhort; *loqui*, to speak. Their conjugation is that of the PASSIVE, but their construction that of the ACTIVE, and they may therefore have objects in the ACCUSATIVE (see § 131).

Rem. 1. Each of the four conjugations has deponent verbs, but the great majority of the deponents belong to the first conjugation.

## § 135. 2. PARADIGMS.

## I. CONJUGATION.

INFINITIVE: *Hortari*, to exhort (STEM *hortā*, CHAR. *ā*, ENDING *ri*).

## PRESENT INDICATIVE.

| SINGULAR.                          | PLURAL.                           |
|------------------------------------|-----------------------------------|
| 1. Hortor, <i>I exhort</i>         | 1. hortāmur, <i>we exhort</i>     |
| 2. hortāris, <i>thou exhortest</i> | 2. hortamini, <i>you exhort</i>   |
| 3. hortātur, <i>he exhorts</i>     | 3. hortantur, <i>they exhort.</i> |

## II. CONJUGATION.

INFINITIVE: *Vereri*, to fear (STEM *verē*, CHAR. *ē*, ENDING *ri*).

## PRESENT INDICATIVE.

| SINGULAR.                       | PLURAL.                        |
|---------------------------------|--------------------------------|
| 1. Vereor, <i>I fear</i>        | 1. verēmur, <i>we fear</i>     |
| 2. verēris, <i>thou fearest</i> | 2. veremini, <i>you fear</i>   |
| 3. verētur, <i>he fears</i>     | 3. verentur, <i>they fear.</i> |

## III. CONJUGATION.

INFINITIVE: *Loqui*, to speak (STEM *loqu*, CHAR. *ū*, ENDING *i*).

## PRESENT INDICATIVE.

| SINGULAR.                         | PLURAL.                          |
|-----------------------------------|----------------------------------|
| 1. Loquor, <i>I speak</i>         | 1. loquimur, <i>we speak</i>     |
| 2. loqueris, <i>thou speakest</i> | 2. loquimini, <i>you speak</i>   |
| 3. loquitur, <i>he speaks</i>     | 3. loquantur, <i>they speak.</i> |

## IV. CONJUGATION.

INFINITIVE: *Potiri*, to seize (STEM *poti*, CHAR. *i*, ENDING *ri*).

## PRESENT INDICATIVE.

| SINGULAR.                       | PLURAL.                          |
|---------------------------------|----------------------------------|
| 1. Potior, <i>I seize</i>       | 1. potimur, <i>we seize</i>      |
| 2. potiris, <i>thou seizest</i> | 2. potimini, <i>you seize</i>    |
| 3. potitur, <i>he seizes</i>    | 3. potiuntur, <i>they seize.</i> |

§ 136. 3. The following deponents of the third conjugation: *gradi*, to proceed; *mori*, to die; *pati*, to suffer, with their compounds, belong to the *I-verbs*, inserting the letter *i* between stem and ending in the 1st sing. and 3d plur. (*mori*—*moriuntur*, *patior*—*patiuntur*, &c.) The compounds of *pati* and *gradi* change the vowel *a* of their stems into *ē*, as *digredi*, to go away; *ingredi*, to enter; *aggredi*, to attack; *progredi*, to advance; *congregdi*, to meet; *perpeti*, to suffer.

§ 137. 4. The verb *oriri*, to rise, forms the present indicative like an *I-verb* of the third conjugation, as if it formed an infinitive *ori*. But the other forms of this verb (see B. III.) belong to the fourth conjugation. (Pres. indicat.: *orior*, *oreris*, *oritur*, &c.) In the same way the compounds of *oriri* are conjugated (*exorior*, *exoreris*, *exoritur* &c.), except *adoriri*, to attack, which is conjugated like a regular deponent verb of the 4th conjugation.



§ 138. 5. The following deponent verbs govern an **object-infinitive**, like the active verbs, mentioned § 80: *Conāri, to undertake, to endeavor; meditāri, to contemplate, meditate, design; cunctāri, to hesitate; exordīri, to begin; oblivisci, to forget, as:*

*He endeavors to capture the town, oppidum expugnāre conātur.*

*We contemplate to return, redire meditāmur.*

*You design to expel the garrison, praesidium expellere meditamini.*

*They hesitate to advance, progredi cunctantur.*

*He begins to speak, loqui exorditur.*

*They forget to send the money, pecuniam mittere obliviscuntur.*

#### EXERCISES.

Commit the lists of deponent verbs § XI. 2, XII. 2, XIII. 2, XIV. 2 of the *Vocabularies*, and write the following paradigms together with the English significations: *Mirāri, to wonder; tuēri, to protect; mori, to die; proficisci, to depart; assentiri, to assent; exoriri, to arise.*

SIMPLE PHRASES. 1. Philippum admiror. 2. Philosophiam aspernāris. 3. Gajus concionātur. 4. Virgilium interpretāmur. 5. Fugam meditamini. 6. Copiae pabulantur. 7. Culpam confiteor. 8. Castra intuēris. 9. Regina tuetur. 10. Bellum veremur. 11. Auxilium pollicemini. 12. Medici medentur. 13. Populum alloquor. 14. Adversarios aggredieris. 15. Poena sequitur. 16. Portam ingredimur. 17. Veniam assequimini. 18. Captivi moriuntur. 19. Locum nanciscor. 20. Injuriam ulcisceris. 21. Poeta expergiscitur. 22. Adversarii irascuntur. 23. Gajo assentior. 24. Dona largiris. 25. Poenus mentitur. 26. Praedam partimur. 27. Triumviri sortiuntur.

1. I imitate the teacher. 2. Thou borrowest money. 3. The prefect jests. 4. We lay the fields waste. 5. You reward treachery. 6. Gajus and Sempronius live in the country. 7. It is allowed to rejoice. 8. It delights to roam. 9. We endeavor to be present. 10. You hesitate to attack. 11. Thou designest to rebel. 12. I protect (*tuēri*) the commerce. 13. Thou confessest ignorance. 14. Water heals. 15. We promise provisions. 16. You fear the gods. 17. They address the queen. 18. I embrace the son. 19. We follow the prefect. 20. They attack the Carthaginians. 21. Thou pursuest the Germans. 22. The triumvirs die. 23. It is sad to fall. 24. The ambassadors are angry. 25. Thou forgettest to dine. 26. The troops march. 27. We obtain power. 28. The moon rises. 29. The girls flatter. 30. We attack (*adoriri*) the camp.

COMBINED PHRASES. 1. Praefectus oppidanorum controversias aspernātur. 2. Copiae reginae domum tuentur. 3. Incolae miram praefecti clementiam admirantur. 4. Regna opulenta discordia dilabuntur. 5. Copiae molestias (*privations*) ærumnasque perpetiuntur. 6. Belli fortunam experiri nolumus. 7. Adversariorum vestigia sequi conāris. 8. Gaji negotium exsequi cunctāmur. 9. Numidarum copiae latrocinantur

<sup>1</sup> Vestigium, trace, track. <sup>2</sup> Exsequi, to carry out.

sociorumque agros populantur. 10. Legatorum superbiam atque arrogantiam recordamini. 11. Praestantiam ignavia assequi nunquam potes. 12. Cassandra, Priami filia, Trojae excidium vaticinatur. 13. Tribuni immodice vociferantur, praefectumque minis deterrere conantur. 14. Praefectus sociis Latinis novas victorias novamque praedam pollicetur.

1. You frustrate the plans of the triumvir by the testimony of Sulpicius. 2. We forget to revenge former injuries. 3. We admire the arrogance of the ambassador and the prudence of the prefect. 4. The Romans remember well the enmity of Philip. 5. The Thebans protect the towns of Boeotia by garrisons. 6. You fear the new arguments of the tribunes. 7. Fabius hesitates to attack the Carthaginians. 8. Troy falls by the cunning of the Greeks. 9. The tribune Sulpicius arises suddenly and addresses the people. 10. I wish both to live honestly and to die happily. 11. The teacher tests the judgment of the boys by little questions. 12. The assassins of the prefect suffer death. 13. The ambassadors profess friendship, but meditate treachery. 14. Thou rewardest vice, and pursuest justice. 15. You remember the bad (*adversus*) fortune of Dionysius, tyrant of Syracuse.

#### LESSON XXV.

#### THIRD DECLENSION. LIQUID STEMS.

§ 139. 1. The third declension differs in three points from the first and second: 1. By its CHARACTERISTICS. 2. By its CASE-TERMINATIONS. 3. By the manner in which the STEM is found.

§ 140. 2. The characteristics of the third declension are either CONSONANTS, or the vowel *i*, as: *genus* (char. *s*), *nomen* (char. *n*), *dolor* (char. *r*), *civis* (char. *i*). The stems of those nouns, which have the characteristic *i*, are called the **vowel-stems** of the third declension; those, having a CONSONANT as characteristic, are termed **consonant-stems**.

§ 141. 3. The CASE-TERMINATIONS of the third declension (see § 145) are attached to the DECLENSION-STEM. In the 3d declension, however, the stem is not found, as in the other declensions, by removing the case-termination of the NOMINATIVE, but by dropping the case-terminations of the OBLIQUE cases, that is, of any case but nominative and vocative singular.

<sup>3</sup> Novus, new. <sup>4</sup> Pristinus. <sup>5</sup> Garrison, praesidium. <sup>6</sup> To test, experiri. <sup>7</sup> A little question, quaestiuicula. <sup>8</sup> Death, supplicium.



Thus the stem *judic* of *judex* is found by dropping the case-termination *is* of the genitive *judicis*. Hence in order to decline a given noun of the third declension, one of the oblique cases must be known *besides* the nominative, for which purpose the GENITIVE SINGULAR generally is chosen.

§ 142. 4. The **Gender** of nouns, belonging to the third declension is fourfold: 1. The masculine, 2. The feminine, 3. The neuter, 4. The common gender (§ 39).

If a noun, denoting a PERSON or BEAST, is used in the same form for both sexes, it is said to be of **common gender**, as: *civis*, a male *or* female citizen; *comes*, a male *or* female companion; *canis*, a male *or* female dog. Nouns of common gender are thus treated:

1. If we do not distinguish the sex of an individual, we generally employ the MASCULINE GENDER; 2. If we speak of the individual, as of a MALE, the MASCULINE gender, and 3. If we mean a FEMALE, the FEMININE gender is employed.

Rem. 1. For the application of these principles to the names of BEASTS see L. XXVIII.

### THE CONSONANT-STEMS OF THE THIRD DECLENSION.

§ 143. 5. The CONSONANT-STEMS of the 3d declension have either one of the MUTES, or one of the LIQUIDS for a characteristic. See page 7.

Rem. 2. Stems, which terminate in a LIQUID are called **liquid stems**, and stems, terminating in one of the MUTE consonants, are termed **mute stems**. Some nouns have stems in *u* and *v* (*sus*, *bos*, *Jupiter*). These are called IRREGULAR STEMS. See § 188.

§ 144. 6. The LIQUID stems appear without a case-termination in the nominative singular, except the feminine *hiems*, *G. hiemis* (winter). MUTE stems on the contrary generally take the termination *s* in the nominative singular.

§ 145. 7. The case-terminations of nouns with consonant-stems are the following:

| SINGULAR.                             | PLURAL.                       |
|---------------------------------------|-------------------------------|
| N. <i>s</i> or —                      | N. <i>es</i> , <i>Neut. a</i> |
| G. <i>is</i>                          | G. <i>um</i>                  |
| D. <i>i</i>                           | D. <i>ibus</i>                |
| A. <i>em</i> , <i>Neut. like Nom.</i> | A. <i>es</i> , <i>Neut. a</i> |
| V. <i>like Nom.</i>                   | V. <i>like Nom.</i>           |
| A. <i>e</i> .                         | A. <i>like Dative.</i>        |

A given noun with a consonant-stem is declined by applying these terminations to its STEM, which is found by removing the termination *is* from the GENITIVE SINGULAR.

### LIQUID STEMS.

§ 146. 8. Since the noun *hiems* is the only noun with *m* as characteristic, there remain only the four liquids *l*, *n*, *r*, *s*, which can appear as characteristics of liquid stems. They accordingly form 4 classes: 1. The L-class, 2. The N-class, 3. The R-class, 4. The S-class.

### L-CLASS.

#### § 147. VOCABULARY.

|  |   |
|--|---|
| Consul, G. <i>consulis</i> <i>m.</i> a consul                  | <i>sal</i> , <i>sālis</i> , <i>m.</i> & <i>n.</i> , salt                  |
| exsul, <i>exsulis</i> , <i>c. g.</i> an exile, banished person | <i>sol</i> , <i>sōlis</i> , <i>m.</i> sun (also as a proper name sun-god) |
| fel, <i>fellis</i> , <i>n.</i> bile, gall                      | vigil, <i>vigilis</i> , <i>m.</i> a watchman                              |
| mel, <i>mellis</i> , <i>n.</i> honey                           | Hannibal  |
| proconsul, <i>proconsulis</i> , <i>m.</i> a pro-consul         | Hasdrubal   |
|  | Adherbal  |
| pugil, <i>pugilis</i> , <i>m.</i> a boxer                      | G. <i>ālis</i> , <i>m.</i> barbaric proper names.                         |

#### § 148. PARADIGM.

| SINGULAR.                        | PLURAL.                                  |
|----------------------------------|--|
| N. Consul, a consul              | N. <i>consules</i> , <i>consuls</i>      |
| G. <i>consulis</i> , of a consul | G. <i>consulum</i> , of <i>consuls</i>   |
| D. <i>consuli</i> , to a consul  | D. <i>consulibus</i> , to <i>consuls</i> |
| A. <i>consulem</i> , a consul    | A. <i>consules</i> , <i>consuls</i>      |
| V. <i>consul</i> , O consul!     | V. <i>consules</i> , O <i>consuls</i> !  |
| A. <i>consule</i> , by a consul  | A. <i>consulibus</i> , by <i>consuls</i> |

Rem. 3. Nouns with the final letters *al*, except *sal* and the proper names, have VOWEL-STEMS, and will be considered § 176, 177.



## N-CLASS.

## § 149. VOCABULARY.

|   |   |
|---|---|
| Agmen, agmīnis, <i>n.</i> , division, column of an army     | ligo, ōnis, <i>m.</i> , a hoe                                     |
| Anio, Anīcnis, <i>m.</i> , a river in Latium                | longitūdo, īnis, <i>f.</i> , length                               |
| Apollo, īnis, the god of arts and sciences                  | Macedo, ōnis, <i>m.</i> , a Macedonian                            |
| carbo, ōnis, <i>m.</i> , charcoal                           | magnitūdo, īnis, <i>f.</i> , greatness, size                      |
| cardo, īnis, <i>m.</i> , hinge, a pole of a globe           | margo, īnis, <i>m. &amp; f.</i> , border, margin                  |
| carmen, īnis, <i>n.</i> , a poem                            | multitūdo, īnis, <i>f.</i> , multitude                            |
| Carthago, īnis, <i>f.</i> , Carthage                        | <sup>2</sup> natio, ōnis, <i>f.</i> , a nation                    |
| caro, carnis, <i>f.</i> , flesh, meat                       | nomen, īnis, <i>n.</i> , name                                     |
| centurio, ōnis, <i>m.</i> , a centurion (captain)           | obsidio, ōnis, <i>f.</i> , siege                                  |
| certāmen, īnis, <i>n.</i> , strife, struggle                | occasio, ōnis, <i>f.</i> , occasion                               |
| cognōmen, īnis, <i>n.</i> , surname                         | oratio, ōnis, <i>f.</i> , oration                                 |
| concio, ōnis, <i>f.</i> , assembly of the people            | ordo, īnis, <i>m.</i> , order, rank                               |
| conditio, ōnis, <i>f.</i> , condition                       | origo, īnis, <i>f.</i> , origin                                   |
| conjuratio, ōnis, <i>f.</i> , conspiracy                    | pavo, ōnis, <i>m.</i> , peacock                                   |
| consuetūdo, īnis, <i>f.</i> , habit, custom                 | pecten, īnis, <i>m.</i> , comb                                    |
| discrīmen, īnis, <i>n.</i> , difference, critical situation | praedo, ōnis, <i>m.</i> , robber                                  |
| disputatio, ōnis, <i>f.</i> , discussion                    | pugio, ōnis, <i>m.</i> , dagger                                   |
| draco, ōnis, <i>m.</i> , dragon                             | ratio, ōnis, <i>f.</i> , reason, method, system                   |
| factio, ōnis, faction, party                                | regio, ōnis, <i>f.</i> , region, country                          |
| flumen, īnis, <i>n.</i> , a river                           | religio, ōnis, <i>f.</i> , reverence, conscientiousness, religion |
| fortitūdo, īnis, <i>f.</i> , bravery                        | rēnes (stem rēn), pl. t., <i>m.</i> , the kidneys                 |
| fulmen, īnis, <i>n.</i> , lightning                         | Saxo, ōnis, <i>m.</i> , a Saxon                                   |
| grando, īnis, <i>f.</i> , hail                              | seditio, ōnis, <i>f.</i> , rebellion                              |
| harpago, ōnis, <i>m.</i> , grappling hook                   | semen, īnis, <i>n.</i> , seed                                     |
| homo, īnis, <i>m.</i> , man                                 | sermo, ōnis, <i>m.</i> , speech, language                         |
| imāgo, īnis, <i>f.</i> , image                              | similitūdo, īnis, <i>f.</i> , similarity                          |
| interrogatio, ōnis, <i>f.</i> , question                    | testūdo, īnis, <i>f.</i> , a tortoise                             |
| latro, ōnis, <i>m.</i> , robber                             | tiro, ōnis, <i>m.</i> , a beginner                                |
| lectio, ōnis, <i>f.</i> , a reading                         | valetūdo, īnis, <i>f.</i> , health                                |
| legio, ōnis, <i>f.</i> , a legion                           | vicissitūdo, īnis, <i>f.</i> , chance                             |
| leo, ōnis, <i>m.</i> , a lion                               | virgo, īnis, <i>f.</i> , a virgin                                 |

## § 150. PARADIGMS.

| SINGULAR.                  | PLURAL.                         |
|----------------------------|---------------------------------|
| N. Sermo, the speech       | N. sermōnes, the speeches       |
| G. sermōnis, of the speech | G. sermōnum, of the speeches    |
| D. sermōni, to the speech  | D. sermonibus, to the speeches  |
| A. sermōnem, the speech    | A. sermōnes, the speeches       |
| V. sermo, O speech!        | V. sermōnes, O speeches!        |
| A. sermōne, by the speech  | A. sermonibus, by the speeches. |

<sup>1</sup> Homo and vir must be distinguished from each other. The former includes women and children, and means an individual of the HUMAN RACE. But vir is opposed to both, women and children. <sup>2</sup> Natio generally means a barbaric nation.

| SINGULAR.            | PLURAL.               |
|----------------------|-----------------------|
| N. Homo, a man       | N. homines, men       |
| G. homīnis, of a man | G. hominum, of men    |
| D. homini, to a man  | D. hominibus, to men  |
| A. hominem, a man    | A. homines, men       |
| V. homo, O man!      | V. homines, O men!    |
| A. homine, by a man  | A. hominibus, by men. |

| SINGULAR.             | PLURAL.                 |
|-----------------------|-------------------------|
| N. Nomen, a name      | N. nomina, names        |
| G. nomīnis, of a name | G. nominum, of names    |
| D. nomini, to a name  | D. nominibus, to names  |
| A. nomen, a name      | A. nomina, names        |
| V. nomen, O name!     | V. nomina, O names!     |
| A. nomine, by a name  | A. nominibus, by names. |

§ 151. 9. The nouns of the N-class have the final letters *o* or *en* in the nominative singular, the former dropping the characteristic *n* in this case. Those in *o* are MASCULINE or FEMININE; those in *en* are NEUTER with a few masculine exceptions.

§ 152. 10. Nouns in *o* are generally MASCULINE, and take in the genitive the final letters *ōnis*, which they substitute for the termination *o* of the nominative, as *le-o*, *le-ōnis* (*leōn* being the stem, and *is* the case-termination). But

1. Nouns in *do* and *go* have *īnis* in the genitive, and are FEMININE; and

2. Nouns in *io* are likewise FEMININE, but take *ōnis* in the genitive.

## EXCEPTIONS TO RULE § 152.

1. IN GENDER: *Cardo*, *ordo*, *margo*, *pugio*, *centurio*, and some rarer nouns.

2. IN THE FORM OF THE GENITIVE: *Apollo*, *homo*.

3. IN BOTH: *Anio*, *caro*, *harpago*, *ligo*, *praedo*, besides some rarer nouns.

Some national nouns in *o*, as *Macedo*, *Saxo*, take *ōnis* with a short penult in the gen.

§ 153. 11. The nouns in *en* take *īnis* in the genitive, and are NEUTER; but *pecten*, <sup>1</sup>*flamen*, and nouns in *cen* (from *canere*, as *oscen*, <sup>2</sup>*tibicen*, <sup>3</sup>*tulicen*) are MASCULINE.

Rem. 4. <sup>5</sup>*Lien* and the pl. t. *rēnes* are likewise masculine; but both nouns have a long *e* (G. *lēnis*).

<sup>1</sup> *Flamen*, a priest of a single deity. <sup>2</sup> *Oscen*, a prophetic bird. <sup>3</sup> A fluteplayer. <sup>4</sup> A player of the tuba. <sup>5</sup> *Lien*, milt.



## R-CLASS.

## § 154. VOCABULARY.

Accipiter, *tris*, *m.* a falcon  
 ador, *ōris*, *n.* spelt  
 æquor, *ōris*, *n.* a surface  
 aër, *ēris*, *m.* air  
 agger, *ēris*, *m.* dyke  
 amor, *ōre*  
 ardor, *heat*, *impetuosity*  
 anser, *ēris*, *c. g.* goose  
 arbor, *ōris*, *f.* tree  
 assar, *ēris*, *m.* a (wooden) board  
 auctor, *author*, *founder*  
 augur, *ūris*, *m.* an augur, a class of priests  
 cadāver, *ēris*, *n.* a corpse  
 calor, *heat*, *warmth*  
 carcer, *ēris*, *m.* prison, jail  
 censor, *a censor*, a high Roman magistrate  
 cicer, *ēris*, *n.* a chick-pea  
 clamor, *a shouting*, *clamor*  
 color, *color*  
 defensor, *a defender*  
 dictātor, *dictator*, extraordinary Roman magistrate  
 dolor, *pain*, *grief*  
 ebur, *ōris*, *n.* ivory  
 emtor, *a buyer*  
 error, *a mistake*  
 favor, *favor*  
 femur, *ōris*, *n.* the thigh  
 frater, *tris*, *m.* brother  
 fulgur, *ūris*, *n.* lightning  
 fur, *fūris*, *c. g.* a thief  
 furor, *fury*  
 imperātor, *a commander*

iter, *itineris*, *n.* a journey, march, road  
 jecur, *G.* jecōris, jecinōris & jecōris, *n.* liver  
 labor, *labor*, *hardship*  
 later, *ēris*, *m.* a brick  
 lemures, *pl. t.* (stem *lemūr*), *m.* spectres  
 marmor, *ōris*, *n.* marble  
 mater, *tris*, *f.* mother  
 mulier, *ēris*, *f.* a woman  
 orātor, *an orator*  
 passer, *ēris*, *m.* sparrow  
 pater, *tris*, *m.* father  
 pavor, *a trembling*, *dread*  
 præceptor, *a teacher*  
 prietor, *a prætor*, a high Roman magistrate  
 proceres, *pl. t.* (stem *procēr*) *m.* the highest in rank  
 robur, *ōris*, *n.* strength  
 scriptor, *a writer*, *author*  
 senātor, *a senator*  
 soror, *f.* a sister  
 timor, *fear*  
 tuber, *ēris*, *n.* a swelling, a tuber  
 uxor, *f.* a wife  
 ver, *vēris*, *n.* the spring of the year  
 vesper, *ēris*, *m.* evening  
 verbera, *pl. t.* (stem *verbēr*) *n.* flogging, blows  
 victor, *a conqueror*  
 vomer, *ēris*, *m.* a ploughshare  
 vultur, *ūris*, *m.* a vulture.

## § 155. PARADIGMS

## SINGULAR.

*N.* Dolor, *the pain*  
*G.* dolōris, *of the pain*  
*D.* dolōri, *to the pain*  
*A.* dolōrem, *the pain*  
*V.* dolor, *O pain!*  
*A.* dolōre, *by the pain*

## PLURAL.

*N.* dolōres, *the pains*  
*G.* dolōrum, *of the pains*  
*D.* doloribus, *to the pains*  
*A.* dolōres, *the pains*  
*V.* dolōres, *O pains!*  
*A.* doloribus, *by the pains*

<sup>6</sup> In this vocabulary the regular nouns in *or* will not be accompanied by their genitives or gender-marks, it being understood, that they are *masculine*, and form their genitives in *ōris*, with long penult. <sup>7</sup> *Vesper* is declined both, after the 2d and 3d declensions. See § 50. The genitive follows the 2d (*vesperis*, not *vesperis*), but the ablative follows the 3d (*vespere*).

## SINGULAR.

*N.* Pater, *a father*  
*G.* patris, *of a father*  
*D.* patri, *to a father*  
*A.* patrem, *a father*  
*V.* pater, *O father!*  
*A.* patre, *by a father*

## PLURAL.

*N.* patres, *fathers*  
*G.* patrum, *of fathers*  
*D.* patribus, *to fathers*  
*A.* patres, *fathers*  
*V.* patres, *O fathers!*  
*A.* patribus, *by fathers*

*N.* Tuber, *a swelling*  
*G.* tuberis, *of a swelling*  
*D.* tuberi, *to a swelling*  
*A.* tuber, *a swelling*  
*V.* tuber, *O swelling!*  
*A.* tubere, *by a swelling*

*N.* tubera, *swellings*  
*G.* tuborum, *of swellings*  
*D.* tuberibus, *to swellings*  
*A.* tubera, *swellings*  
*V.* tubera, *O swellings!*  
*A.* tuberibus, *by swellings*

§ 156. 12. The nouns of the R-class in both, stem and nominative have the final letter *r*, which is preceded either by *a*, *e*, *o*, or *u*. The genitive has a *short* penult except in the regular nouns in *or*. The gender is either the *MASCULINE* or the *NEUTER*.

§ 157. 13. Nouns in *ar* generally have *VOWEL-STEMS* with a *long* penult in the genitive. See § 176, 177. To the R-class belong only some male proper names (*Caesar*, *G.* *Caesāris*; *Hamilear*, *G.* *Hamilcāris*), besides some appellative nouns of very rare occurrence.

Nouns in *er*, denoting *THINGS*, are *masculine* or *neuter* (*aër*, *agger*, *assar*, *carcer*, <sup>8</sup>*gibber*, *later*, *vesper*, *vomer* are *masculine*, the rest are *neuter*.) Those denoting *PERSONS*, follow their *SEX* (*mater*, *frater*, *pater*, *mulier*), and those denoting *BEASTS*, are either of *common gender* (*anser*), or *masculine* (*passer*, *accipiter*). The genitive has a *short* penult, which in *pater*, *mater*, *frater* and *accipiter* is *syncopated*. For the *VOWEL-STEMS* in *er* see § 187.

Nouns in *or* form the genitive in *ōris*, being *masculine*; except the *fem.* *arbor* and the *neuters* *ador*, *æquor*, *marmor*, which have *ōris* with a *short* penult.

Nouns in *ur* form their genitives in *ūris*, except *ebur*, *femur*, *robur*, *jecur*, which have *ōris*. *PERSONS* and *BEASTS* in *ur* are

<sup>8</sup> A post-classical word, meaning *a hunch on the back*.



## S-CLASS.

## § 158. VOCABULARY.

*Æs, æris, n. bronze, copper*  
*as, assis, m. the as, the standard of Roman coins, weights and measures.*  
*Ceres, Cerēris, the goddess of agriculture*  
*cinis, ěris, m. ashes*  
*corpus, ōris, n. body*  
*crus, crūris, n. a leg*  
*cucumis, ěris, m. a cucumber*  
*decus, ōris, n. ornament, honor*  
*dedecus, ōris, n. disgrace*  
*facinus, ōris, n. a deed, misdeed*  
*fenus, ōris, n. usury, interest*  
*flos, flōris, m. a flower*  
*foedus, ěris, n. a treaty*  
*frigus, ōris, n. frost, cold*  
*funus, ěris, n. funeral, corpse*  
*genus, ěris, n. kind, race*  
*honos, ōris, m. honor (in plur. places of honor)*  
*jus, jūris, n. right, law*  
*lepos, ōris, m. grace, elegance*  
*lepus, ōris, m. a hare*  
*latus, ěris, n. a side*  
*litus, ōris, n. a coast*

*mas, māris, m. a male*  
*mos, mōris, m. manner, custom*  
*munus, ěris, n. gift, duty*  
*mus, mūris, m. a mouse*  
*nemus, ōris, n. a grove*  
*onus, ěris, n. a burden*  
*opus, ěris, n. a work*  
*os, ōris, n. the mouth, the face*  
*os, ossis, n. a bone*  
*pectus, ōris, n. breast*  
*pecus, ōris, n. cattle*  
*pignus, ōris, n. a pledge*  
*pondus, ěris, n. a weight*  
*pulvis, ěris, m. dust*  
*ros, rōris, m. dew*  
*rus, rūris, n. country<sup>9</sup>, country-seat*  
*scelus, ěris, n. a crime*  
*sidus, ěris, n. constellation, star*  
*stercus, ōris, n. dung*  
*tempus, ōris, n. time*  
*ulcus, ěris, n. a sore, ulceration*  
*vas, vāsīs<sup>10</sup>, n. a vessel (of clay, silver, &c.)*  
*Venus, ěris, f. the goddess of beauty*  
*viscēra, pl. t., the entrails*  
*vulnus, ěris, n. a wound*

## § 159. PARADIGMS.

| SINGULAR.                       | PLURAL.                            |
|---------------------------------|------------------------------------|
| N. <i>Vulnus, a wound</i>       | N. <i>vulnera, wounds</i>          |
| G. <i>vulneris, of a wound</i>  | G. <i>vulnerum, of wounds</i>      |
| D. <i>vulneri, to a wound</i>   | D. <i>vulneribus, to wounds</i>    |
| A. <i>vulnus, a wound</i>       | A. <i>vulnera, wounds</i>          |
| V. <i>vulnus, O wound!</i>      | V. <i>vulnera, O wounds!</i>       |
| A. <i>vulnere, by a wound</i>   | A. <i>vulneribus, by wounds</i>    |
| N. <i>Tempus, the time</i>      | N. <i>tempora, the times</i>       |
| G. <i>temporis, of the time</i> | G. <i>temporum, of the times</i>   |
| D. <i>tempori, to the time</i>  | D. <i>temporibus, to the times</i> |
| A. <i>tempus, the time</i>      | A. <i>tempora, the times</i>       |
| V. <i>tempus, O time!</i>       | V. <i>tempora, O times!</i>        |
| A. <i>tempore, by the time</i>  | A. <i>temporibus, by the times</i> |

<sup>9</sup> *Rus*, is "the country," in opposition to *cities*. *Terra* and *regio* are larger or smaller districts of the earth, *lands*. *Patria* is one's own country, *fatherland*.  
<sup>10</sup> *Vas, vāsīs*, has a collateral form, *vasum, vasi*, of the 2d declension, after which the plural is exclusively formed.

§ 160. 14. The final letter of the nouns, belonging to the S-class, is the liquid *s*, in both, stem and nominative singular. This final *s*, which must not be taken for a case-termination, is changed into *r* in the oblique cases, except in *as, os (bone), and vas*.

§ 161. 15. The majority of the nouns of the S-class terminate in *us*, being of NEUTER gender. Their genitives are formed either in *ōris* or in *ěris*. Some nouns in *us* (*crus, jus, rus, mus*, and some rarer nouns) have genitives in *ūris*. The few nouns in *as, æs, es, is* and *os*, belonging to the S-class, are enumerated § 158.

Rem. 5. The characteristic *s* of the nouns of the S-class in the earlier periods of the language remained unchanged through the oblique cases. Thus *vulnus* (stem *vulnes*) was declined: G. *vulnesis, D. vulnesi, &c.*; *tempus* (stem *tempos*), G. *temposis, D. temposi, &c.*; *honos, G. honōsis, &c.*

Rem. 6. The PERSONAL nouns of the S-class, consisting of the names of the goddesses *Ceres* and *Venus* are FEMININE. The names of BEASTS (*mus* and *lepus*) are MASCULINE.

Rem. 7. Nouns in *os* occur in the T-class also. See § 165, 167.

## EXERCISES.

Write paradigms of *hiems, Winter*; *sol, the sun*; *carbo, a charcoal*; *consuetudo, a habit*; *semen, seed*; *Cæsar, pr. n.*; *iter, a journey*; *frater, brother*; *soror, sister*; *fulgur, lightning*; *robur, strength*; *scelus, crime*; *corpus, a body*; *mos, manner*; *lepus, a hare*.

## A. ATTRIBUTIVE PHRASES.

L-CLASS. 1. The wretched exiles. 2. Of attentive watchmen. 3. The fate of Adherbal and Hiempsal. 4. By the proconsuls of Gaul and Spain. 5. The training of boxers. 6. By the invincible Sun-god. 7. By Attic salt. 8. The bitter gall (*obj.*). 9. To excellent honey. 10. By Hannibal, the renowned adversary of Africānus.

1. Sempronii proconsulis. 2. Dionysio exsule. 3. Hannibali exsuli. 4. Mirā vigilum negligentia. 5. Salis Tarentini pretium. 6. Calido Arabiae sole. 7. Hiempsale atque Adherbale, Numidia regulis. 8. M. Antonio et L. Murōnā consulibus.

N-CLASS. 1. Acuto gladii mucroni. 2. Varrōne Æmiliōque consulibus. 3. Miro leōnis grati specimine. 4. Prædonum Tarentinōrum incursiōnes. 5. Hirundinum domesticarum nidi. 6. Grandines crebrae, agris noxiae. 7. Mirā copiārum fortitudine. 8. Insānam M. Pisōnis libidinem. 9. Magno mundi universi ordine ac ratione. 10. Altis saxosisque fluminis marginibus. 11. Pulchras templi imagines. 12. Ferarum Illyriae nationum conditione. 13. Regionum frigidarum

<sup>1</sup> Training, *disciplina*. <sup>2</sup> Attic, *Atticus*. <sup>3</sup> Mucro, *edge*. <sup>4</sup> Specimen, *example*.  
<sup>5</sup> Incursio, *a raid*. <sup>6</sup> Hirundo, *a swallow*. <sup>7</sup> Domesticus, *domestic*. <sup>8</sup> Nidus, *a nest*.  
<sup>9</sup> Libido, *passion, lust*. <sup>10</sup> Saxosus, *stony*.



incolæ. 14. Magnæ hominum <sup>11</sup>admiratiōni. 15. P. Cornelius Scipio, Africāni cognomine <sup>12</sup>cognitus. 16. Egregia Pindari carmina. 17. Splendido Apollinis et Diānæ templo. 18. Præclāræ Macedonum victoriæ. 19. Pavōne Junōni sacro. 20. Aniēne, exiguo Latii flumine.

1. Of the consuls M. Tullius Cicero and L. Anthony. 2. By the nefarious conspiracy of Catiline. 3. By the goddess Juno, a daughter of Saturnus and Rhea. 4. The <sup>13</sup>tame dragons of the <sup>14</sup>Epidaurians. 5. The <sup>15</sup>Catilinarian orations of Cicero. 6. By reason, the assistant of men. 7. By a Roman centurion of a <sup>16</sup>Gallie legion. 8. By Carthage, the ancient rival of Rome. 9. To the obscure origin of Marius. 10. By the chances of human fortune. 11. By the order of words of the Latin language (*sermo*). 12. The <sup>17</sup>Tusculan discussions of Cicero. 13. A bad habit (*obj.*) of obscure questions. 14. By the opinions (*opinio*) of learned men (*homo*). 15. The nature of hot regions. 16. By the passions of bad men. 17. The <sup>18</sup>extraordinary size (*obj.*) of the <sup>19</sup>Numidian lions. 18. By a <sup>20</sup>change of ancient habits. 19. The nature of <sup>21</sup>oaken charcoal. 20. The boldness of the Theban robbers. 21. The mutual strifes of the <sup>22</sup>opposite factions. 22. By the <sup>23</sup>abduction of the <sup>24</sup>Sabinian virgins. 23. By a wonderful image of the goddess Juno. 24. The <sup>25</sup>iron grappling hooks of the <sup>26</sup>maritime robbers. 25. By the immense size of maritime tortoises. 26. To the assiduous reading of industrious beginners. 27. The obscure history of the ancient Saxons. 28. The poems of Homer and Virgil. 29. By sun and moon, the <sup>29</sup>lights of <sup>30</sup>heaven. 30. Great differences of habit. 31. The <sup>31</sup>deadly arrows of Apollo. 32. The <sup>32</sup>ivory combs of the Roman women (*mulier*).

R-CLASS. 1. By Cn. Pompōjus, the renowned rival of Julius Caesar. 2. To the Carthaginian Hannibal, a son of Hamilcar. 3. Swellings of trees, a sign of disease. 4. By the rough spring of <sup>33</sup>mountainous regions. 5. The <sup>34</sup>unburied corpses of the enemies. 6. To Henry and William, the brothers of Charles. 7. The Roman jail (*obj.*), an old and renowned <sup>35</sup>building. 8. The <sup>36</sup>eggs of black geese. 9. The air (*obj.*), <sup>37</sup>close by an hot <sup>38</sup>vapor. 10. The camp, secure by a long dyke and ditch. 11. By a great impetuosity of the mind. 12. By the mutual love and <sup>39</sup>esteem of Cicero and Atticus. 13. By the universal <sup>40</sup>assent of the <sup>41</sup>hearers. 14. The wailings of wretched mothers and wives. 15. The <sup>42</sup>quiet surfaces of deep rivers (*flumen*). 16. The <sup>43</sup>upright manners (*obj.*) of the ancient Romans. 17. The prophetic birds of the augurs. 18. The <sup>44</sup>nightly lightnings of Sumānus. 19. The <sup>45</sup>unfavorable <sup>46</sup>omen of sick livers. 20. By the invincible strength of the soul of Caesar. 21. To the extraordinary <sup>47</sup>whiteness of the <sup>48</sup>Indian ivory. 22. The <sup>49</sup>swollen <sup>50</sup>throats of the Alpine (*Alpīnus*) nations. 23. The threats and <sup>51</sup>mutter-

<sup>11</sup> Admiratio, astonishment. <sup>12</sup> Cognitus, known. <sup>13</sup> Tame, mansuetus. <sup>14</sup> Epidaurians, Epidaurenses. <sup>15</sup> Catilinarian, Catilinarius. <sup>16</sup> Gallie, Gallie. <sup>17</sup> Tusculan, Tusculanus. <sup>18</sup> Extraordinary, mirabilis. <sup>19</sup> Numidian, Numidianus. <sup>20</sup> Change, mutatio. <sup>21</sup> Oaken, quercus. <sup>22</sup> Opposite, adversus. <sup>23</sup> Abduction, raptus. <sup>24</sup> Sabinian, Sabinus. <sup>25</sup> Iron, ferrus. <sup>26</sup> Maritime, maritimus. <sup>27</sup> Tortoise, testudo. <sup>28</sup> Saxon, Saxon. <sup>29</sup> Light, lux. <sup>30</sup> Heaven, cæli. <sup>31</sup> Deadly, letalis. <sup>32</sup> Ivory, ebur. <sup>33</sup> Mountainous, montanus. <sup>34</sup> Corpse, cadaver. <sup>35</sup> Building, ædificium. <sup>36</sup> Egg, ovum. <sup>37</sup> Close, proximus. <sup>38</sup> Vapor, vapor. <sup>39</sup> Esteem, æstimatio. <sup>40</sup> Assent, assensus. <sup>41</sup> Hearer, auditor. <sup>42</sup> Quiet, quietus. <sup>43</sup> Upright, rectus. <sup>44</sup> Nightly, nocturnus. <sup>45</sup> Unfavorable, sinister. <sup>46</sup> Omen, omen. <sup>47</sup> Whiteness, albedo. <sup>48</sup> Indian, Indicus. <sup>49</sup> Swollen, tumidus. <sup>50</sup> Throat, guttur. <sup>51</sup> Muttering, murmur.

ings of the troops. 24. The cold <sup>50</sup>Tibur, (*obj.*) the <sup>51</sup>summer <sup>52</sup>residence of wealthy Romans. 25. The slow and cautious marches of the Roman legions.

1. Accipitres, <sup>53</sup>venatōrum deliciæ. 2. Mirā anserum ferōrum multitudine. 3. Pulchrā auctōris incerti statuā. 4. Furiōsi barbarōrum clamōres. 5. Bruto et Cassio, populi Romāni defensoribus. 6. Diversos scriptōrum Latinōrum errōres. 7. C. Graccho, Ti. Gracchi fratre. 8. Justā furum prædonumque pœnā. 9. Longa imperatōris Romāni itinera. 10. Magnæ mulierum <sup>54</sup>trepidatiōni ac pavōri. 11. Juliā, Pompēji uxōre Cæsarisque filiā. 12. Hiemis <sup>55</sup>Italicæ verisque <sup>56</sup>Germanici similitudo. 13. Miro Milōnis robore. 14. Templum fulguribus sacrum. 15. Corneliā, Gracchōrum matre Scipionisque sorōre. 16. Carne <sup>57</sup>bubulā, præcipuo <sup>58</sup>Anglōrum <sup>59</sup>nutrimento.

S-CLASS. 1. The <sup>60</sup>copper ases of Servius Tullius. 2. The bones of men and beasts. 3. The <sup>61</sup>silver vessels of Mummius, the conqueror of Corinth. 4. The <sup>62</sup>white mice of <sup>63</sup>Egyptian <sup>64</sup>jugglers. 5. The principal rights of the Latin allies. 7. The long legs of the <sup>65</sup>ostrich. 8. The <sup>66</sup>ancestral country-places of Scipio. 9. An excellent picture of the <sup>67</sup>Coan Venus. 10. The disgraceful treaties of the Roman commander. 11. The beautiful gifts (*munus*) of God. 12. The whole works of Livy of Patavium. 13. The crimes (*scelus*) of Messalina, the impious wife of Nero. 14. The different weights and values of the Roman as. 15. By the slow <sup>68</sup>cure of old wounds. 16. By the entrails of the human body. 17. The wonderful grace (*obj.*, *lepos*) of the writer. 18. A <sup>69</sup>Britannic hare (*obj.*), pleasant to the <sup>70</sup>palate. 19. The excellent deeds of Cæsar. 20. By Faustulus, the <sup>71</sup>herdsman of the royal cattle. 21. The times of the <sup>72</sup>Dutch <sup>73</sup>rebellion. 22. The <sup>74</sup>Asiatic coasts of the Hellespont. 23. By the <sup>75</sup>premature frosts of middle Germany. 24. To the timely <sup>76</sup>redemption of the pledges of Tubero. 25. The nature of both, males and <sup>77</sup>females. 26. By <sup>78</sup>Corinthian bronze, the principal metal of <sup>79</sup>sculptors. 27. To Ceres, the mother of Proserpina. 28. The seeds of rare cucumbers. 29. By the dust of the Italian roads (*iter*). 30. The mouths of the goddess Fama. 31. By the unhurt honor of the Roman commander. 32. <sup>80</sup>Nouns of <sup>81</sup>masculine <sup>82</sup>gender. 33. <sup>83</sup>Garlands of beautiful flowers.

1. Immensa Germanōrum antiquōrum corpora. 2. Calidi <sup>84</sup>Vesuvii cineres. 3. Improbis Catilinæ facinoribus. 4. Crebrā frigoris calorisque mutatiōne. 5. Eximiā Cereris statuā, <sup>85</sup>ignōti auctōris opere. 6. Futuræ generis humani conditionis. 7. Tempia, Apollini et Veneri sacra. 8. Divino Junōnis ore. 9. Dubio sociōrum Latinōrum jure. 10. Propinqua Siciliæ insulæ litora. 11. Magnis immodicisque provinciārum oneribus. 12. Scelerum fœdōrum <sup>86</sup>perpetratiōne. 13. Immensa ele-

<sup>50</sup> Tibur, a town near Rome, the modern Tivoli. <sup>51</sup> Summer, adj. æstivus. <sup>52</sup> Residence, mansio. <sup>53</sup> Venator, a hunter. <sup>54</sup> Anxiety. <sup>55</sup> Italian. <sup>56</sup> Germanicus, German, adj. <sup>57</sup> Bubulus, beef, as adj. <sup>58</sup> Anglus, an Englishman. <sup>59</sup> Nourishment. <sup>60</sup> Copper, as adj. æneus. <sup>61</sup> Silver, adj. argenteus. <sup>62</sup> Albus. <sup>63</sup> Egyptia, us. <sup>64</sup> Præstigiator. <sup>65</sup> Struthio. <sup>66</sup> Avitus. <sup>67</sup> Coan (of the island of Cos), Cons. <sup>68</sup> Curatio. <sup>69</sup> Britannicus. <sup>70</sup> Patavium. <sup>71</sup> Pastor. <sup>72</sup> Batavus. <sup>73</sup> Seditio. <sup>74</sup> Asiaticus. <sup>75</sup> Præmatūrus. <sup>76</sup> Redemptio. <sup>77</sup> Femina. <sup>78</sup> Corinthius. <sup>79</sup> Statuarius. <sup>80</sup> Nomen. <sup>81</sup> Masculinus. <sup>82</sup> Genus. <sup>83</sup> Sertum. <sup>84</sup> Vesuvius, a known volcano. <sup>85</sup> Ignotus, unknown. <sup>86</sup> Perpetratio, commission.



phanti ossa. 14. Miro sermōnis lepōre. 15. <sup>87</sup>Mansuēto pueri lepōre. 16. Florum sertorumque <sup>88</sup>odōre. 17. Pecori Apollini sacro.

## B. SENTENCES.

1. Magnus exsulū numerus patriæ a consulibus restituitur. 2. Jugurtha Adherbalem Micipsæ filium interficere conātur. 3. Fabius Romānos Hannibalem vincere docet. 4. Elephantī verberibus crebris mansuefiunt. 5. Color aureus taurorum\* felle effici potest. 6. Senatorum numerus a Servio Tullio augētur. 7. Exempla mala mores bonos corrumpunt. 8. Longā <sup>89</sup>cogitationis <sup>90</sup>intermissione ingenii mucro <sup>91</sup>retunditur. 9. <sup>92</sup>Jactatio auditoribus <sup>93</sup>fastidium afferre (to cause) solet. 10. Antonius populi pectora publico Cæsaris funere <sup>94</sup>inflammāre studet. 11. Servorum seditionem parvo copiārum numero opprimere possumus. 12. Hannibal sociorum agmina aggredi statuit. 13. <sup>95</sup>Pictor prædonis imaginem carbone <sup>96</sup>delineat. 14. Tironibus Homēri carmina et legere et intelligere necesse est. 15. Immensa Persarū multitudo Alexandri copiārum fortitudinem superāre nequit. 16. Strabonem regiones externas explorāre juvat. 17. M. Tullio Ciceroni conjurationem Catilinariam opprimere licet. 18. Errores confitēri semper decet. 19. Imperātor tribūnis et centurionibus copiārum discrimen ostendit. 20. Copiæ clamorem magnum subito edere (to raise) jubentur. 21. Augures consulem bellum incipere vetant.

1. The Muses are <sup>97</sup>silenced by the <sup>98</sup>din of arms and the <sup>99</sup>cries of war. 2. Thou canst not restore to life the bones of the commander. 3. The Italian spring restores <sup>1</sup>vigor to the soul, and strength to the body. 4. The Roman people wishes to diminish the burdens of the allies. 5. Thou canst not restrain, O Sempronius, the blind fury of the passions! 6. To be the author of rebellion is nefarious. 7. Lightnings have a <sup>2</sup>sulphureous smell. 8. Swellings are healed by honey and the dust of charcoal. 9. The people <sup>3</sup>demand the lives of Cesar's <sup>4</sup>murderers. 10. A vulture daily devours Prometheus' liver. 11. The Macedonians intend to try† the chances of war again. 12. Cesar prevents the legions of Pompey from foraging. 13. The inhabitants as well as the garrison are unwilling to suffer a long siege. 14. Hares furnish a pleasant and <sup>5</sup>palatable meat. 15. The (female) slave does not know how to cook a tortoise. 16. We often admire the good health of Cato. 17. The Greek orators have a wonderful grace (lepos) of <sup>6</sup>style. 18. The garrison is expelled by the help of the highest in rank. 19. Thou must deliver Tubero's country-seat to the buyers. 20. The Roman people refuse to confirm the treaties of the commander. 21. The coasts of Sicily are dangerous, and are avoided (fugere) by the <sup>7</sup>merchants. 22. A life, devoted to lusts, is injurious both to body and soul.

<sup>87</sup> Mansuētus, tame. <sup>88</sup> Odor, smell, fragrance. <sup>89</sup> Cogitatio, thinking. <sup>90</sup> Intermissio, interruption. <sup>91</sup> Retundere, to blunt. <sup>92</sup> Jactatio, a boasting. <sup>93</sup> Fastidium, disgust. <sup>94</sup> Inflammāre, to inflame. <sup>95</sup> Pictor, a painter. <sup>96</sup> Delineāre, to sketch. <sup>97</sup> To be silenced, obmutescere. <sup>98</sup> Din, clangor. <sup>99</sup> Cry, clamor. <sup>1</sup> Vigor, vigor. <sup>2</sup> Sulphureous, sulfureus. <sup>3</sup> To demand, efflagitare. <sup>4</sup> Murderer, percussor. <sup>5</sup> Palatable, sapidus. <sup>6</sup> Style, sermo. <sup>7</sup> Merchant, mercator.

\* The quantity of the vowel o in the penult of the oblique cases, so far as it is determined by the preceding rules, will no longer be marked by the long sign in the exercises. † Notice the difference of *experiri*, to try, and of *studere*, to try. The former requires a SUBSTANTIVE, the latter an INFINITIVE as object.

## LESSON XXVI.

## THIRD DECLENSION.—MUTE STEMS.

§ 162. 2. The MUTE stems consist of three classes, the P-class, the T-class, and the K-class, according as they have either a P-mute, or T-mute, or K-mute as characteristic. They generally take the case-termination s in the nominative singular, and are then masculine or feminine. The only neuters with mute stems are: *luc* (stem *luct*), *cor* (stem *cord*), *caput*, and the nouns in *ma*, *G. mātis*, taken from the Greek. All these neuters refuse the case-termination s in the nominative singular.

§ 163. 2. The nouns with mute stems are declined like those with LIQUID stems, by attaching the case-terminations § 145 to their stems.

Since the declension of the mute and liquid stems is essentially the same, and both differ only in the manner of forming the genitive, it is deemed unnecessary to illustrate the three mute classes by PARADIGMS.

## P-CLASS.

## § 164. VOCABULARY.

|   |  |
|---|--|
| Adeps, <i>īpis</i> , m. fat, lard                 | plebs, plēbis, f. the plebs, the common people     |
| auceps, aucūpis, m. a bird-catcher                | princeps, <i>īpis</i> , m. a ruler, chief, emperor |
| daps, dāpis, f. a banquet                         | trabs, trābis, f. post                             |
| forceps, <i>īpis</i> , m. & f. a pair of pin-cers |  |
| ops, ōpis, f. help, resource                      |  |

## T-CLASS.

## § 165. VOCABULARY.

|   |  |
|---|--|
| Abies, <i>ētis</i> , f. a pine                  | Arpinas, <i>ātis</i> , m. an inhabitant of Arpinum |
| ænigma, <i>ātis</i> , n. (GREEK) a riddle       | auctoritas, <i>ātis</i> , f. authority             |
| ætas, <i>ātis</i> , f. age                      | brevitas, <i>ātis</i> , f. shortness, briefness    |
| anas, <i>ātis</i> , f. a duck                   | calamitas, <i>ātis</i> , f. calamity, misfortune   |
| antistes, <i>ītis</i> , m. overseer.            | caput, capitis, n. head                            |
| Ardeas, <i>ātis</i> , m. an inhabitant of Ardea | celeritas, <i>ātis</i> , f. quickness              |
| aries, <i>ētis</i> , m. a ram, battering-ram    |  |

<sup>8</sup> This noun is either the name of the goddess Ops, or an APPELLATIVE noun, denoting help. As a proper name it forms a complete singular. As an appellative noun it lacks the nominative singular, but forms all other cases in both numbers.



civitas, *ātis*, *f.* state, city, citizenship  
comes, *ītis*, *c. g.* companion  
compedes, pl. t. (stem *compēd*), *f.* shackles  
cor, cordis, *n.* heart  
cos, cōtis, *f.* whetstone  
cuspis, *īdis*, *f.* a spear  
custos, *ōdis*, *c. g.* a guard, guardian  
diadēma, *ātis*, *n.* (GREEK), a diadem  
difficultas, *ātis*, *f.* difficulty  
dignitas, *ātis*, *f.* dignity  
dos, dōtis, *f.* a dowry  
eques, *ītis*, *m.* a horseman, knight  
fraus, fraudis, *f.* fraud  
gravitas, *ātis*, *f.* weight, dignity, gravity  
hereditas, *ātis*, *f.* inheritance  
heres, *ēdis*, *c. g.* an heir or heiress  
hospes, *ītis*, *m.* a guest-friend  
incus, *ūdis*, *f.* anvil  
interpretes, *ētis*, *c. g.* interpreter  
juventus, *ūtis*, *f.* young, age, youth  
lac, lactis, *n.* milk  
lapis, *īdis*, *m.* a stone  
laus, laudis, *f.* praise  
libertas, *ātis*, *f.* liberty  
limes, *ītis*, *m.* limit, boundary  
lis, litis, *f.* a lawsuit  
merces, *ēdis*, *f.* pay, wages  
miles, *ītis*, *a* soldier

nepos, *ōtis*, *m.* grandson  
nox, noctis, *f.* night  
obses, *īdis*, *c. g.* a hostage  
optimātes, pl. t. (stem *optimād*), *m.* aristocrats  
palus, *ūdis*, *f.* swamp, marsh  
paries, *ētis*, *m.* a wall (of a house)  
paupertas, *ātis*, *f.* poverty  
pecus, *īdis*, *f.* a head of cattle  
pedes, *ītis*, *m.* a foot-soldier  
penātes, pl. t. (st. *penāt*), *m.* household gods  
pes, pēdis, *m.* foot  
poēma, *ātis*, *n.* (GREEK), a poem  
praeses, *īdis*, *c. g.* a chief  
quadrupes, *ēdis*, *c. g.* a quadruped  
quies (requies), *ētis*, *f.* rest, repose  
Quirites, pl. t. (st. *quirit*), the Romans  
sacerdos, *ōtis*, *c. g.* a priest or priestess  
salus, *ūtis*, *f.* welfare, safety  
Samnis, *ītis*, *m.* a Samnite  
satelles, *ītis*, *c. g.* a satellite  
seges, *ētis*, *f.* a standing crop  
senectus, *ūtis*, *f.* old age  
servitus, *ūtis*, *f.* slavery  
societas, *ātis*, *f.* society  
temeritas, *ātis*, *f.* rashness  
tempestas, *ātis*, *f.* a storm  
utilitas, *ātis*, *f.* usefulness  
vas, vādis, *c. g.* a bondsman, security  
virtus, *ūtis*, *f.* virtue, bravery

§ 166. 3. The characteristic of the nouns, belonging to the T-class (*t* or *d*), is regularly dropped in the nominative singular before its case-termination *s*, which letter cannot be preceded by a T-mute. The T-mute, thus dropped in the nominative, always is restored in the oblique cases.

Rem. 1. Of the NEUTERS which refuse the ending *s*, only *caput* retains the T-mute, but *luc*, *cor* and the Greek nouns in *ma* drop their characteristics in the nominative.

167. 4. Nouns in *as* generally belong to the T-class, being FEMININE with *ātis* in the genitive, except *vas*—*vādis* and *anas*—*anātis* (?)

Nouns in *es* generally have VOWEL-STEMS (§ 177); but a considerable number of them, which must be separately learned from

<sup>o</sup> Later authors sometimes use the nonn *quadrupes* in the NEUTER gender.

the vocabulary, belong to the T-class. The most of these nouns in *es* change this termination into *ūtis* in the genitive, and are masculine (*miles*, *comes*, *hospes*, *eques*, *pedes*, &c.).

The nouns in *os* (*nepos*, *sacerdos*, *cos* and *dos*) have *ōtis*, those in *us* *ūtis* (*juventus*, *salus*, *senectus*, *servitus*, *virtus*), and those in *is*, partly *ītis* (*lis* and *Samnis*), partly *īdis* (*lapis* and *cuspis*). With the exception of *lapis* and the personal nouns they are all FEMININE.

Rem. 2. A few nouns in *us*, *aus*, and *os*, mentioned in the vocabulary, form their genitives differently (*palus*, *incus*, *pecus*, *custos*, *fraus*, *laus*).

## K-CLASS.

## § 168. VOCABULARY.

|   |   |
|---|---|
| Appendix, <i>īcis</i> , <i>f.</i> an appendage                | judex, <i>īcis</i> , <i>m.</i> a judge              |
| artifex, <i>īcis</i> , <i>m.</i> artist                       | <sup>12</sup> lex, <i>lēgis</i> , <i>f.</i> a law   |
| <sup>10</sup> cervix, <i>īcis</i> , <i>f.</i> the neck        | lux, <i>lūcis</i> , <i>f.</i> light                 |
| cicātrix, <i>īcis</i> , <i>f.</i> a scar                      | nex, <i>nēcis</i> , <i>f.</i> death (violent)       |
| codex, <i>īcis</i> , <i>m.</i> a code, book                   | nutrix, <i>īcis</i> , <i>f.</i> a nurse (female)    |
| <sup>11</sup> conjux, <i>ūgis</i> , <i>f.</i> a wife, consort | nux, <i>nūcis</i> , <i>f.</i> a nut                 |
| crux, <i>crūcis</i> , <i>f.</i> a cross                       | pax, <i>pācis</i> , <i>f.</i> peace                 |
| culex, <i>īcis</i> , <i>m.</i> a quail                        | pollex, <i>īcis</i> , <i>m.</i> thumb               |
| dux, <i>dūcis</i> , <i>c. g.</i> a leader, general            | preces, pl. t. (stem <i>prēc</i> ) <i>f.</i> prayer |
| fax, <i>fācis</i> , <i>f.</i> a torch                         | pontifex, <i>īcis</i> , <i>m.</i> a chief-priest    |
| fornax, <i>ācis</i> , <i>f.</i> a furnace                     | radix, <i>īcis</i> , <i>f.</i> a root               |
| fornix, <i>īcis</i> , <i>m.</i> an arch                       | rex, <i>rēgis</i> , <i>m.</i> a king                |
| frutex, <i>īcis</i> , <i>m.</i> a shrub                       | salix, <i>īcis</i> , <i>f.</i> a willow             |
| frux, <i>frūgis</i> , <i>f.</i> field-fruit                   | silex, <i>īcis</i> , <i>m.</i> flint, pebble-stone  |
| grex, <i>grēgis</i> , <i>m.</i> a flock                       | vertex, <i>īcis</i> , <i>m.</i> top, whirlpool      |
| haruspex, <i>īcis</i> , <i>m.</i> a soothsayer                | victrix, <i>īcis</i> , <i>f.</i> a conqueress       |
| index, <i>īcis</i> , <i>m.</i> informer, spy, indication      | vox, <i>vōcis</i> , <i>f.</i> voice, word, remark.  |

§ 169. 5. The nouns, belonging to the K-class have the final letter *x* in the nominative, which must be resolved into *cs* or *gs*, *s* being the case-termination of the nominative, and *c* or *g* the characteristic of the stem. Hence the genitive is formed by changing the final *x* of the nominative either into *cis* or into *gis*. The former is the rule, the latter the exception.

§ 170. 6. The vowel, preceding the characteristic, generally remains unchanged. But the nouns in *ex*, with the exception of

<sup>10</sup> *Cervix* in classical language always is used in the PLURAL with singular signification

<sup>11</sup> *Conjux* sometimes, but rarely, is used as a masculine of the husband. <sup>12</sup> *Lex* is single law; *jus* is the law, as a generality.



the monosyllabics, enumerated in the vocabulary, change their final letters into *is* in the genitive.

§ 171. 7. The GENDER of the K-class is the FEMININE; but the gender of the nouns in *ex* is the MASCULINE.

Rem. 3. The nouns *senex*, *nix*, *supellex* are IRREGULAR, and the noun *nox* belongs to the T-Class. Those nouns in which final *x* is preceded by a CONSONANT, have VOWEL-STEMS. See § 184, 189.

## EXERCISES.

Write paradigms of the following nouns with mute stems:

Princeps a ruler, ætas the age, miles a soldier, lapis a stone, virtus virtue, fornax a furnace, codex a book, lex a law.

## A. ATTRIBUTIVE PHRASES.

P-CLASS. 1. The different <sup>13</sup>secessions of the Roman plebs. 2. By the unforeseen help (*ops*) of bird-catchers. 3. The great resources of the rulers. 4. By a wooden post. 5. By a <sup>14</sup>curved pair of pincers.

1. Plebis <sup>15</sup>scita, senatoribus molesta. 2. Infinite Romanorum opes. 3. <sup>16</sup>Sumtuosis Luculli dapibus. 4. Querneas domorum trabes. 5. <sup>17</sup>Albo anserum adipe.

T-CLASS. 1. The Attic nights, a renowned book of A. Gellius. 2. By C. Popilius Lenas, the murderer of Cicero. 3. The pledges of safe bondsmen. 4. The wonderful nature of the <sup>18</sup>Pontian ducks. 5. To the great quickness of the Numidian horsemen. 6. The ample resources of the rebellious states. 7. By the vain <sup>19</sup>efforts of the aristocrats. 8. To the <sup>20</sup>Antemnatiens, a neighboring nation. 9. By <sup>21</sup>tranquillity of the soul, the certain companion (*comes*) of virtue. 10. The flight of both the foot-soldiers and horsemen. 11. By a <sup>22</sup>native <sup>23</sup>lameness and sores of the feet. 12. By Nearchus, a guest-friend of Cato. 13. To the <sup>24</sup>settling of doubtful boundaries. 14. By <sup>25</sup>music, the eloquent interpreter of the heart. 15. The <sup>26</sup>outer walls of the building. 16. The small remains of magnificent (standing) crops. 17. By a pleasant repose of the body. 18. By the <sup>27</sup>surrender of the Latin hostages. 19. Dangerous wounds of the right foot. 20. To the burden of old age. 21. To the iron shackles of the prisoners. 22. By the heirs of the emperor Otho. 23. To the small pay of the Roman soldiers. 24. The <sup>28</sup>square stones of the <sup>29</sup>sepulchre. 25. By an ancient <sup>30</sup>corporation of priests. 26. The welfare (*obj.*) of the state, dear to the queen. 27. The <sup>31</sup>foul air (*obj.*) of the <sup>32</sup>Pomptinian marshes. 28. The unwilling praises of the chief. 29. The bloody heads of the <sup>33</sup>conspirators. 30. By the diadem of Cleopatra, queen of Egypt.

1. Philosophorum Græcorum ænigmata. 2. Ferreâ generis humani ætate. 3. Sempronio, augurum collegii antistite. 4. Imperatoris

<sup>13</sup> Seccessio, secession. <sup>14</sup> Curvatus, curved. <sup>15</sup> Scita, decreed. <sup>16</sup> Sumptuosus, sumptuous. <sup>17</sup> Albus, white. <sup>18</sup> Ponticus, Pontic. <sup>19</sup> Effortus, effort. <sup>20</sup> Antemnatis, Antemnatis. <sup>21</sup> Tranquillitas, tranquillity. <sup>22</sup> Nativus, native. <sup>23</sup> Lameness, lameness. <sup>24</sup> Settling, settling. <sup>25</sup> Musica, music. <sup>26</sup> Exterior, exterior. <sup>27</sup> Surrender, surrender. <sup>28</sup> Quadratus, square. <sup>29</sup> Sepulchra, sepulchra. <sup>30</sup> Corporatio, corporation. <sup>31</sup> Foul, putidus. <sup>32</sup> Pomptina, Pomptina. <sup>33</sup> Conspirator, conspirator.

Romani auctoritate. 5. Vitæ humanæ brevitate. 6. Magnæ hominum <sup>34</sup>voluptati. 7. Illyriæ civitatibus, populo Romano infestis. 8. Magnâ satellitum copiâ. 9. Philosophia et grammatica, ingenii cotes. 10. Sociorum pedites, Pœnorum <sup>35</sup>præsentia ignari. 11. Comitum pedes, itinere fessi. 12. Hannone et Hasdrubale, Pœnorum interpretibus. 13. Equitum Romanorum ordine. 14. Lætâ filiorum ac nepotum multitudine. 15. Civitatum Græcarum libertatem. 16. Immensâ militum prædâ. 17. Duumvirorum decreta, civitatis salutis contraria. 18. Nefariâ hominum <sup>36</sup>perditorum societate. 19. Universâ servitutis <sup>37</sup>abrogatione.

K-CLASS. 1. The fiery furnaces of <sup>38</sup>Vulcan. 2. The advantages of a long peace. 3. By the <sup>39</sup>loud voice of the <sup>40</sup>heralds. 4. To a code of the <sup>41</sup>present laws. 5. By pebble-stone and <sup>42</sup>gravel, the <sup>43</sup>material of the <sup>44</sup>Flaminian way. 6. By the spies of the emperors Tiberius and Nero. 7. To the just prayers of the allies. 8. The roots and <sup>45</sup>foundations of <sup>46</sup>truth. 9. The opinions of the leaders, contrary to peace. 10. By the clear (*clarus*) light of the sun. 11. By a rotation (*ordo*) of the <sup>47</sup>customary field-fruits. 12. To Cornelia, the consort of Cæsar. 13. To Servius Tullius and Tarquinius Priscus, kings of the Romans. 14. The <sup>48</sup>herdsmen of the royal flocks. 15. By the <sup>49</sup>answers of the Roman soothsayers. 16. The high arches (*obj.*) of the <sup>50</sup>Tullian jail. 17. To a garden, full of beautiful shrubs and trees. 18. Fair conditions of a future peace. 19. The breast of the centurion, full of scars. 20. The soldiers, ignorant of the plans of the leaders. 21. The judges, devoted to the <sup>51</sup>will of the dictator.

1. <sup>52</sup>Crassis tauri cervicibus. 2. Culices, hominibus molesti. 3. Gregeſ eximii, Apollini sacri. 4. Sevêris Gelonis legibus. 5. Dario Persarum regi. 6. Splendidâ siderum lunæque luce. 7. Cæsaris necem, populo Romano <sup>53</sup>calamitosam. 8. Lupâ, Romuli et Remi nutrice. 9. Inauditâ ducum temeritate. 10. Indices mercêdis ac prædæ cupidi. 11. Ridiculis haruspicum erroribus.

## B. SENTENCES.

1. Romæ incendium Neroni principi attribuitur. 2. Samnites milites Romanos arma abjicere jubent. 3. Apollinis sacerdotes Cræso ambigue respondent. 4. Oculi animi indices esse solent. 5. Populus Romanus Tarquinium regem expellit. 6. Antistites novi a centumviris creantur. 7. Ararii publici custodes a principe <sup>54</sup>nominantur. 8. Fabricii mores ac <sup>55</sup>probitatem sæpe admiror. 9. Philippus, Macedonum rex, libertati Græcæ periculosisse videtur. 10. Arbores fruticesque serere semper expedit. 11. Sevêra præceptorum disciplina juventuti molesta esse videtur. 12. Homines nefarios aut interficere aut expellere civitatis salutis conducit. 13. Cæsar interpretes orationem litteris (*paper*) mandare jubet. 14. Pyrrhus, Epiri rex, lapide interficitur. 15. Scipio Jugurtham, Masinissæ Numidiæ regis nepotem, populo Romano com-

<sup>34</sup> Voluptas, pleasure. <sup>35</sup> Præsentia, presence. <sup>36</sup> Perditus, abandoned. <sup>37</sup> Abrogatio, abolition. <sup>38</sup> Vulcan, the god of fire and mechanic arts, Vulcanus. <sup>39</sup> Loud, altus. <sup>40</sup> Herald, præco. <sup>41</sup> Present, hodiernus. <sup>42</sup> Gravel, glare. <sup>43</sup> Material, materia. <sup>44</sup> Flaminian, Flaminianus. <sup>45</sup> Foundation, fundamentum. <sup>46</sup> Truth, veritas. <sup>47</sup> Customary, solitus. <sup>48</sup> Herdsman, pastor. <sup>49</sup> Answer, responsum. <sup>50</sup> Tullian, Tullianus. <sup>51</sup> Will, voluntas. <sup>52</sup> Crassus, thick. <sup>53</sup> Calamitosus, disastrous. <sup>54</sup> Nominare, to appoint. <sup>55</sup> Probitas, probity.



mendat. 16. Germāni a Cæsare Gallis obsides restituere coguntur. 17. Oppidi muri arietibus concutuntur. 18. Agricolaë segetes <sup>56</sup>demetere jam incipiunt. 19. Pacem armis assequi præstat. 20. Veneris steila lucem eximiam <sup>57</sup>edere incipit.

1. Virtue cannot be allured by pay. 2. Persens directs the ambassadors to <sup>58</sup>tempt the rulers of the cities of Illyria by money and the promises of royal favor (*favor*). 3. The inhabitants refuse to carry help (*ops*) to the sick soldiers. 4. Impious men seem now to be the leaders and standard-bearers of inexperienced youth. 5. The soldiers of Cæsar cross the Rubico. 6. We remember well the crimes (*scelus*) of the rebellious leaders. 7. The horsemen wish to attack the columns of the enemies. 8. The ambassadors forbid the king to cross the boundary. 9. The crops seem to be devoured by mice. 10. Vesuvius begins to throw out hot ashes and stones. 11. The teachers give (*tribuere*) great praise to the beginners. 12. It is better to defend the safety of the state. 13. It is <sup>59</sup>unprecedented to give (*deferre*) to a Roman knight the honor of a triumph. 14. The Roman people declare (*indicare*) war to Perseus, king of the Macedonians. 15. The <sup>60</sup>inhabitants of Larium are not willing to surrender the city to the Roman general. 16. The horsemen of the Numidians cannot <sup>61</sup>break the columns of the Roman footsoldiers. 17. Lawsuits generally are unpleasant for both, the <sup>62</sup>complainant and the defendant (*reus*). 18. The senators cease to be the guardians of the laws. 19. The Pomptinian marshes are pernicious to the health of men. 20. It is expedient to the Patricians to repeal the <sup>63</sup>Hortensian law. 21. It is preferable to become a chief-priest. 22. Conscience seems to be the <sup>64</sup>incorruptible judge of men. 23. We will not offer (*subjicere*) the neck to the <sup>65</sup>executioner. 24. <sup>66</sup>Barren fields cannot produce (*ferre*) an abundance of good fruits.

## LESSON XXVII.

### THIRD DECLENSION.—VOWEL-STEMS AND IRREGULAR NOUNS.

§ 172. 1. The nouns of the third declension with VOWEL-STEMS have the vowel *i* as characteristic, which is either blended with or absorbed by the case-terminations § 145. The case-terminations of the vowel-stems present the following scheme:

<sup>56</sup> Demetere, to harvest. <sup>57</sup> Edere, to give out. <sup>58</sup> To tempt, tentare. <sup>59</sup> Unprecedented, inauditus. <sup>60</sup> Larinus, an inhabitant of Larium. <sup>61</sup> To break, perrumpere. <sup>62</sup> Complainant, actor. <sup>63</sup> Hortensian, Hortensius. <sup>64</sup> Incorruptus. <sup>65</sup> Carnifex. <sup>66</sup> Aridus.

## SINGULAR.

N. *is, es, s*, NEUT. *e* or —

G. *is*

D. *i*

A. *em (im)*, NEUT. like Nom.

V. like Nom.

A. *ē (ī)*

## PLURAL.

N. *ēs*, NEUT. *ia*

G. *ium*

D. *ibus*

A. *īs (ēs)*, NEUT. *ia*

V. like Nom.

A. like Dat.

Rem. 1. From a comparison of the case-terminations of the consonant- and vowel-stems we easily see, in which cases the characteristic *i* of the vowel-stems is absorbed by the ending proper, and in which case it is blended with it. The three principal cases, in which the characteristic *i* always appears, are: 1. The genitive plural (*ium*), 2. The accusative plural of all genders (*īs* and *ia*), 3. The nominative plural of the neuters (*ia*). The termination *im* in the accusative, and *ī* in the ablative singular likewise show the characteristic *i*, but these terminations occur in a few nouns only (§ 179).

Rem. 2. The termination *īs* in the accusative plural belongs to the classical period of the language. Later this termination became obsolete, and the nouns with vowel-stems assumed the same termination (*ēs*), as those with consonant-stems.

§ 173. 2. A given noun with a VOWEL-STEM is declined by attaching the case-terminations § 172 to its declension-stem. The declension-stem is found by removing the termination *is* of the genitive singular.

Rem. 3. In nouns with vowel-stems we must distinguish between the DECLENSION-STEM of the noun and its TRUE STEM. The latter always terminates in the characteristic *i*, while DECLENSION-STEM is the TRUE stem without its vowel-characteristic, being merely assumed for facilitating the inflection of a noun, which is easier performed by joining the vowel-characteristic with the terminations proper. Thus the TRUE stem of *civis* is *civi*, *s* being the ENDING of the nominative. But the DECLENSION-STEM of *civis* is *civ*, *is* being the CASE-TERMINATION of the nominative, that is the ending, combined with the characteristic.

§ 174. 3. The nouns with vowel-stems are divided into three classes: 1. The REGULAR VOWEL-STEMS. 2. The LIQUID-MUTE STEMS. 3. The IRREGULAR VOWEL-STEMS.

### REGULAR VOWEL-STEMS.

#### § 175. VOCABULARY.

Ædes, \*is, f. a temple (in the plur. a | ædilis, is, m. an ædile, chief of police house) | and public building

\* If, as termination of the genitive, the mere case-termination *is* is given in this vocabulary, it is meant that these letters must be substituted for the nominative-terminations *is, es, or e*.



aequalis, is, m. *a contemporary*  
 affinis, is, c. g. *a relative by marriage, connection*  
 Alpes, pl. t. (st. Alpi), f. *the Alps*  
 altaria, pl. t. (st. altāri), n. *an altar*  
 amnis, is, m. *a stream*  
 animal, ālis, n. *an animal*  
 apis, is, f. *a bee*  
 Atheniensis, is, m. *an Athenian*  
 auris, is, f. *the ear*  
 avis, is, f. *a bird*  
 axis, is, m. *axletree, the axis of the earth*  
 buris, is, f. *the tail of a plough*  
 caeles, is, f. *murder, slaughter*  
 calcar, āris, n. *a spur*  
 canālis, is, m. *a conduit-pipe, canal*  
 canis, is, c. g. *a dog*  
 Carthaginiensis, is, m. *a Carthaginian*  
 civis, is, c. g. *a citizen*  
 clades, is, f. *a defeat*  
 classis, is, f. *a fleet*  
 clavis, is, f. *a key*  
 cochlear, āris, n. *a spoon*  
 collis, is, m. *a hill*  
 corbis, is, f. *a basket*  
 crinis, is, m. *a hair*  
 ensis, is, m. *a sword*  
 fames, is, f. *hunger*  
 familiāris, is, m. *a friend*  
 fascis, is, m. *a bundle of rods (carried by the lictors)*  
 febris, is, f. *fever*  
 feles, is, f. *a cat*  
 fides, is, f. (usually in the plur.) *a string (made of guts)*  
 finis, is, m. *end (plur. boundary)*  
 funāle, is, n. *a torch*  
 funis, is, m. *a rope*  
 fustis, is, m. *a stick*  
 hostis, is, c. g. *an enemy*  
 ignis, is, m. *fire*  
 juvenis, is, m.<sup>2</sup> *a young man, youth*  
 mare, is, n. *the sea*  
 mensis, m. *a month*  
 laquear or lacunar, āris, n. *a pannel-ceiling*  
 messis, is, f. *a harvest*

mœnia, pl. t. (st. mœni) *walls (of a city)*  
 monile, is, n. *a necklace*  
 nares, pl. t. (st. nāri), f. *nostrils, nose*  
 natalis, is, m. *birthday (in the plur. parentage)*  
 navis, is, f. *a ship*  
 nubes, is, f. *a cloud*  
 orbis, is, m. *a circle (orbis terrarum, the world)*  
 ovile, is, n. *a sheep-stable*  
 ovis, is, f. *a sheep*  
 palumbes, is, c. g. *a wood-pigeon*  
 panis, is, m. *bread*  
 par, pāris, n. *a pair*  
 pellis, is, f. *a skin*  
 pelvis, is, f. *a basin*  
 piscis, is, m. *fish*  
 postis, is, m. *a post*  
 pulvinar, āris, n. *a cushion*  
 puppis, is, f. *the stern of a ship*  
 puteal, ālis, n. *an inclosure*  
 restis, is, f. *a cord*  
 rete, is, n. *a net*  
 rupes, f. *a rock*  
 secūris, is, f. *an axe*  
 sedes, is, f. *a seat*  
 sentes, pl. t. (st. senti) m. *thorns*  
 sitis, is, f. *thirst*  
 sodālis, is, m. *companion*  
 testis, is, c. g. *witness*  
 Tiberis, is, m. *the Tiber*  
 tibiāle, is, n. *a legging*  
 tigris, is, c. g. *a tiger*  
 torquis (torques), is, m. *neck-chain*  
 tribunal, ālis, n. *a court, tribunal*  
 turris, is, f. *a tower*  
 tussis, is, f. *cough*  
 unguis, is, m. *a finger-nail*  
 valis, is, f. *a valley*  
 vates, is, m. *a seer, poet*  
 vectigal, ālis, n. *a toll, tax*  
 vectis, is, m. *a rail, lever*  
 vermis, is, m. *a worm*  
 vestis, is, f. *a garment*  
 vis (vim vi), f. *force, power (plur. vires, strength)*  
 vulpes, is, f. *a fox*

<sup>1</sup> Hostis is an enemy, with whom our country is at war; inimicus is a private enemy and adversarius any kind of antagonist. <sup>2</sup> Juvenis sometimes, but very rarely, is used as a feminine, of females.

## § 176. PARADIGMS.

| SINGULAR.                           | PLURAL.                              |
|-------------------------------------|--------------------------------------|
| N. Civis, <i>a citizen</i>          | N. cives, <i>citizens</i>            |
| G. civis, <i>of a citizen</i>       | G. civium, <i>of citizens</i>        |
| D. civi, <i>to a citizen</i>        | D. civibus, <i>to citizens</i>       |
| A. civem, <i>a citizen</i>          | A. civis, <i>citizens</i>            |
| V. civis, <i>O citizen!</i>         | V. cives, <i>O citizens!</i>         |
| A. cive, <i>by a citizen</i>        | A. civibus, <i>by citizens</i>       |
| N. Clades, <i>a defeat</i>          | N. clades, <i>defeats</i>            |
| G. cladis, <i>of a defeat</i>       | G. cladum, <i>of defeats</i>         |
| D. cladi, <i>to a defeat</i>        | D. cladibus, <i>to defeats</i>       |
| A. cladem, <i>a defeat</i>          | A. cladis, <i>defeats</i>            |
| V. clades, <i>O defeat!</i>         | V. clades, <i>O defeats!</i>         |
| A. clade, <i>by a defeat</i>        | A. cladibus, <i>by defeats</i>       |
| N. Ovile, <i>a sheep-stable</i>     | N. ovilia, <i>sheep-stables</i>      |
| G. ovilis, <i>of a sheep-stable</i> | G. ovilium, <i>of sheep-stables</i>  |
| D. ovili, <i>to a sheep-stable</i>  | D. ovilibus, <i>to sheep-stables</i> |
| A. ovile, <i>a sheep-stable</i>     | A. ovilia, <i>sheep-stables</i>      |
| V. ovile, <i>O sheep-stable!</i>    | V. ovilia, <i>O sheep-stables!</i>   |
| A. ovili, <i>by a sheep-stable</i>  | A. ovilibus, <i>by sheep-stables</i> |
| N. Animal, <i>an animal</i>         | N. animalia, <i>animals</i>          |
| G. animālis, <i>of an animal</i>    | G. animalium, <i>of animals</i>      |
| D. animāli, <i>to an animal</i>     | D. animalibus, <i>to animals</i>     |
| A. animal, <i>an animal</i>         | A. animalia, <i>animals</i>          |
| V. animal, <i>O animal!</i>         | V. animalia, <i>O animals!</i>       |
| A. animāli, <i>by an animal</i>     | A. animalibus, <i>by animals</i>     |

§ 177. 4. The regular vowel-stems of the masculine and feminine gender have the case-termination *is* or *es* in the nominative singular, in which *i* is the characteristic, and *s* the ENDING. In a number of nouns the characteristic *i* in the nominative is changed into *e* (*clades, caedes, fames, &c.*)

The NEUTERS refuse the ending *s*, and either change the characteristic *i* into *e* (*mare, rete, tibiāle, &c.*), or drop it altogether, which is the case in many stems, terminating in *āli* and *āri* (*vectigal, cochlear, lacunar, &c.*) Hence the final letters of the neuters with vowel-stems are *e, al, or ar*.

Rem. 4. All nouns, which have the final letters, mentioned above, have VOWEL-STEMS, unless excepted by special rules, contained in the preceding two lessons, which we briefly review here:

a. Of the nouns in *is* two belong to the S-class (*civis* and *pulvis*



§ 158), four to the T-class (*lis*, *Samnis*, *lapis* and *cuspis*, § 167), and two to the N-class (*sanguis* and *pollis*, § 189).

b. Of the nouns in *es* one (the pr. n. *Ceres*, § 158) belongs to the S-class, and many to the T-class (*miles*, *equus*, *hospes*, *seges*, *paries*, *obscus*, &c., § 165). But the rule is, that nouns in *es* are declined like *clades*. Thus the male proper names in *es*, as *Verres*, *Xerxes*, *Themistocles*, &c., must be declined as vowel-stems.

c. The nouns in *e*, except those taken from the Greek (p. 335, 7), all are neuters of the vowel-class, while of those in *al* and *ar* a few belong to the L- and R-classes. (§ 147, 157.) The vowel *a* in these latter is *short*, while in the nouns of the vowel-class it is *long* (*Hannibālis*, *Caesāris*; but *vectigālīs*, *calcāris*).

Rem. 5. The nouns *juvenis* and *canis* are declined by the case-terminations of the CONSONANT-STEMS (G. pl. *juvenum*, *canum*; Acc. pl. *juvenes*, *canes*).

§ 178. 5. The GENITIVE of the masculines and feminines in *is* is like the nominative. The nouns in *es* and the neuters in *e* change these terminations in the genitive into *is*, as *clades*, G. *cladis*; *mare*, G. *maris*. The neuters in *al* and *ar* substitute *ālis* and *āris* for these final letters in the genitive, as *tribūnāl-tribunālis*, *calcār-calcāris*.

§ 179. 6. The following nouns in *is* take the termination *im*, instead of *em* in the ACCUSATIVE SINGULAR:

1. The names of RIVERS and CITIES, as *Tiberis*, <sup>1</sup>*Visurgis*, <sup>2</sup>*Araris*, <sup>3</sup>*Albis*, <sup>4</sup>*Hispalis*;

2. The feminine nouns *vis*, *sitis*, *tussis*, *buris*, *febris*, *pelvis*, *puppis*, *restis*, *turris*, *secūris*.

Rem. 6. *Vis*, *sitis*, *tussis* and *buris*, to which the unclassical words *ravis* and *amussis* may be added, *always* take the termination *im* in the accusative singular. The other six nouns mentioned above, some times are found with the regular termination *em*.

Rem. 7. *Vis* in the singular occurs in nominative, accusative and ablative only (*vis*, *vīm*, *vi*). The plural irregularly forms *circs*, *virium*, &c., and is complete.

§ 180. 7. The following nouns have the termination *i*, instead of *e*, in the ABLATIVE SINGULAR:

1. The NEUTERS in *e*, *al* and *ar*, as *mari*, *tribunāli*, *calcāri*.

<sup>1</sup> *Visurgis*, a river in Germany, the modern *Weser*. <sup>2</sup> *Araris* [more commonly *Arar*], a river in Gaul, the modern *Saone*. <sup>3</sup> *Albis*, the river *Elbe*. <sup>4</sup> *Hispalis*, a city in Spain, the modern *Sevilla*.

But the names of CITIES in *e* take the regular termination *e*, as *Caere*, *Reāte*, Abl. *Caere*, *Reāte*.

2. Those nouns, which have *im* in the accusative, and generally *navis* and *ignis*. But *restis* always makes *reste*.

3. Those APPELLATIVE nouns in *ālis* and *āris*, which originally are ADJECTIVES, as *familiāris*, *sodālis*, *aequālis*, *canālis*.

4. The names of MONTHS in *is*, as <sup>5</sup>*Aprīlis*, <sup>6</sup>*Quintīlis*, *Sextīlis*.

### § 181. 8. Gender.

1. Nouns in *lis* and *nis* are MASCULINE, except *vallis* and *pellis*.

2. *Axis*, *ensis*, *fascis*, *fustis*, *mensis*, *orbis*, *piscis*, *postis*, *torquis*, *unguis*, *vectis*, *vermis*, and the pl. t. *sentes* are MASCULINE.

3. All other nouns in *is* and *es*, denoting THINGS or BEASTS, are FEMININE. But *anguis*, *canis*, *palumbes* and *tigris* are of common gender. See § 197.

4. The nouns in *e*, *al* and *ar*, belonging to this class, are NEUTER.

### LIQUID-MUTE STEMS.

#### § 182. VOCABULARY.

|  |   |
|--|---|
| Adolescens, tis, m. a young man, a youth             | Mars (Mavors), tis, m. the god of war           |
| animans, tis, m. f. & n. a creature                  | mens, tis, f. mind                              |
| ars, tis, f. art                                     | merx, cis, f. ware                              |
| arx, cis, f. a castle, fortress                      | mons, tis, m. mountain                          |
| calx, cis, f. lime, the goal in a race-course        | mors, tis, f. death                             |
| cliens, tis, c. g. a client                          | occidens, tis, m. the west                      |
| cohors, tis, f. a cohort (the 10th part of a legion) | oriens, m. the east                             |
| dens, tis, m. a tooth                                | parens, tis, c. g. a parent (m. in plural)      |
| falx, cis, f. a sickle                               | pars, tis, f. a part                            |
| fons, tis, m. a spring, fountain                     | pons, tis, m. a bridge                          |
| frons, tis, f. forehead, front                       | puls, tis, f. pottage                           |
| frons (fruns), dis, f. foliage                       | rudens, tis, m. a rope                          |
| gens, tis, f. a tribe, nation, family                | serpens, tis, c. g. a serpent                   |
| glans, dis, f. an acorn, a bullet                    | sors, tis, f. lot, fate                         |
| infans, tis, c. g. a child (less than 7 years)       | stirps, pis, f. a stem, lineage                 |
| juglans, dis, f. a walnut                            | torrens, tis, m. a torrent                      |
| lens, tis, f. a lentil                               | tridens, tis, m. a three-pronged spear, trident |
|  | urbs, bis, f. a city                            |
|  | Vejens, tis, m. a Vejentian                     |

<sup>5</sup> *Aprīlis*, the month of April. <sup>6</sup> *Quintīlis* and *Sextīlis*, the months of July and August in republican Rome.



## § 183. PARADIGMS.

| SINGULAR.                | PLURAL.                   |
|--------------------------|---------------------------|
| N. Urbs, a city          | N. urbes, cities          |
| G. urbis, of a city      | G. urbium, of cities      |
| D. urbi, to a city       | D. urbibus, to cities     |
| A. urbem, a city         | A. urbis, cities          |
| V. urbs, O city!         | V. urbes, O cities!       |
| A. urbe, by a city       | A. urbibus, by cities     |
| N. Parens, a parent      | N. parentes, parents      |
| G. parentis, of a parent | G. parentium, of parents  |
| D. parenti, to a parent  | D. parentibus, to parents |
| A. parentem, a parent    | A. parentis, parents      |
| V. parens, O parent!     | V. parentes, O parents!   |
| A. parente, by a parent  | A. parentibus, by parents |
| N. Merx, a ware          | N. merces, wares          |
| G. mercis, of a ware     | G. mercium, of wares      |
| D. merci, to a ware      | D. mercibus, to wares     |
| A. mercem, a ware        | A. mercis, wares          |
| V. merx, O ware!         | V. merces, O wares!       |
| A. merce, by a ware      | A. mercibus, by wares     |

§ 184. 9. If the declension-stem of a noun terminates in two consonants, the former of which is a LIQUID, and the latter a MUTE, the true stem *always* is a VOWEL-STEM. Stems of this kind generally drop the vowel-characteristic *i* in the nominative singular, and are then called **liquid-mute** stems. They also drop the mutes *t* or *d*, preceding the ending *s* (§ 166), and blend the mute *c* with this ending into *x*.

| NOM. SING. | TRUE STEM. | DECLENSION-STEM. | GEN. SING. |
|------------|------------|------------------|------------|
| Urbs       | urbi       | urb              | urbis      |
| infans     | infanti    | infant           | infantis   |
| cohors     | cohorti    | cohort           | cohortis   |
| glans      | glandi     | gland            | glandis    |
| falx       | falei      | falc             | falcis     |
| arx        | arci       | arc              | arcis      |

Rem. 8. *L*, *n* and *r* are the only liquids, that may precede a T- or K-mute in vowel-stems. The only liquid-mute stems with P-mutes are *urbs* and *stirps*.

Hence nouns, whose nominative-termination *s* is immediately preceded by *l*, *n*, or *r*, always belong to the liquid-mute stems, which require the restoration of the dropped T-mute.

§ 185. 10. The nouns, belonging to this class, are declined by attaching the case-terminations § 172 to the declension-stem. The GENITIVE is formed by changing the termination *s* of the nominative, if preceded by *l*, *n*, or *r*, into *tis* or *dis*, and final *x* into *cis*.

Rem. 9. The genitive in *dis* occurs only in *frons* (foliage), *glans*, *juglans*, and a few rarer nouns. The K-mute in liquid-mute stems can be *c* only, not *g*.

§ 186. 11. The **gender** of the liquid-mute stems is the FEMININE. But *mons*, *pons*, *fons*, *dens*, *occidens*, *oriens*, *rudens*, *torrens*, *tridens* are MASCULINE, and *animans* is used in all three genders.

## IRREGULAR VOWEL-STEMS.

§ 187. 12. Several nouns with vowel-stems assume the regular nominative termination of one of the consonant-classes, and are called IRREGULAR VOWEL-STEMS. They are the following:

1. With terminations of the R-class, in *ber* and *ter*:

Insuber, bris, *m. an Insubrian*    uter, tris, *m. a bag*  
imber, bris, *m. a shower*    venter, tris, *m. the stomach*,  
linter, tris, *f. a boat*    belly

2. With the nominative of the N-class: *caro*, *carnis* (§ 149);

3. With nominatives of the S-class: *glis*, *gliris*, *m. a dormouse*; *mas*, *maris*, *a male*;

4. With nominatives of the T-class: *lis*, *Samnis*, the civic nouns in *as*, *ātis*, as *Arpīnas*, and the pl. t. *Quirītes*, *optimātes* and *penātes* (§ 165);

5. With nominatives of the K-class: *fauces*, pl. t. (st. fauci) *f. throat*, *defiles*; *nox*, *noctis*, *night* (§ 165); *nix*, *nivis*, *f. snow*.

All these nouns are declined by the case-terminations of the vowel-stems (*G. pl. imbrium*, *lintrium*, *carnium*, *marium*, *nivium*, &c.; *Acc. pl. imbrīs*, *lintrīs*, &c.)

Rem. 10. The neuters *jus* and *os*, *ossis*, take the termination *ium* in the genitive plural, but form the other cases like consonant-stems (NOM. PLUR. *jura* and *ossa*).

*Fraus* forms the gen. pl. *fraudum* or *fraudium*.



## IRREGULAR NOUNS WITH CONSONANT-STEMS

§ 188. 13. The following nouns have **irregular characteristics** (§ 143, Rem. 3):

Sus, suis, c. g. (char. *u*), *swine, hog, sow* (G. pl. *suum*, D. pl. *subus* or *suibus*);

grus, gruis, c. g. (char. *u*), *a crane* (G. pl. *gruum*);

bos, bōvis, c. g. (char. *v*), *an ox, a steer, a cow*, (G. pl. *bōum*, D. & Abl. pl. *bubus* or *bōbus*);

Juppiter, Jovis, (char. *v*), *Jupiter, the supreme god*.

§ 189. 14. The following nouns have stems, not corresponding to the forms of their nominatives:

|                                |   |
|--------------------------------|---|
| Sanguis, īnis, m. <i>blood</i> | cor, cordis, n. <i>heart</i> (§ 165)                  |
| pollis, īnis, m. <i>pollen</i> | lac, lactis, n. <i>milk</i> ( <i>without plural</i> ) |

|                                    |  |
|------------------------------------|--|
| senex, senis, m. <i>an old man</i> | supellex, G. supellectilis, f. <i>household-articles, a store</i> ( <i>without plural</i> ). |
|------------------------------------|--|

*Sanguis, pollis* and *senex* have stems, belonging to the N-class; the stems of *cor* and *lac* belong to the T-class, and the stem of *supellex* to the L-class.

All these nouns are declined with the case-terminations of consonant-stems.

§ 190. 15. **Indeclinable** nouns are those which have the *same* form in all their cases. The most usual of them are: *fas, nefas, mane, instar* and *pondo*.

Rem. 11. *Fas* and *nefas* (*right* and *wrong*) are especially used as **PREDICATIVE** nouns, with **IMPERSONAL** subjects (*fas est*, it is lawful; *nefas est*, it is unlawful, it is a crime). They are used in **NOM.**, **ACC.** and **VOC. SING.** only. *Mane* (*morning*), which occurs in the **NOM.**, **ACC.** and **ABL. SING.**, mostly is used as an **ADVERB** of time (*early in the morning*). *Instar* (*likeness*), occurring in **NOM.**, **ACC.** and **VOC. SING.**, generally is construed with an **attributive genitive**, and answers to the English adjective and adverb *like* (*montis instar*, like a mountain). *Pondo* (a pound) is used in **NOM.**, **ACC.** and **ABL.** of both numbers.

## EXERCISES.

Write the following paradigms: *Navis longa a long ship, nubes atra a black cloud, monile pulchrum a beautiful necklace, vectigal molestum a burdensome toll, stirps incognita an unknown lineage, pons ligneus*

*a wooden bridge, falx ferrea an iron sickle, linter augusta a narrow boat, sanguis ruber red blood* (in the singular), *senex moribundus a dying old man*.

## A. ATTRIBUTIVE PHRASES.

**REGULAR VOWEL-CLASS.** 1. The small harvest of the Athenians. 2. The sight of a rare bird. 3. By the key of Theodorus of Samos. 4. The long ships of the Carthaginians (*Carthaginensis*). 5. To the small fleet of the enemies (*hostis*). 6. The costly garment (*obj.*) of Xerxes. 7. By a black sheep. 8. To the Carthaginians, the perpetual enemies of the Romans. 9. The solid<sup>2</sup>rafts of the<sup>4</sup>Chalcidians. 10. The<sup>5</sup>remote boundaries of Germany. 11. The fertile valleys (*obj.*) of the Alps. 12. The<sup>6</sup>grass-bearing hills of Boeotia. 13. Worms, injurious to plants. 14. By the<sup>7</sup>iron lever of the mechanic. 15. Multitudes of small fishes. 16. By the perpetual fire of the<sup>8</sup>Vestals. 17. By a high tower of the enemies. 18. The Hypanis (*obj.*), a broad river of Sarmatia. 19. By the<sup>9</sup>flag-ship of the Macedonians. 20. The unpleasant thirst (*obj.*) of the soldiers. 21. By the great force of the winds. 22. By the extraordinary<sup>10</sup>acuteness of<sup>11</sup>hunting-dogs. 23. The crimes (*scelus*) of impious young men. 24. The dangerous fever (*obj.*) of the praetor. 25. The sight of the wonderful strength of Nero of<sup>12</sup>Antium. 26. By the great hunger of the Athenians. 27. To the<sup>13</sup>incorruptible<sup>14</sup>integrity of Aristides. 28. The<sup>15</sup>heavy taxes of the citizens. 29. The secret<sup>16</sup>rooms of the<sup>17</sup>conspirators. 30. The ancient seats (*obj.*) of the Saxons. 31. By the<sup>18</sup>Egean sea, full of renowned Islands. 32. By Cære, an old and renowned town of Etruria. 33. Of the long walls (*maenia*) of the Athenians. 34. A<sup>19</sup>marble temple (*obj.*—*aedes*) of Juno. 35. The golden house (*obj.*—*aedes*) of Nero. 36. By the month of<sup>20</sup>March, the beginning of spring.

1. Varronem et Scervolam, Ciceronis aequalis. 2. Aniēne, exiguō Latii amne. 3. Apium Atticārum melle. 4. Acūtis<sup>21</sup>talpae auribus. 5. Fordam Julii Caesaris caedem. 6. Immensae Persarum classis excidium. 7. Crinium humanorum pulchritudine. 8. Ciceronis familiarium epistolae. 9. Incerto vitae humanae fine. 10. Hannibalem atque Antiochum, assiduos nominis Romani hostes. 11. Splendidā Cleopatrae reginae navi. 12. Variis mensium Graecorum nominibus. 13. Roma, orbis terrarum domina. 14. Subita nubium<sup>23</sup>collectione. 15. Navis puppim, gubernatoris sedem. 16. Aureos principum torques. 17. Turrim ligneam, oppidi moenibus perniciosam. 18. Immodica Siciliae provinciae vectigalia. 19. Subita virium valetudinisque<sup>25</sup>defectione. 20. Invicta juvenum Romanorum virtute.

**LIQUID-MUTE STEMS.** 1. The commerce of Hispalis, a prosperous city of Spain. 2. The long stems (*obj.*) of pine-trees. 3. By the divine lineage of Achilles. 4. To the pernicious defeat of the Vejentians. 5. By the errors of the human mind (*mens*). 6. By the happy lot of the

<sup>1</sup> Belonging to Samos, Samius. <sup>2</sup> Solid, solidus. <sup>3</sup> Raft, ratis. <sup>4</sup> Chalcidian, Chalcidensis. <sup>5</sup> Remote, remotus. <sup>6</sup> Grass-bearing, herbifer. <sup>7</sup> Iron, adj. ferreus. <sup>8</sup> A Vestal, Vestal virgin, priestess of Vesta, Vestalis. <sup>9</sup> Flag-ship, navis praetoria. <sup>10</sup> Acuteness, acumen. <sup>11</sup> Hunting, venaticus. <sup>12</sup> Antium forms the civic noun Antias. <sup>13</sup> Incorruptible, incorruptus. <sup>14</sup> Integrity, integritas. <sup>15</sup> Heavy, molestus. <sup>16</sup> Room, conclave. <sup>17</sup> Conspirator, conjuratus. <sup>18</sup> Egean, Aegaeus. <sup>19</sup> Marmorean, Martius. <sup>20</sup> March, Martius. <sup>21</sup> Talpa, a mole. <sup>22</sup> The word *crinis* in the singular denotes a single hair, and the English singular *hair*, if it means a collection of hairs, always must be translated by the plural of *crinis*. <sup>23</sup> Collectio, a gathering. <sup>24</sup> Gubernator, a helmsman. <sup>25</sup> Defectio, a falling.



young men (*adolescens*). 7. The nature of the hot springs of Campania. 8. By the dark foliage of the trees. 9. To the high forehead of Cesar. 10. Acorns (*obj.*), the food of animals. 11. The valleys of the <sup>26</sup>Pyrenean mountains. 12. The complete teeth (*obj.*) of children (*infans*). 13. By the sudden death (*mors*) of the parents. 14. The <sup>27</sup>handles of <sup>28</sup>curved sickles. 15. To a neighboring fortress of the enemies.

2. Adolescentium proborum labores. 2. Artium magistri (*master*) <sup>29</sup>diplomate. 3. Mutua clientium <sup>30</sup>patronorumque officia. 4. Servus Socratis fronti. 5. Martem, Romuli Remique patrem. 6. Mentis egregiae testimonia. 7. Olympum et Ossam, altos Thessaliae montis. 8. Ignominiosam Neronis principis morte. 9. Exiguam civium Romanorum partem. 10. Exitiosum serpentium viro. 11. <sup>31</sup>Urbem Romam, aeternum magnitudinis humanae monumentum.

IRREGULAR NOUNS. VOWEL- AND CONSONANT-STEMS. 1. The frequent showers (*obj.*) of <sup>32</sup>mountainous countries. 2. <sup>33</sup>Milan, the <sup>34</sup>capital of the Insubrians. 3. The new boats (*obj.*) of <sup>35</sup>fishermen. 4. Great <sup>36</sup>swarms of dormice. 5. The great expenses of lawsuits. 6. By the <sup>37</sup>defection of the <sup>38</sup>inhabitants of Fidenae. 7. The books of the Attic nights. 8. The frequent snows (*obj.*) of the Alps. 9. To a large drove (*grex*) of swine. 10. Swine, <sup>39</sup>hateful to Venus. 11. The high (*magnus*) price of <sup>40</sup>Melian cranes. 12. To Juno, Jupiter's consort. 13. By Jupiter, the father of god and men. 14. White steers (*bos*) sacred to Apollo and Jupiter. 15. The <sup>41</sup>powerful necks of the oxen. 16. By a white cow (*bos*, see § 197) of extraordinary <sup>42</sup>beauty. 17. To an <sup>43</sup>abundant store of words. 18. By the cold blood of fishes. 19. By the authority of <sup>44</sup>capricious old men.

#### B. SENTENCES.

1. Subita nubium collectio imbris ac tempestates <sup>45</sup>portendit. 2. <sup>46</sup>Vatium Etruscorum <sup>47</sup>auguria celebrantur. 3. <sup>48</sup>Lauri <sup>49</sup>folia tussim leniunt (*to relieve*). 4. Clælia Tiberim <sup>50</sup>tranare audet. 5. Romanorum dux Neapolim, <sup>51</sup>Chalcidensium coloniam, occupare statuit. 6. Xerxes Athenas <sup>52</sup>ferro et igni vastat. 7. Manilii, agricolae Romani, ovilia celebrantur. 8. Equos caicariibus <sup>53</sup>concitare solemus. 9. Mel apium labore elicitur. 10. Suum carnem edere Judæis nefas videtur. 11. Populus Romanus urbem Romam Capitoliumque, deorum sedem, relinquere non vult. 12. Siculi agros bubus arare solent. 13. Cohortium Romanarum milites hostium <sup>54</sup>telis aut vulnerantur aut interficiuntur. 14. Populus Romanus gentis externas bellis injustis vexare non vult. 15. A civibus diligere laus magna est. 16. Agricola Italici segetes falceibus demetere solent. 17. Et infantes et senes febri <sup>55</sup>corripiuntur. 18. Spartani arcem Thebanam

<sup>26</sup> Pyrenean, Pyrenæus. <sup>27</sup> Handle, capulus. <sup>28</sup> Curved, curvus. <sup>29</sup> Diploma, a diploma. <sup>30</sup> Patronus, a patron. <sup>31</sup> The phrase "city of Rome" is translated by *urbs Roma*, or *urbs Romana*, not by *Roma urbs*. <sup>32</sup> Mountainous, saltuosus. <sup>33</sup> Milan, Mediolanum. <sup>34</sup> Capital, caput. <sup>35</sup> Fisherman, piscator. <sup>36</sup> Swarm, exâmen. <sup>37</sup> Defectio. <sup>38</sup> Fidenas. <sup>39</sup> Hateful, invisus. <sup>40</sup> Melian, Melicus. <sup>41</sup> Powerful, robustus. <sup>42</sup> Beauty, pulchritudo. <sup>43</sup> Abundant, copiosus. <sup>44</sup> Capricious, morosus. <sup>45</sup> Portendere, to forebode. <sup>46</sup> Our grammars state, that *vates* and some other nouns, besides those mentioned Rem. 5, take *um*, not *ium*, in the GEN. PLUR. But a recent, more accurate examination of the best manuscripts shows, that *vates* is no exception in the formation of the GEN. PLUR. <sup>47</sup> Augurium, an augury. <sup>48</sup> Laurus, a laurel-tree. <sup>49</sup> Folium, a leaf. <sup>50</sup> Tranare, to cross by swimming. <sup>51</sup> Chalcidensis, a Chalcidian, an inhabitant of Chalcis. <sup>52</sup> Ferrum in coordination with *ignis* always is used instead of *gladium*. <sup>53</sup> Concitare, to urge. <sup>54</sup> Telum, dart. <sup>55</sup> Corripere, to seize.

fraude occupant. 19. Morbi sanguinem virisque consumere videntur. 20. Aquam coquere niveque <sup>56</sup>refrigerare Neronis principis <sup>57</sup>inventum est. 21. Fulvia, <sup>58</sup>infortunata Antonii uxor, ab Attico, Ciceronis familiari, adjuvatur. 22. Milites fame ac siti hostis aggredi coguntur. 23. Legiones Romanæ montium fauces intrare incipiunt.

1. The <sup>59</sup>pleasures of the ears and eyes cannot be compared to the <sup>60</sup>enjoyments of the mind (*mens*). 2. We prefer <sup>61</sup>coarse bread to Melian cranes. <sup>62</sup>Thasian nuts and <sup>63</sup>Iberian <sup>64</sup>chestnuts. 3. The citizens design to surrender the fortress to the leader of the enemies. 4. Bad wares seldom find a buyer. 5. The mind seems to be a <sup>65</sup>tenant of the body. 6. The enemies are prevented by Fabius' legion from passing the <sup>66</sup>foot of the mountains. 7. Themistocles puts to flight and <sup>67</sup>routes the immense fleet of Xerxes. 8. The outer walls of the city are defended by a high tower. 9. The soldiers are afraid of crossing the river Visurgis. 10. The general permits the citizens to <sup>68</sup>repel force by force. 11. The consul endeavors to divide the strength of the enemies. 12. The teacher knows how to <sup>69</sup>inspire the minds of the young men. 13. To lazy youths we must <sup>70</sup>apply the spurs. 14. The horsemen are compelled by showers of bullets to <sup>71</sup>find safety by flight. 15. The foot-soldiers are able to cross the Tiber by boats. 16. The soldiers cross a deep stream by bags, <sup>72</sup>inflated by air. 17. <sup>73</sup>Carrots relieve cough, and cure <sup>74</sup>gripes and <sup>75</sup>sickness of the liver. 18. Pyrrhus delivers the <sup>76</sup>guard of the <sup>77</sup>Tarentian castle to Milo. 19. The Roman legions <sup>78</sup>invade the frontiers (*finis*) of the Macedonians. 20. Bees feed the child Hiero with (*by*) honey. 21. Demetrius dares to excuse the impious murder of Alexander. 22. Old men cannot have the strength of young men. 23. The females of <sup>79</sup>fish excel the males in (*by*) weight. 24. We will not prefer the private rights of the citizens to the public welfare. 25. We prefer to follow the authority of the Athenians. 26. The heads of the conspirators are cut off by the axe of the lictor. 27. The leaders of the <sup>80</sup>Marian faction wish to enter the city of Rome by the <sup>81</sup>Sublician bridge. 28. Pontius Telesinus, the renowned leader of the Samnitiens, is an inveterate enemy of the Roman name. 29. The <sup>82</sup>cold of the nights begins to be unpleasant to the soldiers. 30. The <sup>83</sup>day-lightnings are ascribed to Jupiter, and the <sup>84</sup>night-lightnings to Sumanus. 31. The companions of Ulysses devour the oxen of Apollo. 32. Immense flocks of sheep and oxen are <sup>85</sup>raised by the inhabitants of Arpinum.

<sup>56</sup> Refrigerare, to cool again. <sup>57</sup> Inventum, invention. <sup>58</sup> Infortunata. <sup>59</sup> Voluptas. <sup>60</sup> Oblectamentum. <sup>61</sup> Cranes. <sup>62</sup> Thasius. <sup>63</sup> Ibericus. <sup>64</sup> Gans. <sup>65</sup> Tenant, inquilinus. <sup>66</sup> Transite: "the foot of the mountain." <sup>67</sup> To rout, frondere. <sup>68</sup> Repelere. <sup>69</sup> Care. <sup>70</sup> Admonere. <sup>71</sup> Querre. <sup>72</sup> Tunicus. <sup>73</sup> Carpat, s. ser. The singular of this word is SEPTER, the plural MASCULINE. <sup>74</sup> Par, of torment. <sup>75</sup> Elritudo. <sup>76</sup> Custodia. <sup>77</sup> Tarentinus. <sup>78</sup> Invadere. <sup>79</sup> Remember from your English grammar, that *fish* must be a PLURAL here. <sup>80</sup> Marianus. <sup>81</sup> Sublicus. <sup>82</sup> Plural in Latin. <sup>83</sup> Day is here translated by the adjective *diurnus*. <sup>84</sup> By the adjective *nocturnus*. <sup>85</sup> To raise, alere.



## LESSON XXVIII.

## SYNOPSIS OF THE GENDER-RULES.

§ 191. 1. The GENDER of nouns, is determined differently, according as they denote 1. PERSONS, or 2. BEASTS, or 3. THINGS WITHOUT LIFE.

The gender of PERSONS and BEASTS is either MASCULINE, FEMININE or COMMON, that of THINGS either MASCULINE, FEMININE or NEUTER.

## GENDER OF PERSONAL NOUNS.

§ 192. 2. Nouns denoting PERSONS are either **movable** or not. Movable nouns (§ 4, c. § 41) are those, which indicate the male and female sexes by different terminations of the same stem. Movable are :

1. Most of the nouns of the second declension in *us* and *er* (see § 41) ;

2. Personal nouns of the third declension in *en* (§ 153), which form their feminines in *ina*, as :

Flamen—flamina (*the wife of a flamen*) ;

tibicen—tibicina (*a female flute-player*) ; fidicen—fidicina, &c.

3. Most personal nouns of the third declension in *tor*, which form their feminines in *trix*, as :

Victor—victrix ultor—ultrix (*a female avenger*)

præceptor—præceprix adjutor—adjutrix (*a female assistant*).

4. Some single nouns of the third declension, as : *rex—regina* ; *nepos—neptis* (*a grand-daughter*) ; *hospes—hospita*.

§ 193. 3. Personal nouns, *not* movable, either denote a SINGLE SEX, or are of **common gender** (§ 142).

1. Those of the first and second declensions denote SINGLE SEXES (§ 142).

2. Those of the third declension with LIQUID stems in *l*, *o*, *er*, *or*, *ur*, generally denote single sexes (MASCULINES : *consul*, *prædo*, *histrion*, *caupo*, *pater*, *frater*, *augur* ; FEMININES : *mater*, *mulier*, *uxor*, *soror* ; but *exsul* and *fur* c. g.) ;

3. Those with MUTE and VOWEL STEMS generally are of COMMON GENDER (*civis*, *infans*, *parens*, *comes*, *heres*, *præses*, *sacerdos*, *dux*, &c.), except those, denoting occupations, belonging to males, as *miles*, *eques*, *judex*, etc., and those mentioned § 192, 4.

## GENDER OF NOUNS, DENOTING BEASTS.

§ 194. 4. Names of BEASTS (including birds, reptiles, &c.), are either EPICENE, or MOVABLE, or of COMMON GENDER.

§ 195. 5. **Epicene** are those names of beasts, which for BOTH SEXES have the same gender. These are treated, as if they were THINGS WITHOUT LIFE, their gender, without any distinction of their SEX, being solely determined by the TERMINATION of the word. Thus *accipiter*, *draco*, *lepus*, *passer*, *piscis*, *vermis*, *vultur*, are MASCULINE, and *avis*, *feles*, *limax*, *ovis*, *vulpes*, FEMININE. Names of beasts *generally* are epicene.

§ 196. 6. **Movable** are for the most part the names of beasts of the second declension, as :

Asinus—asina, *he- and she-ass* mulus—mula, *he- and she-mule*.

cervus—cerva, *stag and hind* gallus—gallina, *cock and hen*, &c.

Movable names of beasts generally are masculine, if their sex is not distinguished. Else they assume the gender according to their sex.

Rem. 1. This rule is not always observed, as in *columbus—columba* (*he- and she-dove*), where the feminine *columba* is used for doves *without* distinction of sex. Thus the two forms *simius—simia* (*ape*), *lacertus—lacerta* (*lizard*) are *promiscuously* used, in order to designate apes and lizards without distinction of sex, although in both instances the use of the feminine forms is prevailing.

§ 197. 7. Of **common** gender are the following names of beasts :

anguis, *a snake*

anser, *a goose or gander*

bos, *an ox, steer or cow*

canis, *a dog*

dama, (1st decl.), *a fallow-deer*

grus, *a crane*

palumbes, *a wild pigeon*

seps } *a snake*

serpens }

sus, *a hog, a sow*

talpa (1st decl.), *a mole*

tigris, *a tiger*



They are thus treated :

1. If their sex is *not* distinguished, *anser* and *bos* are MASCULINE, *sus* and *grus* FEMININE, and the others are used promiscuously in either gender.

2. If their sex *is* distinguished, they all assume the gender, corresponding to their sexes.

### GENDER OF NOUNS, DENOTING THINGS.

§ 198. RULE I. Nouns, denoting RIVERS of the third declension, are MASCULINE.

Rem. 2. The general rules which our grammars contain about the gender of cities, countries, winds, gems, mountains, &c., have no foundation in truth.

§ 199. RULE II. Indeclinable nouns are NEUTER.

§ 200. RULE III. Nouns of the 1st and 5th (see L. XXXI.) declensions are FEMININE, except the Gallic rivers in *a* of the 1st, and the nouns *dies* and *meridies* of the 5th declension, which are MASCULINE.

Rem. 3. *Dies* in the singular sometimes is FEMININE.

§ 201. RULE IV. Nouns of the 2d and 4th (L. XXX.) declensions in *us* are MASCULINE, and those of the 2d in *um*, and of the 4th in *u* are NEUTER, except the names of CITIES, TREES and 4 COUNTRIES in *us*, and the nouns *alvus*, *colus*, *humus*, *vannus*, *domus*;—*acus*, *manus*, *porticus*, *tribus*, *Idus*, which are FEMININE. *Vulgus*, *virus* and *pelagus* are NEUTER.

§ 202. RULE V. Nouns of the 3d declension in *es* with genitives in *tis* and *dis*, and those in *o*, *or*, and *os*, are MASCULINE.

#### EXCEPTIONS.

1. In *es* (GEN. *tis* or *dis*): *Seges*, *teges*, *quies*, *merces*, and *compes* are FEMININE.

2. In *o*: *Caro* and nouns in *do*, *go* and *io* are FEMININE. But *ordo*, *cardo*, *margo*, *ligo*, *pugio*, <sup>1</sup>*septentrio*, <sup>2</sup>*papilio*, <sup>3</sup>*scipio*, <sup>4</sup>*vespertilio*, and *harpago*, are MASCULINE.

3. In *or*: *Arbor* is FEMININE, and *ador*, *aequor*, *marmor*, *cor* are NEUTER.

4. In *os*: *Cos* and *dos* are FEMININE; *os*, *oris*, and *os*, *ossis*, are NEUTER.

<sup>1</sup> The north. <sup>2</sup> A butterfly. <sup>3</sup> A staff. <sup>4</sup> A bat.

§ 203. RULE VI. Nouns, terminating in *as*, *aus*, *x*, *es* with the genitive *is*, and *s*, preceded by a consonant, are FEMININE.

#### EXCEPTIONS.

1. In *as*: *As*, *assis*, is MASCULINE, and *vas*, *vasis*, NEUTER.

2. In *x*: *Fornix*, <sup>5</sup>*calix* and those in *ex* are MASCULINE, except the FEMININES *lex*, *nex*, *supellex*, <sup>6</sup>*fuex* and the pl. t. *preces*.

3. In *s*, preceded by a consonant: *Adeps*, *fons*, *mons*, *pons*, *dens*, *oriens*, *occidens*, *tridens* and *torrens* are MASCULINE.

§ 204. RULE VII. Nouns in *is* are partly (about half) MASCULINE, partly FEMININE. The masculines are *sanguis*, *cinis*, *pollis*, *pulvis*, *lapis*, and those, enumerated § 181. The rest are feminine.

§ 205. RULE VIII. Nouns of the 3d declension in *e*, *l*, *n*, *ar*, *er*, *ur*, *us*, the single nouns *aes*, *caput*, *lac*, and the nouns, taken from the Greek, in *ma* are NEUTER.

#### EXCEPTIONS.

1. In *l*: *Sol*, and the plural of *sal* are MASCULINE.

2. In *n*: *Pecten*, *lien* (milt) and the pl. t. *renes* are MASCULINE.

3. In *er*: *Aër*, *agger*, *asser*, *carcer*, *gibber*, *later*, *vesper*, *vomer*, *imber*, *uter*, *reter* are MASCULINE. *Linter* is FEMININE.

4. In *us*: *Tellus*, G. *tellūris* (earth), and all those, having genitives in *tis* and *dis* (§ 167), are FEMININE.

Rem. 4. Epicene names of BEASTS, which according to their terminations would be NEUTER, as *vultur*, *turtur*, &c., always are of MASCULINE gender.

## LESSON XXIX.

### ADJECTIVES OF COMMON GENDER.

☞ See IX. of the Vocabularies.

§ 206. 1. The adjectives of common gender attach the case-terminations of the THIRD DECLENSION to their stems. They are of "*common gender*," because they are not *movable*, assuming the same terminations in the masculine and feminine genders in their inflection.

<sup>5</sup> A cap. <sup>6</sup> Sediment, dregs.



## ADJECTIVES WITH VOWEL-STEMS.

§ 207. 2. These adjectives attach the following case-terminations to their stems :

| SINGULAR. |  | PLURAL. |                     |
|-----------|--|---------|---------------------|
| N.        | <i>is, s, Neut. e, or like Masculine</i> | N.      | <i>es, Neut. ūa</i> |
| G.        | <i>is</i>                                | G.      | <i>um</i>           |
| D.        | <i>i</i>                                 | D.      | <i>ibus</i>         |
| A.        | <i>em, Neut. like Nom.</i>               | A.      | <i>is, Neut. ūa</i> |
| V.        | <i>like Nom.</i>                         | V.      | <i>like Nom.</i>    |
| A.        | <i>i</i>                                 | A.      | <i>like Dat.</i>    |

Rem. 1. Comparing these case-terminations with those of NOUNS with vowel-stems, the principal differences appear to be 1. that the ACC. SING. of the ADJECTIVES never has the termination *im*, and 2. that their ABL. SING. *always* has the termination *i*.

§ 208. 3. We distinguish four classes of adjectives with vowel-stems, which are represented by the following paradigms\* :

| SINGULAR.    |         | PLURAL.      |          |
|--------------|---------|--------------|----------|
| Masc. & Fem. | Neuter. | Masc. & Fem. | Neuter.  |
| N. Dulcis    | dulce   | N. Dulces    | dulcia   |
| G. dulcis    | dulcis  | G. dulcium   | dulcium  |
| D. dulci     | dulci   | D. dulcibus  | dulcibus |
| A. dulcem    | dulce   | A. dulcis    | dulcia   |
| A. dulci     | dulci   | A. dulcibus  | dulcibus |

| Masc. & Fem.        | Neuter. | Masc. & Fem. | Neuter. |
|---------------------|---------|--------------|---------|
| N. Acer m. acris f. | acre    | N. Acres     | acria   |
| G. acris            | acris   | G. acrium    | acrium  |
| D. acri             | acri    | D. acribus   | acribus |
| A. acrem            | acre    | A. acris     | acria   |
| A. acri             | acri    | A. acribus   | acribus |

| Masc. & Fem. | Neuter.   | Masc. & Fem.   | Neuter.     |
|--------------|-----------|----------------|-------------|
| N. Sapiens   | sapiens   | N. Sapientes   | sapientia   |
| G. sapientis | sapientis | G. sapientium  | sapientium  |
| D. sapienti  | sapienti  | D. sapientibus | sapientibus |
| A. sapientem | sapiens   | A. sapientis   | sapientia   |
| A. sapienti  | sapienti  | A. sapientibus | sapientibus |

\* In this and all the following paradigms the Vocative, being like the Nominative, will be omitted.

| SINGULAR.    |         | PLURAL.      |           |
|--------------|---------|--------------|-----------|
| Masc. & Fem. | Neuter. | Masc. & Fem. | Neuter.   |
| N. Audax     | audax   | N. Audāces   | audacia   |
| G. audācis   | audācis | G. audacium  | adacium   |
| D. audāci    | audāci  | D. audacibus | audacibus |
| A. audācem   | audax   | A. audacis   | audacia   |
| A. audāci    | audāci  | A. audacibus | audacibus |

§ 209. I. CLASS : ADJECTIVES IN **is**, all of which have vowel-stems. They have a separate form for the NEUTER gender in **e**, which letter is substituted for the masculine termination *is*. For having a different nominative of the neuter they generally are called **adjectives of two terminations**. They are inflected after the paradigm *dulcis*.

§ 210. II. CLASS : **R-stems of the 3d declension**, consisting of the adjective *par* and the following in *er* :

|        |           |          |          |                         |
|--------|-----------|----------|----------|-------------------------|
| acer   | campester | celer    | paluster | puter ( <i>putrid</i> ) |
| alacer | celeber   | equester | pedester | volucer                 |

and the national adjective *Insuber*. They properly belong to the first class, but drop, analogous to the R-stems of the 2d declension (Lesson X.), their termination *is* in the nominative singular of the masculine, retaining it in the FEMININE, and assuming in the NEUTER the termination *e*. Only *par* drops everywhere the termination *is* and *e* of the nominative.

Rem. 2. These adjectives are declined like *acer*, by dropping the *e* before *r*, except *celer*, which retains the *e* throughout, forming the gen. plur. in *um*, not *ium*. The compounds of *par* (*compar*, *impar*) have the gen. plur. *comparum*, *imparum*.

Rem. 3. To this class belong the adjective names of the months in *ber* (*Septembris*, *October*, *Novembris*, *Decembris*), being declined like *acer*.

Rem. 4. Many of these adjectives have collateral forms in *is*, as *celebris locus* (Auct. Her. 2, 4, 7); *somnus acris* (Enn. ap. Prisc.); *acris homo* (Ter. Eun. 2, 3, 13); *campestris locus* (Colum. 3, 13); *equestris tumultus* (Liv. 27, 1).

§ 211. III. CLASS : **Liquid-mutes**, terminating in **ns** and **rs**. They form their genitives in *ntis* and *rtis*, as *insons*, *G. insontis*, *expers*, *G. expertis*. Only the compounds of *cor* (*concor*, *vecor*) form the genitive in *dis* (*concordis*, *recordis*). They are declined like the paradigm *sapiens*.



§ 212 IV. CLASS: Adjectives in **ax, ox, ix** and **as**, with genitives in *ācis, ōcis, īcis* and *ātis*, as: *sagax*, *sagācis*, *felix*, *felīcis*, *velox*, *velōcis* (see the paradigm *audax*). Those in *as* consist in the civic adjectives of this termination, which have the same form and declension, as the civic NOUNS in *as* (§187, 4), except that they form their ABL. SING. in *i*. To this class also belong the adjectives *locuples*, *G. locuplētis*, and *simplex*, *G. simplicis*, the other adjectives in *es* and *ex* having consonant-stems.

§ 213. The adjectives of the 3d and 4th classes have the same form for all three genders in the nominative singular, and hence generally are called **adjectives of one termination**.

#### ADJECTIVES WITH CONSONANT-STEMS.

##### § 214. VOCABULARY.

|  |   |
|--|---|
| Anceps, <i>G. ancipītis</i> , <i>twofold</i> , <i>doubtful</i> , <i>critical</i> | particeps, <i>cīpis</i> , <i>partaking</i> , <i>participating</i>         |
| biceps, <i>bicipītis</i> , <i>having two heads</i>                               | pauper, <i>ēris</i> , <i>poor</i>   |
| bipes, <i>bipēdis</i> , <i>two-footed</i>  | præceps, <i>præcepītis</i> , <i>steep</i> , <i>headlong</i>               |
| cælebs, <i>cælibis</i> , <i>unmarried</i>  | princeps, <i>īpis</i> , <i>principal</i>                                  |
| cicur, <i>ūris</i> , <i>tame</i>   | pubes, <i>pubēris</i> —S-class— <i>adult</i>                              |
| compos, <i>ōtis</i> , <i>having control over</i>                                 | redux, <i>redūcis</i> , <i>returned</i>                                   |
| degener, <i>ēris</i> , <i>degenerate</i>   | sospes, <i>ītis</i> , <i>safe</i> , <i>sound and safe</i> , <i>unhurt</i> |
| deses, <i>desīdis</i> , <i>indolent</i> , <i>slothful</i>                        | superstes, <i>ītis</i> , <i>surviving</i>                                 |
| dives, <i>ītis</i> , <i>rich</i>   | supplex, <i>īcis</i> , <i>submissive</i> , <i>suppliant</i>               |
| hebes, <i>ētis</i> , <i>dull</i>   | teres, <i>ētis</i> , <i>well rounded</i> , <i>smooth</i>                  |
| immemor, <i>ōris</i> , <i>unmindful</i>  | trux, <i>trūcis</i> , <i>grim</i> , <i>fierce</i> , <i>savage</i>         |
| impūbes, <i>ēris</i> , <i>being under 14 years</i> , <i>youthful</i>             | uber, <i>ēris</i> , <i>rich</i> (of THINGS)                               |
| inops, <i>ōpis</i> , <i>helpless</i>   | versicolor, <i>ōris</i> , <i>party-colored</i>                            |
| memor, <i>ōris</i> , <i>mindful</i>  | vetus, <i>ēris</i> —S-class— <i>old</i>                                   |
|  | vigil, <i>ītis</i> , <i>watchful</i>                                      |

##### § 215. PARADIGMS.

| SINGULAR. |              |         | PLURAL. |              |           |
|-----------|--------------|---------|---------|--------------|-----------|
|           | Masc. & Fem. | Neuter. |         | Masc. & Fem. | Neuter.   |
| N.        | Vetus        | vetus   | N.      | Veteres      | vetera    |
| G.        | veteris      | veteris | G.      | veterum      | veterum   |
| D.        | veteri       | veteri  | D.      | veteribus    | veteribus |
| A.        | veterem      | vetus   | A.      | veteres      | vetera    |
| A.        | vetere       | vetere  | A.      | veteribus    | veterebus |

| SINGULAR. |              |          | PLURAL. |              |          |
|-----------|--------------|----------|---------|--------------|----------|
|           | Masc. & Fem. | Neuter.  |         | Masc. & Fem. | Neuter.  |
| N.        | Dives        |          | N.      | Divites      |          |
| G.        | divitis      |          | G.      | divitum      |          |
| D.        | diviti       | Wanting. | D.      | divitibus    | Wanting. |
| A.        | divitem      |          | A.      | divites      |          |
| A.        | divite       |          | A.      | divitibus    |          |

§ 216. 4. Adjectives with consonant-stems take the case-terminations of NOUNS with consonant-stems (§ 145). But those in *ceps* and *plex* take the terminations *e* and *i* promiscuously in the ABL. SING. They form, with the exception of a few, no NEUTER GENDER, which, where it occurs, has the same form as the masculine and feminine in NOM. SING. Their GENITIVES are formed like those of NOUNS with the same terminations, the same classes being distinguished in both. Only adjectives of the N-class do not exist.

Rem. 3. *Vigil* forms the ablative in *i*, when it is used as an ADJECTIVE, but in *e*, when it is used as a NOUN.

§ 217. 5. Only the following adjectives with consonant-stems form the neuter gender: *Vetus*, *hebes*, and those in *ceps* with the genitive *cipītis*. *Vetus* has regularly *vetera*, but the other neuters form their nom. plur. in *ia*, the genitive having the regular termination *um*.

§ 218. 6. INDECLINABLE are: *frugi* (virtuous, temperate, worthy), and *nequam* (wicked), as: *homo frugi*, *G. hominis frugi*, &c.

Rem. 4. The indeclinable adjectives *necesse*, *satis*, and *præsto* (present, at hand), are used only predicatively. *Præsto esse* with dative means 'to wait on somebody,' as: *Gajo præsto est*, he waits on Gajus.

#### ADVERBS OF MANNER, FORMED FROM ADJECTIVES OF COMMON GENDER.

§ 219. Only adjectives with vowel-stems form ADVERBS. These attach the termination *ter* to their vowel-stems, or—which is the same—*iter* to their declension-stems, as:

|                |                 |                 |                 |
|----------------|-----------------|-----------------|-----------------|
| acer-aeriter   | celer-celeriter | fortis-fortiter | par-pariter     |
| brevi-breviter | felix-feliciter | gravis-graviter | velox-velociter |

Rem. 5. Of adjectives with CONSONANT-STEMS *memor* only forms an adverb—*memoriter* [from memory].



§ 220. Adverbs from adjectives with LIQUID-MUTE stems are formed by substituting the termination *ter* for the ending *s* of the nominative, as :

diligens—diligenter elegans—elegantior solers—solertior.

Rem. 6. *Audax* forms *audacter* or *audaciter*, and *difficilis*—*difficiliter*. Of *facilis*, *sublimis*, and *impūnis* the accusative NEUTER singular is used with the force of an adverb—*facile*, *sublime*, *impūne*.

Rem. 7. A few movable adjectives form adverbs by the termination *ter* or *iter*, as : *fraudulentus*—*fraudulenter*, *navus*—*naviter*, *firmus*—*firmiter*, *humānus*—*humaniter*, *inhumānus*—*inhumaniter*, *largus*—*largiter*.

#### EXERCISES.

☞ Decline the following phrases by giving the NOMINATIVE and ABLATIVE SINGULAR, and GENITIVE and ACCUSATIVE PLURAL in Latin :

1. A short letter. 2. A green tree. 3. A difficult undertaking. 4. A noble deed. 5. A quick (*celer*) messenger. 6. A quick ship. 7. A quick help. 8. A sharp battle. 9. A violent (*acer*) hatred. 10. A populous city. 11. A frequented place. 12. An equestrian statue. 13. The cheerful breast. 14. A mortal wound. 15. The Cannean battle. 16. The Insubrian forest. 17. A vulgar opinion. 18. A diligent beginner. 19. An enormous evil. 20. A sluggish mechanic. 21. The harmonious plebs. 22. An ingenious plan. 23. A sagacious animal. 24. An unhappy race. 25. A precocious intellect. 26. An equal danger. 27. An unequal contest. 28. A critical journey. 29. An old image. 30. An old town. 31. A dull knife. 32. An unmindful friend. 33. An adult daughter. 34. A returned prisoner. 35. The general, sound and safe. 36. A surviving soldier. 37. The suppliant accused. 38. A fierce eye.

#### A. ATTRIBUTIVE PHRASES.

1. To a man, ignorant (*expers*) of literature. 2. By a dissimilar character. 3. By the simple character (*natūra*) of the poem. 4. Of the steep mountains of Thessalia. 5. By the district of Capēna. 6. The lands of wealthy (*locuples*) citizens. 7. By a rich (*locuples*) dinner. 8. The green meadows of Ireland. 9. The stomachs of voracious animals. 10. To the unhappy condition of sad old men. 11. By the prudent questions of the prætor. 12. The present plans of the chief, useless (*inutilis*) to the state. 13. By the insolent answer of the centurion. 14. By a young man, similar to the emperor Nero. 15. The puerile undertakings of the Megarians. 16. Old (*vetus*) and illustrious names. 17. By the Sybarites, a degenerate people. 18. Of the rich (*uber*) harvests of the inhabitants of Arpinum. 19. By a man, unmindful of benefits. 20. Of the party-colored garments of the Persians. 21. Bequests of unmarried old men. 22. To the small number of surviving enemies.

<sup>1</sup> Impūnis, unpunished. <sup>2</sup> Impūne, with impunity. <sup>3</sup> Navus, active, busy. <sup>4</sup> Inhumānus, inhuman. <sup>5</sup> Largus, plentiful, abundant, copious. <sup>6</sup> Cannean, Cannensis. <sup>7</sup> Intellect, ingenium. <sup>8</sup> Contest, certāmen. <sup>9</sup> Litteræ. <sup>10</sup> Indoles. <sup>11</sup> Belonging to Capēna, Capēnæ. <sup>12</sup> Megarensis. <sup>13</sup> Sybarites.

23. The defalcations of rich bankers. 24. By the consul, safe and unhurt. 25. By a dull understanding, the punishment of angry Jupiter. 26. The civil wars of the Romans, fatal to an incredible multitude of citizens. 27. Massilia, a populous city of Gaul. 28. By the unhappy fickleness of Alcibiades. 29. By the short marches of the soldiers of Scipio. 30. To the innumerable hardships of the Vejentian siege.

#### B. SENTENCES.

1. Genus mortāle undis delēre Jovi placet. 2. Animalia celeria pedibus gracilibus cognoscuntur. 3. Initium semper difficile est. 4. Utilitatem privātam salūti publicæ antepōnere turpe est. 5. Consul hostis clade ingenti repellit. 6. Recentia mercium pretia ingentia esse videntur. 7. Scriptorum veterum opera admirabilia sunt. 8. Coloris nigri civium jura respicere par esse videtur. 9. Platoni ac Socrati parem aut similem esse difficile est. 10. Beneficiorum immemorem esse animi ingrati documentum est. 11. Nunc supplicem fieri necesse est. 12. Leges salutāris ac patriæ utilis mutāre nolimus. 13. Dolorem fugere et voluptatem petere hominibus atque animalibus commune est. 14. Sermonis Latini rudem esse turpe videtur. 15. Milites periculo ancipiti premuntur. 16. Leges Romānæ ætatem impuberem tuentur. 17. Populus Romānus pauperibus Mummii filiabus dotem donare constituit. 18. Sententias Latinas recte convertere discipulo, regulārum verborumque immemori, difficile esse solet.

1. It is better to be diligent. 2. It is preferable to be unmarried. 3. It delights Cesar to be merciful. 4. We do not wish to seem absent. 5. The labors of the committee of two seem to be difficult. 6. Great pains usually are short. 7. The wounds of the centurion seem fatal. 8. The minds of the boys seem to become dull. 9. It delights the soldiers to be partaking of the booty. 10. The citizens are compelled by necessity to be harmonious. 11. The consul directs the ambassadors to be grave and prudent. 12. The queen is prevented by the king from being liberal. 13. It is a crime (*nefas*) to plunder the temples of the immortal gods. 14. It is praiseworthy to respect the authority of old men. 15. It is cruel (*crudelis*) and atrocious to kill unarmed and suppliant enemies. 16. The senators present to the returned soldiers the citizenship. 17. The adult sons of Sempronius retain the possession of the paternal country-seat. 18. The children of poor citizens generally are educated without compensation. 19. It is useless to free a degenerate people. 20. The pains of the brave soldiers are taken away by a quick death. 21. Thou canst not raise the sympathy of men by unmanly wailings. 22. Fire and water are useful to men; but still they can become terrible. 23. Sulla compels Mithridates by a successful war to sue for conditions of peace. 24. It is difficult to convince dull and stubborn men. 25.

<sup>1</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>2</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>3</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>4</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>5</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>6</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>7</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>8</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>9</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>10</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>11</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>12</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>13</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>14</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>15</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>16</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>17</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>18</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>19</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>20</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>21</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>22</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>23</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>24</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio. <sup>25</sup> Utile, 18. Appropinquans, 19. Suspectus, 17. Incolumis, 18. Understanding, ratio.



Gajus is prevented from being present by serious wounds, and Sempronius by the sad death of a brother.

C. PHRASES WITH ADVERBS.

1. The soldiers fight bravely and <sup>38</sup>spiritedly. 2. It always is expedient to live <sup>39</sup>conformably to nature. 3. I <sup>40</sup>willingly follow the opinion and advice of the chief. 4. The conditions of peace are <sup>41</sup>hesitatingly accepted by the general. 5. You must treat the unfortunate prisoners mildly (*lenis*) and kindly. 6. The scholars of Gajus both write and speak correctly and <sup>42</sup>elegantly. 7. The consul is treated insolently by the leaders of the soldiers. 8. The tribune Flavius <sup>43</sup>agitates the <sup>44</sup>agrarian law <sup>45</sup>actively and vehemently. 9. Sempronius answers sharply and <sup>46</sup>fiercely. 10. Cicero <sup>47</sup>shows <sup>48</sup>briefly and <sup>49</sup>forcibly the fallacies of Epicūrus. 11. It is disgraceful to treat prisoners inhumanly. 12. The scholars seem to understand easily the orations of Cicero. 13. Theopompus seems to think similarly, but he speaks <sup>50</sup>differently. 14. To speak wisely is easy, but to act wisely is difficult.

### LESSON XXX.

#### FOURTH AND FIFTH DECLENSIONS AND COMPOUND NOUNS.

##### FOURTH DECLENSION.

See Vocabularies IV and VI, 4.

§ 221. 1. To the 4th declension belong all nouns with the characteristic *u*, except *grus* and *sus*. The nominative terminates in *us* for the masculine and feminine, and in *u* for the neuter. The case-terminations are formed by blending the characteristic *u* with the endings of the third declension [§ 145] according to the following scheme:

| SINGULAR.  | PLURAL.                                 |
|--|---|
| N. <i>us</i> , Neut. <i>u</i>                    | N. <i>ūs</i> , Neut. <i>ūa</i>          |
| G. <i>ūs</i> , Neuters <i>u</i> ( <i>ūs</i> ?)   | G. <i>ūum</i>                           |
| D. <i>ui</i> or <i>u</i> , Neut. <i>always u</i> | D. <i>ibus</i> (sometimes <i>ūbus</i> ) |
| A. <i>um</i> , Neut. <i>u</i>                    | A. { like Nom.                          |
| V. like Nom.                                     | V. {                                    |
| A. <i>u</i>                                      | A. like Dat.                            |

<sup>38</sup> Spirited, acer. <sup>39</sup> Conformable, conveniens. <sup>40</sup> Willing, libens. <sup>41</sup> Hesitating, cunctans. <sup>42</sup> Elegant, elegans. <sup>43</sup> To agitate, agitare. <sup>44</sup> Agrarian, agrarius. <sup>45</sup> Active, navus. <sup>46</sup> Fierce, ferox. <sup>47</sup> Detegere. <sup>48</sup> Brief, brevis. <sup>49</sup> Significans. <sup>50</sup> Different, contrarius.

Rem. 1. The nouns in *us* are MASCULINE, except the FEMININES *acus*, *colus*, *domus*, *manus*, *porticus*, *tribus*, the pl. t. *Idus*, the names of TREES, as *quercus*, *ficus*, and the female PERSONAL nouns *anus*, *nurus* and *socrus*. The only 5 neuters of this declension are:

|               |              |              |
|---------------|--------------|--------------|
| cornu, a horn | gelu, frost  | veru, a spit |
| genu, a knee  | pecu, cattle |              |

OBSERVATION. It is generally stated that the neuter nouns in *u* are INDECLINABLE in the singular. But about 25 years ago (1841) a German grammarian declared this statement erroneous in regard to the GEN. SING., which according to his opinion in the classical time terminated in *us* not in *u*. All later grammarians have endorsed this opinion. But the arguments, which are brought forward to sustain this view, are by no means conclusive. The authority of the Roman grammarians ought to be sustained, unless it can be shown by strong proofs to be unfounded. As this by no means is the case here, the author has not hesitated, to restore the paradigm of the 4th declension to its ancient right.

##### § 222. PARADIGMS.

| SINGULAR.            | PLURAL.   | SINGULAR. | PLURAL.  |
|----------------------|-----------|-----------|----------|
| N. Fructus           | fructūs   | N. Cornu  | cornua   |
| G. fructūs           | fructuum  | G. cornu  | cornuum  |
| D. fructui or fructu | fructibus | D. cornu  | cornibus |
| A. fructum           | fructūs   | A. cornu  | cornua   |
| A. fructu            | fructibus | A. cornu  | cornibus |

Rem. 2. The nouns *domus* and *colus* in some of their cases are declined after the 4th, and in some after the 2d declension. *Domus* in good prose forms the ABLATIVE SINGULAR *always*, the GENITIVE PLURAL *generally*, and the ACCUSATIVE PLURAL *frequently* after the 2d declension — *domo*, *domōrum*, *domos*. The other cases follow the 4th declension.\* *Colus* is declined in the same way; but some of its cases do not occur at all.

Rem. 3. In the following nouns the DATIVE and ABLATIVE PLURAL are formed in *ibus*, instead of *ibus*:

*acus*, *arcus*, *lacus*, *partus*, *pecu*, *specus*, *tribus* and the pl. t. *artus*. *Portus* has *ibus* or *ibus*.

Rem. 4. It often is difficult for beginners to distinguish the nouns of the 2d and 4th declensions, both terminating in *us* in the nominative. For this purpose the student should accurately commit the nouns IV and VI, 4 of the Vocabularies, among which all CONCRETES in *us* of this declension are found. As for the ABSTRACTS in *us*, they *invariably* belong to the 4th declension, when they terminate in *sus*, *tus* or *xus*, those with other terminations belong to the second.

##### FIFTH DECLENSION.

See Vocabularies V.

§ 223. 2. The nouns of the 5th declension have the characteristic *ē*, their nominative terminating in *ēs*, for which, in declining, the case-terminations of the following scheme are substituted:

\* Tolle me, mi, mu, mis.  
Si declinare domus vis.



| SINGULAR.    | PLURAL.        |
|--------------|----------------|
| N. <i>ēs</i> | N. <i>ēs</i>   |
| G. <i>ei</i> | G. <i>ērūm</i> |
| D. <i>ei</i> | D. <i>ēbus</i> |
| A. <i>em</i> | A. <i>ēs</i>   |
| V. <i>ēs</i> | V. <i>ēs</i>   |
| A. <i>ē</i>  | A. <i>ēbus</i> |

## § 224. PARADIGM.

| SINGULAR. | PLURAL.   |
|-----------|-----------|
| N. Dies   | N. Dies   |
| G. diēi   | G. diērum |
| D. diēi   | D. diēbus |
| A. diem   | A. dies   |
| A. diē    | A. diēbus |

§ 225. 3. The GENDER of nouns of the 5th declension is the FEMININE, the masculines *dies* and *meridies* excepted. But the singular of *dies* sometimes is used as a feminine, especially if denoting an APPOINTED day, or a TERM.

§ 226. The QUANTITY of the vowel *e* in the case-termination is *long*; but it is *short* in the genitive and dative sing. of *fides*, *plebes*, *res* and *spes*, the only four nouns of this declension, in which a CONSONANT precedes the termination *es*.

Rem. 1. Pronounce therefore *fī dēi*, *plēbēi*, not *fīdēi*, *plēbēi*.

Rem. 2. The nouns of the 5th declension generally lack the PLURAL, which completely exists in *res* and *dies* only. *Effigies*, *facies* and *spes* sometimes are found in those cases of the plural, which terminate in *es*.

Rem. 3. It is easy, to distinguish the nouns of the 5th declension from those of the 3d, terminating in *es*, since in all nouns of the former, except *fides*, *plebes*, *res* and *spes*, the termination *es* is preceded by the vowel *i*, while in the 3d declension this is the case in the four nouns *abies*, *aries*, *paries* and *quies* only.

## COMPOUND NOUNS.

§ 227. The composition of nouns is either PROPER or IMPROPER. IMPROPER compounds are PHRASES, generally written in one word, when each of the two words of the phrase keeps its own form and meaning. This composition is of three kinds:

1. With attributive adjectives, in *respublica* (*res publica*), a republic or State (literally *public thing*); and *jusjurandum* (*jus ju-*

*randum*), oath (literally *a right that is to be sworn to*). 2. With genitives or other cases in the relation of attributes or objects, as <sup>1</sup>*paterfamilias*, *materfamilias*, *filiusfamilias*, *filiāfamilias*, <sup>2</sup>*legislātor* (*legumlātor*), <sup>3</sup>*plebiscitum*, <sup>4</sup>*senatusconsultum*, <sup>5</sup>*jurisconsultus* (or *jureconsultus*), *fidejussor*, a bail, *usucapio*, an acquisition of property by prescription. 3. In some, mostly legal, expressions two nouns, asyndetically coördinated (p. 99, § 120), are used with the force of a single compound noun, as *ususfructus* (inst. of *usus et fructus*), a usufruct, *emptio-venditio*, a bargain of sale.

Rem. 4. If nouns are composed after the 1st and 3d methods, each of their constituents is declined, as *respublica*, G. *reipublicæ*, Acc. *republicam*; *jusjurandum*, G. *jusjurandi*; *ususfructus*, Acc. *usumfructum*. In the second class of compounds only the governing word is declined, as *jureconsultus*, G. *jureconsulti*. In *paterfamilias*, *filiusfamilias*, etc., the word *familias* is an archaic genitive of the 1st declension (instead of *familie*), which remains unchanged in declension, while the first parts of these compounds (*pater*, *filius*, etc.), are regularly declined, as: G. *patrisfamilias*, Acc. *patremfamilias*, N. Pl. *patresfamilias*, etc.

§ 228. PROPER compound nouns are inflected, as if they were SIMPLE NOUNS, as *agricola*, G. *agricolæ*. They are but a few in number, and present no peculiarities in their declension.

§ 229. English compound nouns generally are expressed in Latin by ATTRIBUTIVE PHRASES, having either an ADJECTIVE, or a GENITIVE as attribute, as:

## 1. With ADJECTIVES.

|   |  |
|---|--|
| <i>the dog-star</i> , stella caniculāris  | <i>a mill-stone</i> , lapis molāris    |
| <i>a gold-ring</i> , annulus aureus       | <i>rain-water</i> , aqua pluvia        |
| <i>a hair-pin</i> , acus crinālis         | <i>a snow-storm</i> , tempestas nivōsa |
| <i>a marble-column</i> , columna marmorea | <i>a water-fowl</i> , avis aquatica    |

## 2. With GENITIVES.

|                                     |  |
|-------------------------------------|--|
| <i>an earth-quake</i> , terræ motus | <i>sunlight</i> , solis lux              |
| <i>head-ache</i> , capitis dolores  | <i>sun-rise</i> , solis ortus            |
| <i>house-top</i> , ædium culmen     | <i>tooth-ache</i> , dentium dolores      |
| <i>snow-fall</i> , nivis casus      | <i>water-works</i> , aquæ ductus (SING.) |

<sup>1</sup> The expressions "Paterfamilias, Filiusfamilias," etc., are difficult to convert into English, having no exact equivalents in the Roman institutions, now altogether extinct. The best translation is "head of the family," "father," "son," etc. "Filiusfamilias" is often used in the signification "wife." Generally these nouns are improperly translated "father," "mother," "son," &c. of a family. Familia in this connection denotes not "family," but the whole estate of the household, who was called paterfamilias, even if but one year of age. The filiusfamilias, on the other hand, might be a man, 60 years old. <sup>2</sup> A lawgiver. <sup>3</sup> A resolution of the plebs. <sup>4</sup> A decree of the Senate. <sup>5</sup> A lawyer.



## EXERCISES.

## ATTRIBUTIVE PHRASES.

FOURTH DECLENSION. 1. By an iron needle. 2. The knees of the suppliant old man. 3. To the enormous limbs of the elephant. 4. To an unfortunate accident. 5. By a beautiful song. 6. By a headlong course. 7. To the Numidian cavalry. 8. Of an unmanly weeping. 9. By a fatal stroke of lightning. 10. To the irresistible attack of the cavalry. 11. Of a small band of soldiers. 12. By illicit gain. 13. By rough forests (*saltus*). 14. By the Roman senate and people. 15. By the sound (*incolumis*) senses of the hearers (*auditor*). 16. The Venetian (*Venetus*) and <sup>9</sup>Tergestian harbors (*obj.*) 17. By the harbors of the <sup>10</sup>Adriatic gulf. 18. By the holy (*sanctus*) spirit. 19. To enormous expenses. 20. By the <sup>11</sup>country tribes of the Romans. 21. The votes of the <sup>12</sup>city tribes. 22. By a scanty sustenance. 23. By a fierce (*trux*) glance. 24. Of a <sup>13</sup>rickety house. 25. To the humble house of the <sup>14</sup>Stoic Posidonius. 26. By the new house of Cicero. 27. The <sup>15</sup>brick houses of the old Romans. 28. The high roofs of the <sup>16</sup>Swiss houses. 29. The paternal houses (*obj.*) of Scipio. 30. By the <sup>17</sup>suburban houses of the wealthy Romans. 31. The defeat of the <sup>18</sup>consular armies. 32. By the <sup>19</sup>triumphal arches (*arcus*) of the Roman imperators. 33. By a <sup>20</sup>squalid plight and bearing.

FIFTH DECLENSION. 1. By an enormous deluge. 2. To a certain hope. 3. Of necessary things. 4. The pernicious day of the Cannean battle. 5. The hot midday (*obj.*). 6. The fortunate (*fastus*) and unfortunate (*nefastus*) days. 7. By private and public affairs. 8. To certain destruction. 9. Of the <sup>21</sup>Punic faith. 10. The happy (*latus*) end of an unpleasant affair. 11. By the <sup>22</sup>aspect of a vast <sup>23</sup>plateau. 12. To the rough surface of the house. 13. By a doubtful hope of safety. 14. The heat of a <sup>24</sup>summer midday. 15. An evidence of extraordinary effeminacy. 16. A mean and vulgar affair (*obj.*).

COMPOUND NOUNS. 1. By the Roman republic. 2. Of the ancient republics. 3. To the safety of the republic. 4. By the oath of Piso. 5. The mutual duties of house-fathers and house-sons. 6. By Solon (*Solo*) and Lycurgus, the lawgivers of the Athenians and Spartans. 7. By a decree of the senate, <sup>25</sup>hateful to the common people. 8. By frequent earthquakes. 9. To the <sup>26</sup>sea-towns of Italy. 10. By a <sup>27</sup>sea-battle of the Romans and Carthaginians. 11. By the rising of the <sup>28</sup>morning-star. 12. By <sup>29</sup>snow and rain-water. 13. By the <sup>30</sup>north side of the house. 14. By the <sup>31</sup>south-bank of the river. 15. To the use of <sup>32</sup>eastern-water. 16. By enormous snow-falls. 17. Sharp <sup>33</sup>night-frosts. 18. By the <sup>34</sup>modern <sup>35</sup>invention of <sup>36</sup>steamships. 19. The heavy <sup>37</sup>freight-ships of Julius Caesar. 20. By the <sup>38</sup>New-Brunswick water-works.

<sup>6</sup> Inexpugnabilis. <sup>7</sup> Manus. <sup>8</sup> Illicitus. <sup>9</sup> Tergestinus, *belonging to Tergeste, the modern Trieste*. <sup>10</sup> Adriaticus. <sup>11</sup> Country, as adj. rusticus. <sup>12</sup> City, as adj. urbanus. <sup>13</sup> Ruinous. <sup>14</sup> Stoicus. <sup>15</sup> Brick, as adj. latericius. <sup>16</sup> Helveticus. <sup>17</sup> Suburbanus. <sup>18</sup> Consularis. <sup>19</sup> Triumphalis. <sup>20</sup> Sordidus. <sup>21</sup> Punicus. <sup>22</sup> Conspicuous. <sup>23</sup> Plainities. <sup>24</sup> Summer, as adj. æstivus. <sup>25</sup> Invidius. <sup>26</sup> Translate: maritime towns. <sup>27</sup> Naval battle. <sup>28</sup> Matutinus. <sup>29</sup> Nivösus. <sup>30</sup> Septentrionalis. <sup>31</sup> Meridionalis. <sup>32</sup> Cisterminus. <sup>33</sup> Nocturnus. <sup>34</sup> Recens. <sup>35</sup> Inventio. <sup>36</sup> Vaporarius. <sup>37</sup> Onerarius. <sup>38</sup> Neo-Brunsvicensis.

## SENTENCES.

1. Augures eventus futuros avium <sup>39</sup>volatu prædicunt. 2. Exercitus Romanus subitum hostium impetum sustinere nequit. 3. Factio <sup>40</sup>Clodiana Ciceronis reditu vehementer conturbatur. 4. Exiguam hostium manum opprimere facile videtur. 5. Arietum cornua curva sunt. 6. Homines glorie cupidi cunctis populis sermonibus clamoribusque excitare solent. 7. C. Julius Cæsar senatusconsultis vim opponere conatur. 8. Fulminum ictus templis ac domibus perniciosa sunt. 9. Pyrrhus, Epir rex, manus manu interiecit. 10. Mulieres Romanæ crinis acubus bito <sup>41</sup>corripitur. 11. Persæ legatus artuum tremore succumbens sustinere solent. 12. Fletu muliebri misericordiam implorare Romanis bito <sup>42</sup>corripitur. 13. Quercus Jovi sacrae sunt. 14. Samnitium agri a turpe videtur. 15. Terentius Varro exercitus montium fauci-mani cladem senatui nuntiat. 16. Exercitus progressus montium faucibus impeditur. 17. Vulpes canem oculorum acie excellit. 18. Philosophia rerum humanarum divinarumque scientia est. 19. Res occultæ atque <sup>43</sup>incognitæ rebus certis <sup>44</sup>cognitisque <sup>45</sup>patent. 20. Magistratum fraudes fidei publicæ exitiosæ esse solent. 21. Peloponnæsus unitum versa ab Herculis progenie occupatur. 22. Vitæ brevitatem homines spem longam <sup>46</sup>concupere vetat. 23. <sup>47</sup>Colossus Rhodius terræ motu <sup>48</sup>præcipitatur. 24. Athenienses proelio navali Græciam universam liberant. 25. Montium vertices sole matutino <sup>49</sup>collustrantur. 26. Herbae teneræ frigiditas nocturnis leduntur. 27. Agri aqua pluvia inundantur. 28. Cæsar republicam Romanam conservator est. 29. Rempublicam bene regere difficile est. 30. Jari-jurandi religio et fides nunc obsoleta esse videtur.

1. The city of Athens has the harbors Munychia, Phalærum and Piræus. 2. By the arrival of Cæsar the fear of the army suddenly <sup>50</sup>is relieved. 3. Time <sup>51</sup>is determined by the rising and setting of the sun. 4. The water of lakes is sweet, but <sup>52</sup>sea-water <sup>53</sup>bitter. 5. Cæsar directs Labienus to await the issue of the battle. 6. Shields are carried (*ferre*) in (*by*) the left hand, and swords in the right hand. 6. The vote of the <sup>54</sup>first-voting tribe is given to Cæsar. 8. The house and portico of Octavius are destroyed (*consumere*) by a stroke of lightning. 9. The year is full of <sup>55</sup>important events. 10. By common sense we often excel <sup>56</sup>ill-regulated <sup>57</sup>genius. 11. I cannot understand the sense of the verses. 12. Oak-trees, <sup>58</sup>bearing acorns, <sup>59</sup>should be preserved. 13. The punishment of impious men has degrees. 14. The prisoners embrace the knees of Cæsar. 15. The proceeds (*reditus*) of the taxes <sup>60</sup>are lost by the frauds of the magistrates. 16. The <sup>61</sup>structure of the ships is <sup>62</sup>accommodated to the <sup>63</sup>power of the <sup>64</sup>waves and storms. The Roman <sup>65</sup>senate-house is a temple of faith. 18. The minds (*animus*) of the citizens seem

<sup>39</sup> Flying, flight. <sup>40</sup> Clodianus, *Clodius, of Clodius*. <sup>41</sup> Gloriæ cupidus, *ambitious*. <sup>42</sup> To hold up, to fasten. <sup>43</sup> A trembling. <sup>44</sup> Come out, to disclose. <sup>45</sup> Unknown. <sup>46</sup> Known. <sup>47</sup> To be disclosed. <sup>48</sup> To entertain. <sup>49</sup> The Colossus. <sup>50</sup> Time, to rise, to upset. <sup>51</sup> Cal. <sup>52</sup> To be disclosed. <sup>53</sup> To entertain. <sup>54</sup> The Colossus. <sup>55</sup> Time, to rise, to upset. <sup>56</sup> Cal. <sup>57</sup> To be disclosed. <sup>58</sup> To entertain. <sup>59</sup> The Colossus. <sup>60</sup> Time, to rise, to upset. <sup>61</sup> Cal. <sup>62</sup> To be disclosed. <sup>63</sup> To entertain. <sup>64</sup> The Colossus. <sup>65</sup> Time, to rise, to upset. <sup>66</sup> Cal. <sup>67</sup> To be disclosed. <sup>68</sup> To entertain. <sup>69</sup> The Colossus. <sup>70</sup> Time, to rise, to upset. <sup>71</sup> Cal.



to be devoted to military affairs. 19. The approaches to (translate "of") the plain are open to the cavalry of Hannibal. 20. External things are perceived by the eyes, but <sup>72</sup>hidden things by the <sup>73</sup>penetration of the mind (*mens*). 21. The issue of the public affairs seems to be contrary to the hope of the <sup>74</sup>demagogues. 22. Cares and <sup>75</sup>sorrow cannot be dispelled by the memory of happy days. 23. The <sup>76</sup>capitals of the <sup>77</sup>ionic columns <sup>78</sup>present the <sup>79</sup>image of the horns of rams. 24. The morning- and <sup>80</sup>afternoon-hours must be devoted to studies or <sup>81</sup>business. 25. The leaders confirm the treaty by an oath. 26. The Hortensian law assigns to resolutions of the plebs the force of laws. 27. It is allowed to an house-father to <sup>82</sup>disinherit an house-son or an house-daughter. 28. The Code of Justinianus contains the <sup>83</sup>ordinances of the emperors, and the <sup>84</sup>Pandects embrace the various works of the Roman lawyers.

## LESSON XXXI.

## THE PRONOUNS.

§ 230. 1. PRONOUNS are words, representing persons or things as one of the three GRAMMATICAL PERSONS (§ 5). They are divided into **simple** and **reflexive** pronouns.

§ 231. 2. The SIMPLE PRONOUNS are thus declined :

| First person.                        | Second person.                     | Third person.  |
|--------------------------------------|------------------------------------|--|
| SINGULAR.                            |                                    |  |
| N. Ego, <i>I</i>                     | Tu, <i>thou</i>                    | Is, <i>m. he</i> ; <i>ea, f. she</i> ; <i>id, n. it</i>        |
| G. mei, <i>of me</i>                 | tui, <i>of thee</i>                | eius, <i>of him, of her, of it</i>                             |
| D. mihi, <i>to me</i>                | tibi, <i>to thee</i>               | ei, <i>to him, to her, to it</i>                               |
| A. me, <i>me</i>                     | te, <i>thee</i>                    | eum, <i>m. him</i> ; <i>eam, f. her</i> ;<br><i>id, n. it.</i> |
| A. me, <i>by me</i>                  | te, <i>by thee</i>                 | eo, <i>m. &amp; n., eā, f. by him, her, it.</i>                |
| PLURAL.                              |                                    |  |
| N. nos, <i>we</i>                    | vos, <i>you</i>                    | ei (ii), <i>m. ea, f. ea, n., they</i>                         |
| G. nostri [nostrum],<br><i>of us</i> | vestri [vestrum],<br><i>of you</i> | eōrum, <i>m. eārum, f. eōrum,</i><br><i>n., of them</i>        |
| D. nobis, <i>to us</i>               | vobis, <i>to you</i>               | eis (iis), <i>to them</i>                                      |
| A. nos, <i>us</i>                    | vos, <i>you</i>                    | eos, <i>m. eas, f. ea, n., them</i>                            |
| A. nobis, <i>by us</i>               | vobis, <i>by you</i>               | eis, (iis), <i>by them.</i>                                    |

<sup>72</sup> Reconditus. <sup>73</sup> Acies. <sup>74</sup> Demagogue, homo popularis. <sup>75</sup> Aegritudo. <sup>76</sup> Capiti-  
lum. <sup>77</sup> Ionicus. <sup>78</sup> Præbère. <sup>79</sup> Effigies. <sup>80</sup> Pomeridianus. <sup>81</sup> Plural in Latin  
<sup>82</sup> Exheredare. <sup>83</sup> Constitutio. <sup>84</sup> Pandectæ, pl. t.

Rem. 1. The double forms *nostri*—*nostrum*, and *vestri*—*vestrum* are so distinguished, that the forms in *i* are exclusively used as OBJECTS as: *He is in need of us*, *nostri* (not *nostrum*) eget. The forms in *um* are used as partitive attributes, in such phrases as: *None of us* (*nostrum*), *some of you* (*vestrum*). See Book III.

§ 232. 3. The pronoun of the third person is, *ea, id* has three genders in most of its cases. It generally refers to a noun, previously mentioned, which is called its **antecedent**.

The GENDER of the pronoun of the third person is not determined by the gender, which it has in English, but by that of its Latin ANTECEDENT, while the CASE of pronouns is the same as would be given to NOUNS in their place.

We adhere to the king, and love him, *Regi adhaeremus eumque diligimus.*

The inhabitants defend the queen, and are defended by her, *Incolae reginam defendunt, et ab eā defenduntur.*

The inhabitants endeavor to resist, but the Roman general oppresses them, *Incolae resistere conantur, sed dux Romanus eos opprimit.*

The enemies abandon the mountain, and the consul resolves to occupy it, *Hostes montem relinquunt, consulque eum (not id) occupare statuit.*

The enemies break the line of battle, but the general restores it, *Hostes aciem percurrunt, sed dux eam (not id) restituit.*

The work is great, and it seems difficult to finish it, *Opus magnum est, idque finire difficile videtur*; or, *Labor magnus est, eumque finire difficile videtur.*

§ 233. 4. **Reflexive** pronouns are OBJECTS, which denote the same person or thing, as the logical subjects of their governing verbs or adjectives. Verbs, which have reflexive pronouns as objects, are called **reflexive verbs**.

The English reflexive pronouns are compounds of the word *self* (*myself, thyself, himself, &c.*). In Latin the first and second persons of the reflexive pronouns are the same as the SIMPLE pronouns; but the reflexive pronoun of the third person has the following peculiar forms, in which neither GENDER nor NUMBER are distinguished :

|                |  |
|----------------|--|
| N. —           | of himself, of herself, of itself, of themselves, of one's self  |
| G. sui,        | to himself, to herself, to itself, to themselves, to one's self  |
| D. sibi,       | himself, herself, itself, themselves, one's self                 |
| A. se or sese, | by himself, by herself, by itself, by themselves, by one's self. |



Rem. 2. Some Latin reflexive verbs have English NEUTER verbs for equivalents, as: *se recipere*, to retreat; *se submittere*, to submit; *se tradere*, to surrender; *se jactare*, to boast; *se abdicare*, to abdicate. Students should be careful to treat such verbs as reflexives through all their persons, as: *I retreat*, me recipio; *he retreats*, se recipit, &c.

Rem. 3. The reflexive pronouns can have OBLIQUE cases only, because these pronouns according to their nature must be OBJECTS. For the anomaly of reflexive ATTRIBUTES see L. XXXVI.

Rem. 4. The use of the reflexive pronouns will be seen in the following examples:

#### A. FIRST AND SECOND PERSONS.

I am not willing to hurt myself, *me laedere nolo*.

We are unmindful of ourselves, *nostri immemores sumus*.

We cannot accuse ourselves, *nos accusare nequimus*.

We submit to the king, *regi nos submittimus*.

Thou canst not excuse thyself, *te excusare nequis*.

You are dissimilar to yourselves, *vobis dissimiles estis*.

Thou must abdicate, *te abdicare debes*.

#### B. THIRD PERSON.

To accuse one's self is rash, *se accusare temerarium est*.

To be mindful of one's self is fair, *sui memorem esse aequum est*.

Virtue is desirous of itself, *virtus sui cupida est*.

The inhabitants commit themselves to the protection of Cæsar, *Incolas Caesaris fidei se credunt*.

God is similar to himself, *Deus sibi similis est*.

§ 231. 5. Pronouns grammatically are treated like NOUNS. They are members of phrases, like these, and assume the same cases as nouns would in their place. But the following rules are peculiar to pronouns alone:

#### THE PRONOUNS IN THE PREDICATIVE PHRASE.

§ 235. 6. The pronouns as subjects generally are not expressed in Latin (§ 10), the personal ending of the predicate being a sufficient designation of the person of the subject. But the pronouns must be expressed as subjects, if they are either expressly or impliedly opposed to NOUNS, or to the pronouns of other persons. The pronouns are then said to be used **emphatically**.

*Gajus speaks, and we write*, Gajus loquitur ac nos scribimus.

*The consul commands, and I obey*, Consul imperat, et ego obedio.

*Thou art glad, but I am sorry*, Tu gaudes, sed ego doleo.

*I go away, but you remain*, Ego abeo, sed vos manētis.

*The consul calls Piso, but he refuses to obey*, Consul Pisonem vocat, sed is obedire non vult.

§ 236. 7. Two or more coördinate subjects (§ 114) of different persons have their predicates either in the first or in the second person of the plural. The first person is used, if at least one of the subjects is of that person. But when the subjects are of the second and third persons only, the predicate is placed in the second person.

*Both I and thou are satisfied*, Et ego et tu contenti sumus.

*Thou and Anthony must die*, Tu et Antonius mori debētis.

*I and the general intend to accept the propositions*, Ego et dux proposita accipere volumus.

Rem. 5. The ORDER, in which subjects of different persons follow each other, generally is this: *the first person takes precedence of the second, and the second of the third*, whatever may be the order of the subjects, observed in English.

#### THE PRONOUNS IN THE OBJECTIVE PHRASE.

§ 237. 8. Pronouns, dependent on verbs or adjectives, are called **pronominal objects**. They form objective phrases with their governing words, like nouns, and are subject to the same rules as the latter. If the pronominal object is a PASSIVE AGENT (§ 131), the pronouns of the first and second persons always are preceded by the preposition *a* or *ab*, which before *te* generally takes the form *abs*. But the pronouns of the third person take this preposition then only, when its antecedent is a PERSONAL noun.

*Gajus cannot be praised by me*, Gajus a me laudari nequit.

*I will not be assisted by you*, A vobis adjuvāri nolo.

*The city cannot be taken by them* (the enemies), Urbs ab eis expugnāri nequit.

*I peruse the books and am delighted by them*, Libros perlego eisque delector.

§ 238. 9. If the phrase, in which a pronoun is an object, is combined with another phrase, containing the antecedent of the pronoun, the latter assumes the REFLEXIVE form in Latin, except when the antecedent either itself is an ATTRIBUTE, or dependent on it.

*The general compels the inhabitants to adhere to him*, dux incolas sibi (not ei) adhærere cogit.



*Cæsar allows the ambassadors to meet him, Cæsar legatos se (not eum) adire permittit.*

*We are ordered by the general to follow him, A duce se (not eum) sequi jubemur.*

But:

*The disciples of Socrates intend to save him, Socratis discipuli eum servare volunt. (Se servare would refer to discipuli, and would have the reflexive meaning "to save themselves").*

Rem. 6. This rule holds good only, when the phrase of the pronominal object is combined with the phrase of the antecedent, but not, if the two phrases are connected by coordination, as:

*Cæsar addresses the ambassadors, and permits them to return, Cæsar legatos alloquitur, eisque (not sibi) redire permittit;—the phrase of the pronominal object (eisque permittit) being not combined with, but coordinate to the phrase of the antecedent (legatos alloquitur).*

Rem. 7. The pronoun *sui, sibi, se*, according to § 233 and 238, occurs in two different meanings, in a strictly reflexive sense, rendered by *himself, &c.*, and in the sense of a simple pronoun under a reflexive form, rendered by *him, her, &c.* These two meanings must be clearly distinguished. The pronoun is strictly reflexive, if the logical subject of its governing words is at the same time its antecedent, while it is a simple pronoun, if it has the subject of another than its own governing word for an antecedent. Thus in the examples to § 233 Rem. 4. *B*, the pronouns of the third person are reflexive, while in the examples to § 238 they merely have a reflexive form. In the following example:

*"Gajus Sempronius se interficere impedit"*

the pronoun *se* may be taken for a reflexive or for a simple pronoun. If *Sempronius*, the logical subject of *interficere*, is considered as the antecedent of *se*, the latter is REFLEXIVE, and the example is thus translated:

*"Gajus prevents Sempronius from killing himself."*

But if we take *Gajus*, which is not the logical subject of *interficere*, for the antecedent of *se*, the latter is a SIMPLE pronoun, and we translate:

*"Gajus prevents Sempronius from killing him."*

The connection alone can show in such instances, whether *sui, sibi, se*, is meant to be a reflexive, or a simple pronoun.

For the use of the pronouns in the ATTRIBUTIVE phrase see § 283, 284.

### EXERCISES.

#### A. THE PRONOUNS AS SUBJECTS.

1. Et ego et liberi valēmus. 2. Et ego et rex hostium adventu fugere cogimur. 3. Et ego et tu futuram reipublicæ sortem facile prædicere possumus. 4. Et ego et magna civium pars recentibus belli eventibus urbem relinquere prohibemur. 5. Tu ac Sempronius agrōti esse videmini. 6. Vos, duces militesque, hostis vincere nescitis. 7. Ego magnis curis

magnæque labore victum quæro. vos vero voluptatibus sordidis, atque hominum improborum societati dediti estis. 8. Nos pacem servare studemus, sed vos seditionem ac bellum meditamini. 9. Rex Sempronius redire jubet, sed is parere non vult.

1. Charles plays, but I learn. 2. Thou speakest, but I am silent. 3. Thou remainest, and Henry returns. 4. Thou, O Lucretia, seemest to be cheerful, but we are tormented by great fear and anxiety. 5. You implore the forgiveness of Cæsar, but we are not willing to address the dictator. 6. Both Cicero and I are compelled to conform to the new condition of the republic. 7. The queen and I are adverse to corruptions and frauds. 8. Both thou and I are in need of quick help. 9. Either thou or I must die. 10. We and the soldiers intend to defend the republic. 11. You and the friends of Pompey give credit to the rumors of the populace. 12. Thou and Sempronius must have regard for decency and the opinions of men. 13. The senate directs Claudius Nero to follow the legions, and he departs directly. 14. Philip endeavors to corrupt the fidelity of the ambassadors, but they reject the propositions of the king.

#### B. THE PRONOUNS AS OBJECTS.

FIRST AND SECOND PERSONS. 1. Mei indigere videmini. 2. Sempronii consilia mihi utilia esse possunt. 3. Occasio mihi opportuna esse videtur. 4. Dux regi me commendat. 5. Pueri me verbis lacessere pergunt. 6. Attici negotia a me geri solent. 7. Præceptor mihi urbem Romam visere permittit. 8. Necessitas me Pompējum sequi cogit. 9. Honorem servare mihi semper licet. 10. Tui immemorem esse ingrātum videtur. 11. Reipublicæ status tibi incognitus esse videtur. 12. Litterarum studium voluptatem tibi afferre desinit. 13. Te hostis aggredi veto. 14. Hostes te exercitumque clade ingenti perdere volunt. 15. Milites abs te, Semproni, reduci nolunt. 16. Regis filie nostri immemores esse videntur. 17. Populi Romani beneficia et nobis et Macedonibus inutilia sunt. 18. Privatæ Antiochi regis controversiæ a nobis dijudicari nequeunt. 19. A vobis laudari gloriosum est, sed a vobis vituperari turpe videtur. 20. Et tempus et cause naturā nos brevis esse cogit. 21. Et patriæ leges et reipublicæ salus vos vivere vetant.

1. Both the chief and the board of ten are forgetful (oblitus) of me. 2. The soldiers seem to be faithful to me. 3. The citizens continue to attack me by slanders and abuses. 4. The people contemplate to abandon me to the cruelty of the Samnites. 5. The Patricians prevent me by threats and denunciations (denuntiatio) from proposing the agrarian (agrarius) laws. 6. The envy of the whole people cannot be sustained by me. 7. The lectures (schola) of Sempronius are both pleasant and useful to us. 8. The untimely intercession of the tribunes hurts (laedere) us seriously. 9. Future events cannot be foreseen by us. 10. The faction of Anthony tries to ruin (perdere) thee by false rumors and

1 Victum querere, to make a living. 2 Rebellion. 3 To torment, angere. 4 Sollicitudo. 5 To give credit, fidem habere. 6 Regard, ratio. 7 Decus. 8 Fides. 9 Favor. 10 Gerere, to conduct. 11 To visit. 12 Voluptatem afferre, to give pleasure. 13 To annihilate. 14 To propose a law, legem rogare. 15 Inopportūnus. 16 Intercessio. 17 To foresee, prænoscere.  
\*Translate: "regard of decency."



slanders. 11. The prætor offers to thee \*willingly both assistance (*opæ*) and protection (*praesidium*). 12. The study of the <sup>1</sup>Hebrew language seems to be neglected by thee. 13. The common people generally is devoted to thee. 14. The consul directs thee to <sup>13</sup>execute the conspirators by the axe. 15. We will not <sup>20</sup>trouble thee by questions and <sup>21</sup>objections. 16. To you, O soldiers, the <sup>22</sup>taking of the fortress is assigned by the general. 17. The city must be taken by you, and the fortress by us. 18. The king is still in need of you, and refuses to dismiss you.

THIRD PERSON. 1. Legātus Cæsarem adit, eisque militum victoriam nuntiat. 2. Viros magnos admirāmur, eisque similes fieri studēmus. 3. Sermonem Latinum scire pulchrum est, sed ejus rudem (*ignorant*) esse turpe videtur. 4. Veniam inimicis præbere humanum est, sed eos amare divinum videtur. 5. Cæsar legatos regis litteras sibi ostendere jubet. 6. Cato servum se gladio interficere jubet. 7. Milites oppidanorum domos intrant, eosque aurum argentumque <sup>23</sup>reconditum sibi tradere cogunt. 8. Atticus Antonii absentis uxori auxilium offert, eamque pecuniā et consilio adjuvat. 9. Milites Persi promissa bene recordantur, sed is eorum immemor esse videtur. 10. Philippus Thessaliæ civitates occupat, sed eas Ætolis restituere cogitur. 11. Hostes navem prætoriam simul aggregiuntur eamque harpagonibus capere student. 12. Philippi regis legati pacis commoda oratione <sup>24</sup>subtili et callidā expōnunt. Athenienses vero eā decipi nequeunt. 13. Barbari legiones Romanas acriter adoriantur, sed fortiter ab eis repelluntur. 14. Gaji scelus <sup>25</sup>grave est, idque excusare turpe videtur.

1. You cannot be unmindful of him. 2. We often are in need of her. 3. The city is rebellious, and we must occupy it by an ample garrison. 4. Hortensius is a great orator, but we prefer Cicero to him. 5. The leaders know the secret plans of the commander, but we are ignorant of them. 6. Lucretia is accused of <sup>26</sup>poisoning, and the judges intend to condemn her. 7. Thou art equal (*par*) to the <sup>27</sup>task, but I cannot accomplish it. 8. A large <sup>28</sup>bribe is offered to Gajus, but he cannot be <sup>29</sup>induced by it. 9. The leaders of the conspiracy <sup>30</sup>sue for an amnesty, but the chief is not willing to grant (*largiri*) it. 10. The occasion is <sup>31</sup>favorable, but you let it <sup>32</sup>escape. 11. The general permits you to surrender the city, but I direct you to defend it. 12. The plans of Gajus seem to be useful to the king, but are rejected by him. 13. The enemies surround us, and it is necessary to defeat them. 14. Both mother and daughter are sad, but we try to console them. 15. Life is a gift of God, and it is criminal to <sup>33</sup>destroy it. 16. The conditions of peace are accepted by the general, but the senate resolves to reject them. 17. The troops are surrounded by dangers, and it seems necessary to carry help to them. 18. Cæsar allows the ambassadors to communicate to him the propositions (*propositum*) of the king. 19. The consul compels the kings of Nicomedia and Bithynia to accompany him. 20. A licitor is directed by Verres to bring the pictures to him. 21. The friends of the king are afraid of protecting him. 22. Sempronius directs a slave to

<sup>18</sup> Hebraicus. <sup>19</sup> Percutere. <sup>20</sup> Perturbare. <sup>21</sup> Altercatio. <sup>22</sup> Expugnatio. <sup>23</sup> Hidden. <sup>24</sup> Subtle. <sup>25</sup> Serious. <sup>26</sup> Veneficium. <sup>27</sup> Opus. <sup>28</sup> Merces. <sup>29</sup> To induce, movēre. <sup>30</sup> To sue for an amnesty, translate: to seek an amnesty, impunitatem petere. <sup>31</sup> Opportūnus. <sup>32</sup> Præterire. <sup>33</sup> Tollere. \* Libens. † Explain.

<sup>34</sup>conceal him. 23. The inhabitants, hostile to the king, endeavor to <sup>35</sup>seize and deliver him to the Romans. 24. The daughter of the king directs a slave to crown her. 25. The falsehoods of the <sup>36</sup>accuser are manifest, and Cicero tries to refute them.

#### C. OBJECTIVE PHRASES WITH REFLEXIVE PRONOUNS.

1. To praise one's self. 2. I praise myself. 3. Thou praisest thyself. 4. He praises himself. 5. We praise ourselves. 6. You praise yourselves. 7. They praise themselves. 8. To be <sup>37</sup>indulgent to one's self. 9. I am indulgent to myself. 10. Thou art indulgent to thyself. 11. She is indulgent to herself. 12. We are indulgent to ourselves. 13. You are indulgent to yourselves. 14. They are indulgent to themselves. 15. To be unjust to one's self. 16. I am unjust to myself. 17. They are unjust to themselves. 18. They (the women) are unjust to themselves. 19. To be <sup>38</sup>distrustful of one's self. 20. I am distrustful of myself. 21. Thou art distrustful of thyself. 22. He is distrustful of himself. 23. We are distrustful of ourselves. 24. You are distrustful of yourselves. 25. They are distrustful of themselves. 26. To retreat (*se recipere*). 27. I retreat. 28. Thou retreatest. 29. He retreats. 30. We retreat. 31. You retreat. 32. They retreat. 33. To <sup>39</sup>surrender to the enemies. 34. I surrender to the enemies. 35. Thou surrenderest to the enemies. 36. They surrender to the enemies. 37. To be despised by one's self. 38. To be <sup>40</sup>neglectful of one's self. 39. To be enough to one's self. 40. I refresh myself. 41. I am hindered by myself. 42. I protect myself. 43. They love themselves. 44. She admires herself. 45. Thou excuseth and condemnest thyself. 46. Thou art useful to thyself. 47. They free themselves. 48. We prepare ourselves. 49. You weaken yourselves. 50. Thou art wanting (*desse*) to thyself. 51. The army retreats. 52. The city surrenders. 53. Virtue is contented with itself. 54. The mind is desirous of itself. 55. To give (*consistere*) death to one's self. 56. Thou canst not <sup>42</sup>clear thyself.

#### D. SENTENCES WITH REFLEXIVE PRONOUNS.

1. Conjuratorum numero me <sup>43</sup>ascribere nolo. 2. Hostibus me <sup>44</sup>adjungere nequeo. 3. Vestri immemores esse debētis. 4. Sermonis Latini studio me <sup>45</sup>addicere volo. 5. Et ego mei et tu tui <sup>46</sup>obliti esse videmur. 6. Et nobis et vobis contrarii esse videmini. 7. Te coërcere, Antoni, nequis. 8. Se laudare nunquam decet. 9. Cleopātra Octavianum sibi conciliare studet. 10. Virtus sibi similis seque contenta est. 11. Sese gubernare difficile est. 12. Civitates Græcæ se defendere ac tueri posse videntur. 13. Homines sese amare solent. 14. Cæsar legatos se coërcere jubet. 15. Cæsar hostis se <sup>47</sup>colligere impetumque renovare prohibet. 16. Cæsar hostis se sibi tradere cogit. 17. Sui oblitum esse absurdum videtur.

1. I cannot <sup>48</sup>submit to the <sup>49</sup>despotism of kings. 2. I often seem to be <sup>50</sup>unconscious of myself. 3. I cannot restore to myself tranquillity of

<sup>34</sup> Abscondere. <sup>35</sup> Comprehendere. <sup>36</sup> Accusator. <sup>37</sup> To be indulgent, indulgere. <sup>38</sup> Distringens. <sup>39</sup> Translate: "to surrender [tradere] one's self to the enemies." <sup>40</sup> Negligens. <sup>41</sup> Translate "by itself." <sup>42</sup> Purgare. <sup>43</sup> To add. <sup>44</sup> To attach. <sup>45</sup> To devote. <sup>46</sup> Forgetful. <sup>47</sup> To collect. <sup>48</sup> To submit, se submittere. <sup>49</sup> Arbitrium. <sup>50</sup> Inscius.



the soul and freedom (*vacuitas*) of fear. 4. I will not injure myself by rash words. 5. Thou canst save thyself and the army by a timely <sup>51</sup>retreat. 6. Thou seemest to be forgetful of thyself, O daughter! 7. Thou seemest to deny to thyself the <sup>52</sup>happiness of a <sup>53</sup>domestic life. 8. It is necessary to preserve thyself to the country. 9. We wish to allow to ourselves a short <sup>54</sup>relaxation of the mind. 10. By the sudden changes (*vicissitudo*) of public affairs we must become distrustful of ourselves. 11. You are neglectful of yourselves, and <sup>55</sup>abandon yourselves to sloth (*desidia*). 12. You suffer yourselves to be defeated by an <sup>56</sup>indifferent general. 13. To consign (*tradere*) one's self to the <sup>57</sup>oblivion of <sup>58</sup>posterity is absurd. 14. The troops commit (*mandare*) themselves to flight. 15. Themistocles commits (*committere*) himself to the faith of the king of the Persians. 16. It is disgraceful to abandon one's self to <sup>59</sup>licentiousness. 17. The queen <sup>60</sup>attaches to herself the <sup>61</sup>hearts of the citizens by incredible <sup>62</sup>profusion. 18. The king tries to reconcile to himself the favor of the Roman senate and people. 19. The law forbids the citizens to <sup>63</sup>attach themselves to secret societies. 20. The consuls prevent the ambassadors of the king from showing themselves to the people.

## LESSON XXXII.

## CLASSIFICATION AND INFLECTION OF FORM ADJECTIVES.

## SECTION I.

## DETERMINATIVE ADJECTIVES.

§ 239. 1. All adjectives are divided into DESCRIPTIVE and FORM-ADJECTIVES. The former express ideas of their own, while the latter merely refer to certain general ideas. The latter have in common with the former their grammatical form, whence their name. Thus the form-adjective *this* contains no idea of its own, such as we express for instance by the descriptive adjective *good*, but it *refers* us to the general idea of PLACE, by which the noun, to which it belongs, is distinguished from other things or persons of the same class.

Rem. 1. All adjectives, considered hitherto, are DESCRIPTIVE. The FORM-ADJECTIVES generally are classified among the PRONOUNS.

<sup>51</sup> Regressus. <sup>52</sup> Felicitas. <sup>53</sup> Domesticus. <sup>54</sup> Relaxatio. <sup>55</sup> To abandon one's self, se dedere. <sup>56</sup> Mediocris. <sup>57</sup> Oblivio. <sup>58</sup> Posteritas. <sup>59</sup> Libido. <sup>60</sup> Devincere. <sup>61</sup> Animus. <sup>62</sup> Largitio. <sup>63</sup> Adjungere.

the grammarians calling them PRONOMINAL ADJECTIVES, or ADJECTIVE PRONOUNS, while other grammarians assert, that there is a distinction between these terms, which they however fail to state.

§ 240. 2. The form-adjectives are used as ATTRIBUTES of nouns, with which they form attributive phrases. They, like the descriptive adjectives, agree with their governing nouns in gender, number and case. Form-adjectives generally cannot be used predicatively.

§ 241. 3. The form-adjectives are divided into five classes: 1. DETERMINATIVE, 2. NUMERAL, 3. QUANTITATIVE, 4. QUALITATIVE, 5. POSSESSIVE. Each of these classes appears in four different forms: 1. The INTERROGATIVE, 2. The DEFINITE, 3. The INDEFINITE, 4. The RELATIVE.

The INTERROGATIVE form comprises those adjectives, by which we ask a question, referring to the general idea of their class. The DEFINITE form gives a *certain*, and the INDEFINITE form an *uncertain* answer to the question. The RELATIVE combines the properties of an *adjective* and a *conjunction*. It always assumes in the Latin language the form of the interrogative adjectives.

Rem. 2. Relative adjectives are of the same general formation as the interrogative adjectives, being composed of the element *qu-* or *quid-* in connection with the radical part, which is different for the five classes, while the element *qu-* or *quid-* remains the same in all. Thus *quid-* in connection with the determinative element forms the interrogative and relative adjective *quid-*, but in connection with the numeral element, the interrogative and relative *quid-*, etc. There are some minor differences in the form of interrogatives and relatives, which are explained, p. 258 and 260 foll. The declension of both is essentially the same, and hence the relatives, the use of which requires some knowledge of dependent sentences, will not be separately considered for the present.

§ 242. 4. The determinative adjectives refer to the INDIVIDUALITY of things or persons. They are distinguished by a peculiar inflection, which often shows the earliest forms of the Latin cases.

Rem. 3. The chief peculiarities in the inflection of the determinative adjectives are the following:

1. In almost all of them the GENITIVE and DATIVE SINGULAR are of COMMON GENDER, the genitive having the termination *-us* or *-us*, and the dative the termination *-i* for all three genders.

2. In most determinative adjectives the NOMINATIVE and ACCUSATIVE SINGULAR of the NEUTER gender have the termination *-d*.

3. The other cases generally assume the terminations of the MOVABLE adjectives, but somewhat modified in several forms of some of these adjectives. The INTERROGATIVES of this class in DATIVE and ABLATIVE PLURAL take the termination of the third declension *-ibus* in good prose.



§ 213. 5. The **interrogative** form of the determinative adjectives consists of the words *Quis (qui)* and *uter*. They are thus inflected \* :

| SINGULAR.   | PLURAL.  |
|---|--|
| N. <i>Quis</i> , which, what; <i>qui</i> , what a,<br>FEM. <i>quae</i> , NEUTER <i>quod</i> | N. <i>Qui, quae, quae</i> , which, what<br>G. <i>quorum, quarum, quorum</i> , of<br>which, of what |
| G. <i>cujus</i> , of which, of what, of<br>what a   | D. <i>quibus</i> , to which, &c.   |
| D. <i>cui</i> , to which, &c.   | A. <i>quos, quas, quae</i> , which, &c.  |
| A. <i>quem, quam, quod</i> , which, &c.   | A. <i>quibus</i> , by which, &c.   |
| A. <i>quo, qua, quo</i> , by which, &c.   |  |
| N. <i>Uter, utra, utrum</i> , which (of<br>two)   | N. <i>Utri, utrae, utra</i> , which, &c.   |
| G. <i>utrius</i> , of which, &c.  | like <i>sacer</i> § 51.  |
| D. <i>utri</i> , to which, &c.  |  |
| A. <i>utrum, utram, utrum</i> , which, &c.  |  |
| A. <i>utro, utrā, utro</i> , which, &c.   |  |

Rem. 4. The nominatives *quis* and *qui* are so distinguished, that by *quis*, which, we ask for the thing or person *itself*, but by *qui* for their *qualities*. Thus by asking *Quis scriptor?* (which writer, what writer), we expect the NAME of the writer, or a demonstrative as an answer. But by asking *Qui scriptor?* (what a writer), we inquire for the QUALITIES of the writer, expecting such an answer as *scriptor accuratus, Graecus, vetus*. This distinction is not made in any of the other cases, nor in any gender but the MASCULINE.

Rem. 5. *Uter* always must be used instead of *quis* or *qui*, when no more than two things or persons are meant, even if in English the addition "of two" is not made. Thus in speaking of two poets, the question "Which poet do you prefer?" is translated by "*Utrum (not quem) poetam praefertis?*"

If we employ the addition "of two" in English, the student must not be induced by the English PLURAL, to use this number also in Latin, as: *Which of the two writers, "uter scriptor, not utri scriptores."* The PLURAL of *uter* is used only, if its governing noun is a plurale tantum, or if we speak of two PARTIES, as: *Utrae nuptiae*, which of the two weddings; *utrae partes*, which of the two parties.

Rem. 6. For the neuter form *quid* see Book III (absolute adjectives).

§ 214. 6. The determinative adjectives of the DEFINITE form are called **demonstrative adjectives** (commonly de-

\* When in the following paradigms three forms are mentioned under the same case, the first belongs to the MASCULINE, the second to the FEMININE, and the third to the NEUTER gender. When a case has one form only, it belongs to all three genders.

MONSTRATIVE PRONOUNS). They are: *hic*, this; *ille* and *iste*, that; *idem*, the same; *ipse*, self.

Besides these the pronoun of the 3d person *is, ea, id* is often used in place of *ille*, especially when followed by a relative.

§ 215. 7. The demonstrative adjectives are thus declined :

| SINGULAR.                                 | PLURAL.  |
|---|--|
| N. <i>Hic, haec, hoc</i> , this           | N. <i>Hi, hae, haec</i> , these                      |
| G. <i>hujus</i> , of this                 | G. <i>horum, harum, horum</i> , of<br>these          |
| D. <i>huic</i> , to this                  | D. <i>his</i> , to these                             |
| A. <i>hunc, hanc, hoc</i> , this          | A. <i>hos, has, haec</i> , these                     |
| A. <i>hōc, hāc, hōc</i> , by this         | A. <i>his</i> , by these.                            |
| N. <i>Ille, illa, illud</i> , that        | N. <i>Illi, illae, illa</i> , those                  |
| G. <i>illius</i> , of that                | G. <i>illorum, illarum, illorum</i> , of<br>those    |
| D. <i>illi</i> , to that                  | D. <i>illis</i> , to those                           |
| A. <i>illum, illam, illud</i> , that      | A. <i>illos, illas, illa</i> , those                 |
| A. <i>illo, illā, illo</i> , by that      | A. <i>illis</i> , by those.                          |
| N. <i>Idem, eadem, idem</i> , the same    | N. <i>Idem (eīdem, īdem), eadem,</i><br><i>eadem</i> |
| G. <i>eiusdem</i> , of the same           | G. <i>eorundem, earundem, eorundem</i>               |
| D. <i>eīdem</i> , to the same             | D. <i>īdem (eīdem, īdem)</i>                         |
| A. <i>eundem, eandem, idem</i> , the same | A. <i>eosdem, easdem, eadem</i>                      |
| A. <i>eōdem, eādē, eōdē</i> , by the same | A. <i>īdem (eīdem, īdem)</i> .                       |
| N. <i>Ipsē, ipsa, ipsum</i> , — self      | N. <i>Ipsi, ipsae, ipsa</i> , — selves               |
| G. <i>ipsius</i> , of — self              | G. <i>ipsorum, ipsarum, ipsorum</i> , of —<br>selves |
| D. <i>ipsi</i> , to — self                | D. <i>ipsis</i> , to — selves                        |
| A. <i>ipsum, ipsam, ipsum</i> , — self    | A. <i>ipsos, ipsas, ipsa</i> , — selves              |
| A. <i>ipso, ipsā, ipso</i> , by — self    | A. <i>ipsis</i> , by — selves                        |

Rem. 7. *Idem* is declined like *ille*, so that in the paradigm of *ille* the letters *st* are substituted for *l*, as: *G. istius, D. isti, &c.*

Rem. 8. The English adjective *that* generally is translated by *ille*. *Iste* is used, when the person or thing, determined by it, is conceived as being *present* to the speaker. It is frequently used in a contemptuous sense.

Rem. 9. The adjective *ipse* in connection with a NOUN is rendered either by the English compounds *himself, herself, itself, themselves*, or by the emphatical particles "very" and "even," as:



## SINGULAR.

- N. *Ipse consul*, the consul himself, the very consul, even the consul.  
 G. *Ipseius consulis*, of the consul himself, of the very consul, even of the consul.  
 D. *Ipsi consuli*, to the consul himself, to the very consul, even to the consul, &c.

## PLURAL.

- N. *Ipsi consules*, the consuls themselves, the very consuls, even the consuls.  
 G. *Ipsorum consulum*, of the consuls themselves, of the very consuls, even of the consuls.  
 D. *Ipsis consulibus*, to the consuls themselves, to the very consuls, even to the consuls, &c.

Thus in the feminine: *Ipsa filia*, the daughter herself, &c., *urbs ipsa*, the city itself, &c.; and in the neuter: *Ipsum bellum*, war itself, &c.

*Ipse* also is used as an attribute of PRONOUNS, as *ego ipse*, *tu ipse*, &c. For this connection see § 279, 280.

§ 246. 8. The **indefinite** form of the determinative adjectives leaves the individuality of persons or things more or less *uncertain*. These adjectives comprise the different expressions for the English terms *some*, *any*, *each*, *other*, *no* (*none*). They are the following:

1. **Equivalents of SOME:**  
*Aliquis* (*aliqui*), *quidam*, and the rarer *quispiam*, *some*; *nonnulli* (pl. t.), *several*.
2. **Equivalents of ANY:**  
*Quisquam* and *ullus*, *any*; *uter* and *alteruter*, *either* (that is *any of two*).
3. **Equivalents of EACH:**  
*Quisque*, *each*, *every*, *uterque*, *each of two*, *both*, and the compounds with *vis* and *libet*:  
*Quirvis* and *quilibet*, *any you please*, *every possible*;  
*Utervis* and *uterlibet*, *either you please*.
4. **Equivalents of OTHER:**  
*Alius*, *another*; *alter*, *the other*; the plural *ceteri*, *the others*, and *reliquus*, *the rest of*.
5. **Equivalents of NO:**  
*Nemo* and *nullus*, *no*;  
*Neuter*, *neither* (*none of two*).

9. These words are thus inflected:

§ 247. The compounds of *quis* (*qui*) and *uter* inflect these words only, while their prefixes and suffixes remain unchanged. *Aliquis* makes the NOM. SING. FEM. and NOM. and ACC. NEUTER PLUR.

*aliqui*, not *aliquae*. *Quidam* makes the NOM. and ACC. NEUTER SING. *quoddam*. *Quisquam*, which is without a feminine and without a plural number, makes the neuter *quidquam* (*quicquam*). But the latter is used absolutely only (see § 359), while the masculine *quisquam* may be used in connection with nouns (§ 250, 2.) All other forms follow the declension of *quis* and *uter*. For the neuters in *quid* instead of *quod* see p. 260 foll.

## PARADIGMS.

| SINGULAR. |                              | PLURAL. |                                 |
|-----------|------------------------------|---------|---------------------------------|
| N.        | Aliquis, aliqua, aliquod     | N.      | aliqui, aliquæ, aliqua          |
| G.        | alicujus                     | G.      | aliquorum, aliquarum, aliquorum |
| D.        | alicui                       | D.      | aliquibus                       |
| A.        | aliquem, aliquam, aliquod    | A.      | aliquos, aliquas, aliqua        |
| A.        | aliquo, aliquā, aliquo       | A.      | aliquibus.                      |
| N.        | Quidam, quædam, quoddam      | N.      | quidam, quædam, quædam          |
| G.        | cujusdam                     | G.      | quorundam, quarundam, &c.       |
| D.        | cuidam                       | D.      | quibusdam                       |
| A.        | quendam, quandam, quoddam    | A.      | quosdam, quasdam, quædam        |
| A.        | quodam, quadam, quodam       | A.      | quibusdam.                      |
| N.        | Uterque, utraque, utrumque   | N.      | utrîque, utræque, utraque, &c.  |
| G.        | utriusque                    |         | like <i>uter</i> .              |
| D.        | utrîque                      |         |                                 |
| A.        | utrumque, utramque, utrumque |         |                                 |
| A.        | utrôque, utrâque, utrôque    |         |                                 |

Rem. 10. *Quispiam* forms the compound *unusquisque*, *each* without exception, for the inflection of which see § 255. Rem. 2.

Rem. 11. In the compound *alteruter* generally the word *uter* only is inflected, but sometimes both words take the inflection (*altera ultra, alterum utrum*.)

§ 248. The words *alius*, *alter*, *ullus*, *nullus*, *neuter* make their genitives in *ius* and their datives in *i*, according to § 242, R. 3, without distinction of gender. *Alius* in the genitive drops one *i* (*alius*), but retains it in the dative (*alii*). *Alter* retains the *e* throughout (*alterius*, *alteri*, &c.). *Neuter* drops the *e* (*neutrius*, *neutri*, &c.), and *ullus* and *nullus* make *ullius* & *nul-*



*ius*. In all other forms these words are declined like movable adjectives (§ 46, 51), except that *alius* makes *aliud*, not *alium*, in NOM. & ACC. SING. NEUTER.

§ 249. *Nemo* is used in the singular only, and declined like the noun *homo* (stem *nemīn*), but in CLASSICAL language it lacks the GENITIVE and ABLATIVE, which cases are supplied by *nullus* (G. *nullius*, D. *nemini*, A. *neminem*, Ab. *nullo*). It can be connected with nouns of MASCULINE gender only. *Reliquus* and the plural *ceteri* are declined like movable adjectives.

§ 250. 10. Those indefinite adjectives, which have the same English equivalents, are thus distinguished from each other :

1. *Aliquis* denotes an UNCERTAIN, but *quidam* a CERTAIN person or thing, which the author cannot or will not mention. *Quispiam* can be used in certain connections only. See p. 259, R. 4.

Rem. 12. *Quidam* generally is rendered by "a certain," if this expression is used in a general sense, as *Atheniensis quidam*, a certain Athenian.

2. *Any* with feminine and neuter nouns, and in the plural with nouns of all genders, must be translated by *ullus*, not by *quisquam*. With MASCULINES in the SINGULAR *ullus* must be used, if the noun denotes a THING. But with masculine nouns, denoting PERSONS, *quisquam* generally is used instead of *ullus*, and *always*, if the noun is NATIONAL, as :

*Gallus quisquam*, any Gaul, *philosophi cujusquam*, of any philosopher : but : *liber ullus*, *femina ulla*, *scelus ullum*.

3. *Nemo* has the same relation to *nullus*, as *quisquam* to *ullus*. Thus *nemo* (except in the genitive and ablative) is used before PERSONAL MASCULINE nouns in the singular, while with FEMININES, with nouns, denoting THINGS, and with all kinds of nouns in the PLURAL, *nullus* must be used, as :

*Liber nullus*, no book, *homines nulli*, no men, *femina nulla*, no woman, *scriptoris nullius*, of no writer, *a scriptore nullo*, by no writer : but : *nemo scriptor*, no writer, *Atheniensem neminem*, no Athenian.

4. *Uterque*, whose English equivalent *both* always has its noun in the plural, must be placed with its noun in the SINGULAR in Latin. It is placed in the PLURAL, if its noun is a plurale tan-

turn, or when it denotes more than one party, as : *Uterque scriptor*, both writers ; *utraque nuptia*, both weddings ; *utraque partes*, both parties.

5. The equivalents of "other" are thus distinguished : 1. "The other" in the SINGULAR (always used, if the question is between two only) is rendered by *alter*, and in the PLURAL by *ceteri*, as : *altera arbor*, the other tree ; *ceterae arbores*, the other trees. 2. "Another" (in the singular), and "other" (in the plural, without an article) are translated by *alius*, *alii*, as : *alia terra*, another land ; *aliae terrae*, other lands. 3. *Reliquus* answers to the English "the rest of," or to "other" before singular nouns, denoting quantities, as : *Reliqui captivi*, the rest of the captives ; *reliqua praeda*, the rest of the booty, the other booty.

§ 251. 11. Determinative adjectives may be placed both before or after their governing nouns, except the demonstrative *hic*, which is generally, and the INTERROGATIVES, which *always* are placed before the governing nouns, as :

*Hic liber* (not *liber hic*), to which book ; *utra ripa* (not *ripa utra*), which of the two shores ; *hic navi*, by this ship ; but *cir ille* or *ille cir*, *alia fortuna* or *fortuna alia*, &c.

## EXERCISES.

INTERROGATIVES. 1. Which exile? 2. Which commander? 3. Which tooth? 4. Which foot [of a man]? 5. Which of the two soldiers? 6. What a fear! 7. What color? 8. Which society? 9. What a rashness! 10. Which work? 11. Which coast? 12. Which of the two parts? 13. Which of the two treaties? 14. Which of the two note-books? 15. Which of the two Thebes? 16. Of which flower? 17. Of which ox? 18. Of which of the two bridges? 19. To which war? 20. To what child? 21. To which of the two parents? 22. Which conspiracy (obj.)? 23. What end (obj.)? 24. What sea (obj.)? 25. Which (obj.) of the two necklaces? 26. Which (obj.) of the two things? 27. By which situation? 28. By what a force! 29. By what pledge? 30. By which hand? 31. By which of the two bodies? 32. By which of the two vacations? 33. Which defenders? 34. What difficulties? 35. Which constellations? 36. Of which boats? 37. Of what manners? 38. Of which misdeeds? 39. To what hostages? 40. To which republics? 41. To which verses? 42. Which places (obj.) of honor? 43. What burdens (obj.)? 44. Which states (obj.)? 45. By which needles?

DEMONSTRATIVES. 1. This stone. 2. This bone. 3. This fleet. 4. That mountain. 5. That key. 6. That net. 7. The same order. 8. The same siege. 9. The same right. 10. The very wound. 11. The speech itself. 12. Even the enemy. 13. Of this accident. 14. Of this



oath. 15. Of that old man. 16. Of that diadem. 17. Of that slavery. 18. Of the same heir. 19. Of the same night. 20. Of the very milk. 21. Of even the lion. 22. Of pain itself. 23. To this house. 24. To this origin. 25. To that inheritance. 26. To that image. 27. To the same herd. 28. To the same hope. 29. To the very army. 30. To the heart itself. 31. This fountain (*obj.*). 32. This axe (*obj.*). 33. This grove (*obj.*). 34. That fire (*obj.*). 35. That tower (*obj.*). 36. That poem (*obj.*). 37. The same month (*obj.*). 38. The same fever (*obj.*). 39. The ship itself (*obj.*). 40. By the same canal. 41. By this fire. 42. By this defeat. 43. By that stream. 44. By that authority. 45. By the very root. 46. By the senate itself. 47. These attacks. 48. These voices. 49. These rights. 50. Those kinds. 51. Those hills. 52. Those houses. 53. The same valleys. 54. The same pairs. 55. The same armies. 56. The very taxes. 57. Of these songs. 58. Of these showers. 59. Of these geese. 60. Of these pains. 61. Of those defeats. 62. Of the same arts. 63. Of the same young men. 64. Of the very mistakes. 65. Even of calamities. 66. To these lakes. 67. To those oxen. 68. To the same republics. 69. Even to the foot-soldiers. 70. These journeys (*obj.*). 71. These cohorts (*obj.*). 72. These armies (*obj.*). 73. Those nights (*obj.*). 74. Those country-seats (*obj.*). 75. The same seats (*obj.*). 76. The same cushions (*obj.*). 77. Even young men (*obj.*). 78. The very ships (*obj.*). 79. By these old men. 80. By those gods. 81. By the same goddesses. 82. By the brothers themselves.

INDEFINITES. 1. Some slave. 2. Some ship. 3. Some work. 4. A certain priest. 5. A certain city. 6. A certain gift. 7. Any soldier. 8. Any flower. 9. Any inheritance. 10. Any danger. 11. Every virtue. 12. Each king. 13. Every crime. 14. Both names. 15. Both lions. 16. Both legions. 17. Every possible lawsuit. 18. Any poem you please. 19. Either law you please. 20. Another heir. 21. Another head. 22. The other commander. 23. The other age. 24. No patrician. 25. No state. 26. No spring. 27. Neither sister. 28. Neither knee. 29. Of some cause. 30. Of a certain woman. 31. Of any Roman. 32. Of any mountain. 33. Of every occasion. 34. Of both orders. 35. Of every possible name. 36. Of another field. 37. Of the other treaty. 38. Of no Latin. 39. Of neither brother. 40. To some house. 41. To any deity. 42. To any Jew. 43. To each part. 44. To any city you please. 45. To another art. 46. To the other hand. 47. To no knight. 48. To no journey. 49. Some favor (*obj.*). 50. Any river (*obj.*). 51. Every robber (*obj.*). 52. Both feet (*obj.*). 53. Another ware (*obj.*). 54. The other side (*obj.*). 55. No chief (*obj.*). 56. No night (*obj.*). 57. By some accident. 58. By a certain difficulty. 59. By any pain. 60. By every help. 61. By either house you please. 62. By both languages. 63. By another fire. 64. By the other order. 65. By the rest of the money. 66. By no inhabitant. 67. By no nation. 68. By neither consul. 69. Some soldiers. 70. Certain robbers. 71. Several arguments. 72. Any Athenians. 73. Other reasons. 74. The other kinds. 75. No hostages. 76. Of some boats. 77. Of certain ships. 78. Of several mistakes. 79. Of any leaders. 80. Of both parties. 81. Of the other kings. 82. Of other pleasures. 83. Of no fortresses. 84. To certain conditions. 85. To any verses. 86. To other things. 87. To other questions. 88. To no images. 89. Some nations (*obj.*). 90. Several

roots (*obj.*). 91. Any customs (*obj.*). 92. Other tribunals (*obj.*). 93. The stems (*obj.*). 94. No armies (*obj.*). 95. By certain orators. 96. By any praises. 97. By other mountains. 98. By the other chief-priests. 99. By no defeats. 100. By both vacations.

## LESSON XXXIII.

## FORM-ADJECTIVES.

## SECTION II.—NUMERAL ADJECTIVES.

§ 252. 1. NUMERALS are divided into **cardinal**, **ordinal**, and **multiplicative** numerals. The Cardinals represent things or persons as UNITS, or as consisting of units. The Ordinals represent them as belonging to a numerical order. The Multiplicatives represent persons or things as SIMPLER or MULTIPLES.

Rem. 1. For a synopsis of all numerals see X. of the Vocabularies. This synopsis must be committed to memory.

## CARDINALS.

## I. SIMPLE CARDINALS.

§ 253. 2. The Cardinal Numerals are either **simple cardinals** or **distributives** (see § 255).

§ 254. 3. The **interrogative** form of the SIMPLE CARDINALS consists in the indeclinable plurale tantum *quot*, how many? as: *quot gentes*, how many nations; *Q. quot gentium*, of how many nations, &c.

§ 255. 4. The **definite** form consists 1) of the indeclinable DEMONSTRATIVE numerals *tot*, so many, and *totidem*, just so (as) many; 2) of the definite NUMBERS (one, two, etc.). They are pluralia tantum, except *unus*. Declinable are only (a) *unus, duo, tres*; (b) those expressing more than one hundred, and more than one thousand, as *ducenti, trecenti* etc.; *duo milia, tria milia* etc.

Rem. 2. *Unus* is declined like a movable adjective, but forms its genitive in *ius*, and its dative in *i* for all the three genders (*unius, uni*).



*Unus* forms the compound *unusquisque*, each one, in which both *unus* and *quisque* are inflected. *Duo* and *tres* are thus declined:

|                           |                                    |
|---------------------------|------------------------------------|
| N. Duo, duæ, duo          | N. Tres, tria                      |
| G. duorum, duarum, duorum | G. trium                           |
| D. duobus, duabus, duobus | D. tribus                          |
| A. duo (duos), duas, duo  | A. tris (tres postclassical), tria |
| A. duobus, duabus, duobus | A. tribus.                         |

*Ambo*, both, is declined like *duo*. *Ambo* is thus distinguished from *uterque*, that the former means *both together*, but the latter *each of them singly*.

Rem. 3. The numerals, expressing more than one hundred, are declined like movable adjectives, as *ducenti*, *ducentae*, *ducenta*; *G. ducentorum*, *ducentarum*, *ducentorum*, &c. The numerals, expressing more than one thousand, are *phrases*, formed by one of the smaller numerals as attributes, and the numeral noun *millia* as governing word. The latter is of NEUTER GENDER, and declined after the third declension like the plural of a neuter in the vowel-class (*G. millium*, *D. & Ab. millibus*, *Acc. millia*). The attributive numerals, which may be both definite and indefinite, either precede or follow the word *millia*, and such of them, as are declinable, must agree with it in gender and case, as:

Duo millia or millia duo, *two thousand*; trecenta millia or millia trecenta, 300,000;  
multa millia, *many thousand* (*G. duorum millium* or *millium duorum*, &c.).

Rem. 4. The nouns, connected with numerals from 2000 upward, are in Latin always placed in the GENITIVE PLURAL, being considered as ATTRIBUTES of the governing noun *millia*. The arrangement of these phrases is fourfold, as:

2000 soldiers, duo militum millia, or militum millia duo, or duo millia militum, or millia militum duo; by 10,000 men, decem hominum milibus, or hominum millibus decem, or decem millibus hominum, or millibus hominum decem.

Rem. 5. The numeral *mille* is an indeclinable ADJECTIVE, and is used of one thousand only, its governing noun alone being declined, as: *oppida mille*, *G. oppidorum mille*, *D. oppidis mille*. But in the NOM. and ACC. *mille* sometimes occurs as a SUBSTANTIVE, having its noun in the GENITIVE PLURAL, like *millia*, as *mille hominum*, 1000 men.

Rem. 6. The COMPOUND NUMERALS [that is 81, 49, 53, 96, 702, &c.] generally are expressed by COORDINATION, according to the following rules:

1. From 20 to 100 the larger number either precedes without *et*, or follows with *et*, as: *viginti tres* or *tres et viginti*. In compounds with one the numeral *unus* remains in the SINGULAR, agreeing with its noun in case and gender only, as: 51 women, *femine quinquaginta una*; 21 cities, *oppida unum et viginti*.

2. In numerals over 100 the larger number always precedes, either without or with *et*, which is placed immediately after the larger number, as: 356, *trecenti quinquaginta sex*; 1132, *mille (et) sexcenti triginta duo*.

3. If numerals, denoting more than one 1000, are composed with smaller numbers, the governing noun must be connected with the latter, and cannot be made dependent on *millia*, so that it stands in the case, required by the construction, and not in the genitive as an attribute of *millia*, as: *tria millia trecenti homines* (not *hominum*), *tribus millibus trecentis hominibus*.

4. Numerals, composed with the numbers 8 or 9, generally are expressed by SUBTRACTION, as: 18, *decemviginti* (literally *two from twenty*), 29, *undetriginta* (literally *one from thirty*), 99, *undecentum*.  
Rem. 7. The numerals from one million upward are expressed by MULTIPLICATION of a numeral ADVERB with 100,000, and the latter number is then generally rendered by a DISTRIBUTIVE (see § 259), as: A million, *decies centena millia* (literally 10 times 100,000); two millions, *duces centena millia* (literally 20 times 100,000).

§ 256. 5. FRACTIONS are expressed either by the noun *pars*, in connection with the ORDINAL NUMERALS (see § 261), or by the fractional parts of the *as*.

Rem. 8. *Obs. horæ* is expressed by the adjective *dimidius*, *a*, *um*, or by *dimidia pars* and a genitive, as: half an hour, *hora dimidia*, or *dimidia horæ pars*. If the other fractions are expressed by ORDINALS with *pars*, the noun must be in the genitive, as: one third of a foot, *tertia pedis pars*. For the use of the fractional parts of the *as* see Part II.

Rem. 9. Definite numerals of all classes more frequently follow, than precede their nouns.

Rem. 10. The Roman notation of numbers was done by CAPITAL LETTERS (see X. Voc. 2d col.) The sign *D*, annexed to *I* (500), makes its value 10 times greater. Thus *IDD* marks 5000, and *IDD* 50,000. In order to double the number, we prefix the sign *C* as often to it, as *D* is annexed. Thus *CCIDD* marks 10,000, and *CCCIDD* 100,000. The intermediate thousands, ten thousands, and hundred thousands are notated by repeating the single thousands, ten thousands, etc., as 3000 = *CID CID CID*; 6000 = *IDD CID*; 30,000 = *CCIDD CCIDD CCIDD*; 80,000 = *IDD CCIDD CCIDD CCIDD*; 312,000 = *CCCIDDD CCCLDD CCCLDD*; *CCIDD CID CID*.

### Indefinite form.

§ 257. 6. The indefinite numerals, answering to the question *quot*, are the following:

*Solus*, alone, only

*aliquot* } several  
*complures* }

*multi*, many

*plures* (plural of *plus*), more

*plurimi*, most

*plerique*, pl. t. very many, most

*pauci*, pl. t., few

*pauciores*, fewer

*paucissimi*, fewest

*omnes*, all

*totus*, the whole.



The indefinite numerals are thus inflected: *Aliquot* is an indeclinable plurale tantum. *Solus* and *totus* are declined like *unus* (*G. solūs, totūs, &c.*). *Multi, plurimi, pauci* and *plerique* (the last without a genitive) are declined like movable adjectives. *Omnis* and the pl. t. *complures* are inflected after the 3d declension like an adjective of the vowel-class. *Plus* in the singular is a QUANTITATIVE adjective (see I. XXXIV), being used in the NEUTER gender only; its GEN. is *pluris*; DAT. and ABL. wanting. But its plural *plures* (m. & f.) with the neuter *plura* (not *pluria*) is complete (*G. plurium, D. & Abl. pluribus, Acc. pluris, plura.*)

Rem. 11. *Solus*, which represents the UNITY of the indefinite numerals, is translated by *only* or *alone*, and is used in both singular and plural. The definite numeral *unus* often is employed in the same sense, and is then likewise used in both numbers, as:

*Scipio alone, solus Scipio or unus Scipio; of the only reason, solius or unius causæ; by virtue alone, solū or unā virtūte; only the Romans, soli or uni Romāni; by the horsemen alone, solis or unis equitibus.*

Rem. 12. *Totus* answers to the question "*how many parts*", and is opposed to the fractional definite numerals, corresponding to the English "*the whole*" or "*the whole of*." The singular of *omnis* frequently is used in the same signification. The English "*the whole of*" cannot be literally translated into Latin, but must be changed into an ADJECTIVE attributive phrase, as: *The whole of Gaul, omnis or tota Gallia (not Galliæ), Acc. omnem or totam Galliam.*

*Omnis* in the singular frequently is used as a determinative adjective in the meaning of *quisque*, every, while in the plural (*omnes*) it corresponds to the English *all*, as: *omne vitium*, every vice; *omnes homines*, all men.

Rem. 13. The indefinite numerals generally precede their governing nouns.

§ 258. 7. The **adverbs**, formed from the cardinal numerals, answer to the question *quoties*, how often? They are formed by the termination *-ies*, except those corresponding to the first four numerals (Vocab. X). Thus are formed the adverbs *toties* (so many times, so often), *aliquoties* and *pluries* (several times) from *tot, aliquot, plures*. *Plerique* forms the adverb *plerumque* (generally, mostly). The adverbs formed from the other indefinites belong to the quantitative class (p. 188).

## II. DISTRIBUTIVE NUMERALS.

§ 259. 8. The DISTRIBUTIVES are a class of cardinal numerals, peculiar to the Latin language, denoting a number, repeated as

often, as there are individuals or units in some collective or plural noun, to which the numeral refers. They are rendered by a simple cardinal numeral, either with or without the addition of "*each*" or "*apiece*." They all are pluralia tantum, even the unity, *singuli*, and are declined like movable adjectives. See X. Voc. col. 5.

EXPLANATION. In the following sentence: "*The consul gives 100 sesterces to each*" the numeral expression "*100 sesterces*" is conceived to be as often repeated, as there are individuals or units. We therefore employ the distributive, not the simple cardinal in Latin, and translate, giving the noun of reference (soldier) into a PLURAL: *Consul militibus cent. den. sestertios d. d.* The word *each* is not always expressed, but often understood in English. Thus in the sentence "*Men have two ears and one mouth*" the numerals *two* and *one* must be translated by *distinct* and *single*, since each man has two ears and one mouth: *Homines bina auria et singula os habent.* From the same reason, DISTRIBUTIVES must be employed instead of the simple cardinals in MULTIPLICATION, when operation involves a repetition of one number as often, as there are units in another, as:

*Twice two are four, bis duo sunt quatuor.*

Rem. 14. The distributive *singuli* occurs in two different meanings: 1. as denoting the distributive UNITY, as in the second example of the EXPLANATION. Thus: *one head*, singula capita; *one column*, singula columnæ. 2. It also denotes *each*, and in this meaning is often connected with the noun, to which a distributive numeral refers, as: *Each bench has four seats*, singula subsellia quaternas sedis habent. Thus the first example in the EXPLANATION might be thus expressed: *Consul singulis militibus centenos sestertios dat.*

§ 260. 9. The DISTRIBUTIVES consist of an INTERROGATIVE form (*quōtēni*, how many to each?), and a DEFINITE form, which with the exception of *singuli*, adds the termination *-ni* or *-ni* to the variously modified stems. There are no distributive INDEFINITES, and, in their stead, simple cardinals must be employed.

Rem. 15. Distributives are used in place of simple cardinals with PLURALIA TANTUM and HETEROLOGICAL PLURALS, which have a singular meaning, as *two camps*, bina castra—*two castra* would mean *two fortresses*. But with words of this kind *one* oftener is expressed by the plural of *unus*, and *three* by *trini* instead of *terni*, as: *One letter*, unæ litteræ; *three houses*, trinæ ædes.

## ORDINALS.

§ 261. 10. The ORDINAL numerals consist: 1. of the INTERROGATIVE *quotus* (which in order), and its compound *quotusquisque*; 2. of the DEFINITE ordinals, enumerated XI. Voc. col. 6; 3. of the INDEFINITE ordinals, denoting the *last*, *highest*, *lowest* and *middle* orders. These are the superlatives:



|           |                   |                             |
|-----------|-------------------|-----------------------------|
| ultimus   | } <i>the last</i> | summus, <i>the highest</i>  |
| extrēmus  |                   | infimus, <i>the lowest</i>  |
| postrēmus |                   | medius, <i>the middle</i> . |

All ordinals, except *prior* and *alter*, terminate in *us*, and are inflected like movable adjectives. *Prior* has the inflection of a COMPARATIVE. See Lesson XXXVII.

Rem. 16. *Quotus* corresponds to the English 'which' or 'what', if an ordinal number is expected as an answer, as: *What year?* *Quotus* (not *quis*) *annus*—ANSWER: *the twelfth*—; *What o'clock?* *Quota hora* (literally: 'which hour in order'). *Quotusquisque* generally is translated by 'how few!', and is declined by inflecting *both* words, *quotus* and *quisque*. It always is used absolutely, that is *without a noun*, in Latin, and occurs in the MASCULINE SINGULAR only. Hence its PREDICATE, which in English always is in the PLURAL, must be the SINGULAR in Latin, as: *Hoc few understand those rules!* *Quotusquisque regulas illas intelligit!*

OBSERVATION. In the computation of the CALENDAR-YEARS and the HOURS of the DAY, we generally use CARDINAL numbers in English, while in Latin Ordinals must be employed, as: 6 o'clock, *hora sexta* (literally *the sixth hour*); the year 1866, *annus millesimus octingentesimus sexagesimus sextus*.

Rem. 17. The compound Ordinals are formed according to the same rule as the compound Cardinals [Rem. 6], as: *the 27th*, *vicesimus septimus*, or *septimus et vicesimus*. The Ordinals more frequently follow than precede their nouns.

Rem. 18. All ADVERBS, formed from ordinal numerals, have the form of the neuter adjectives, either in the accusative or ablative singular. Those that occur in Latin, are enumerated *Voc. No. 4*, as *primum*, for the first time, *primo*, in the first place. The ordinal adverbs in *o* sometimes are used instead of those in *um*. In enumerations the adverbs in *o* are more frequently used, than those in *um*, as: *He intends first to deceive the citizens, then [secondly] to become a consul, and lastly to destroy the republic*, *Primo civis decipere, deinde consul fieri, postremo rempublicam evertere cupit*.

### MULTIPLICATIVES.

§ 262. 11. The MULTIPLICATIVE numerals either denote the number of PARTS, of which a WHOLE consists, and then they are formed by the termination *plex*, as *simplex*, *duplex*, *triplex*; or they express the MULTIPLE of another number, and then they terminate in *plus*, as *simplus*, *duplus*, *triplus*, &c. Those in *plex* are inflected like adjectives of the 3d declension with vowel-stems (*duplex*, *G. duplicis*, *Abl. duplici*, *N. pl. n. duplicia*, *G. duplicium*). Those in *plus* are inflected like movable adjectives.

The multiplicatives are rendered either by cardinal numerals

compounded with "fold", or by a numeral adverb with the addition of "as much", as *triplex acies*, a threefold line of battle; *quadruplum*, four times as much.

Rem. 19. The multiplicatives in *plus* almost always are used in the NEUTER SINGULAR as substantives, denoting AMOUNT, as *pocna quadrupli*, a fine, consisting of the fourfold amount.

Rem. 20. Multiplicatives are formed from a few numbers only. All of these are enumerated VIII. *Voc. No. 5*. The only multiplicative of the INDEFINITE form is *multiplix*, manyfold.

### EXERCISES.

#### SIMPLE CARDINAL NUMERALS.

1. How many Greeks!
2. How many arguments!
3. Of how many years?
4. To how many oxen?
5. One language.
6. One plum-tree.
7. One study.
8. The one Catiline.
9. Horace alone.
10. The only kind.
11. Life only.
12. Only of God.
13. Of the only work.
14. Of the mouth alone.
15. To the only place.
16. To glory alone.
17. The only method (*obj.*).
18. By labor alone.
19. Only by poverty.
20. One armistice.
21. The only images.
22. Of robberies alone.
23. To the houses alone.
24. Only by the gods.
25. Two suns.
26. Two systems.
27. Two pounds.
28. Both priestesses.
29. Of two parts.
30. To two orators.
31. To both legions.
32. Two orders (*obj.*).
33. Two boats (*obj.*).
34. Three women.
35. Of three oxen.
36. To three kings.
37. Three foot-soldiers (*obj.*).
38. Of four soldiers.
39. By 18 feet.
40. 19 years.
41. Of 28 days.
42. To 29 hours.
43. By 38 months.
44. Of 39 pounds and a half.
45. Of 48 pints (*sartarius*).
46. By 49 acres (*iugerum*).
47. 59 paces (*passus*).
48. 88 inches (*digitus*).
49. 31 sesterces (*sestertius*).
50. Of 52 as.
51. 33 sides.
52. 34 cities.
53. 41 head of cattle.
54. By 42 questions.
55. Of 52 sheep.
56. 63 mistakes.
57. 78 kinds.
58. 92 stones.
59. <sup>1</sup>CXXXVIII years.
60. CCXLII sentences.
61. CCCLIII words.
62. CCCCLXV sesterces.
63. DXXXII feet.
64. DCLVI paces.
65. DCCLXVII pounds (*pondo*).
66. DCCCLXXII slaves.
67. DCCCCI years.
68. CCI inhabitants.
69. M sesterces.
70. CCID CCID sesterces.
71. By MMM letters (of the alphabet).
72. To CID CID CID CID soldiers.
73. Of 100 feet.
74. 100 CID (6000) horsemen.
75. CCID houses.
76. By MDCLIX years.
77. To CID CID CID books.
78. CID CID CID CID LII fishes.
79. CCID CCID CLI paces.
80. IDID CID CID CID LXX pounds.
81. CCCCIDID sesterces.
82. CCCCIDID sesterces.
83. CCCCIDID CCCCIDID CCCCIDID CCID CID CC sesterces.
84. By one-sixth of the distance (*intervalum*).
85. Half a house.
86. To one-half of the army.
87. Of so many verses.
88. To just as many harbors.
89. Many questions (*obj.*).
90. Many lightnings.
91. By several occasions.
92. More treaties.
93. Of more nations.
94. More orders (*obj.*).
95. By most wares.
96. Very many augurs (*obj.*).
97. Of few states.
98. Of all conditions.
99. All animals.
100. By all goddesses.
101. The whole of Germany.

<sup>1</sup> The Roman capitals, used here and in the following phrases, must be translated by Latin numerals.



102. Of the whole difficulty. 103. To the whole cohort. 104. The whole (*obj.*) of the army. 105. By the whole of the globe. 106. Few pleasures (*obj.*).

### DISTRIBUTIVES.

1. Singulae arces a singulis cohortibus defenduntur. 2. Equi pedes quaternos habent, <sup>2</sup>insecta senos, cancri autem denos. 3. Legiones Romanæ peditum cohortis denas, singulae autem cohortes quadringēnos vicēnos milites continent. 4. Militibus <sup>3</sup>prætorianis singula millia <sup>4</sup>testamentum, cohortibus,\* urbānis quingēni, <sup>5</sup>legionariis trecēni Augusti <sup>6</sup>testamento plegantur. 5. Tricies tricēna sunt nongenta. 6. Singula templi latera quinque denis columnis ornantur. 7. Binas horas <sup>7</sup>musicæ, ternas grammaticæ, quaternas <sup>8</sup>geometriæ studio quotidie <sup>9</sup>tribuere solēmus.

1. Two acres of <sup>10</sup>land to each are divided <sup>11</sup>among the plebs. 2. The <sup>12</sup>Mormons <sup>13</sup>marry two, three or more wives. 3. The fingers of men have three <sup>14</sup>joints, the <sup>15</sup>thumb (has) two. 4. Each <sup>16</sup>regiment contains 1000 soldiers. 5. The leader promises one <sup>17</sup>talent to each conspirator. 6. Two slaves <sup>18</sup>are allowed to each soldier. 7. Each wall (of the house) is supported by 6 <sup>19</sup>posts. 8. Most houses of this city have two <sup>20</sup>stories. 9. A centurion generally leads 100 soldiers. 10. The duumvirs allow to each <sup>21</sup>colonist 16 acres of <sup>22</sup>land. 11. Five times 23 are 115. 12. Six times 38 are 228.

## ORDINALS AND MULTIPLICATIVES.

1. Of the first year. 2. The first ranks. 3. Of the second battle. 4. To the third house. 5. The fourth street (*obj.*). 6. By the fifth daughter. 7. A sixth wedding. 8. To the eleventh hour. 9. By the 19th <sup>23</sup>century. 10. By the 28th regiment. 11. Of the 39th sentence. 12. The 41st <sup>24</sup>chapter (*obj.*). 13. By the 51st <sup>25</sup>milestone. 14. To the 62d question. 15. To the 119th day. 16. By the 273d night. 17. Of the year 784. 18. Nine o'clock. 19. The 1001st month (*obj.*). 20. By the year 1867.

21. What <sup>26</sup>class (in order)? 22. By what day (in order)? 23. To what legion (in order)? 24. How few are unhurt! 25. How few prefer truth to life and wealth! 26. How few seem to observe this law! 27. The last province. 28. Of the last city. 29. By the last reason. 30. Of the highest mountain. 31. By the lowest valley. 32. The highest <sup>27</sup>tops. 33. Of the middle houses. 34. By the middle legion. 35. The soldiers attack a double number of the enemies. 36. We do not wish to <sup>28</sup>expose ourselves to a threefold danger. 37. The garrison can <sup>29</sup>withstand the attack of a tenfold number of soldiers.

### NUMERAL ADVERBS.

1. It is necessary to read this book twice. 2. We do not wish to say the same thing three times. 3. You must repeat this sentence several

[illegible]

times. 4. 101 times 3 are 303. 5. This man now is consul for the third time. 6. We intend to defeat the enemy a second time. 7. The author first relates the cause and origin of the rebellion, then the history of the war itself, and lastly the <sup>30</sup>murder of the <sup>31</sup>president. 8. To be defrauded is first <sup>32</sup>inconvenient, secondly foolish, and thirdly disgraceful. 9. I see this man to-day for the first time. 10. Gajus for the second time is accused of a theft.

## LESSON XXXIV.

## FORM-ADJECTIVES.

### SECTION III.—QUANTITATIVES, QUALITATIVES AND POSSESSIVES.

## I. QUANTITATIVES.

§ 263. 1. QUANTITATIVE adjectives are those, which include the idea of an **amount**, and their primary function is that of determining the quantity of such things as are measured or weighed, as : *vinum, aurum, frumentum*. But they also are used in order to determine the INTENSITY of ABSTRACT NOUNS, as : *tempus, dolor, virtus*. They consist :

- tempus, dolor, virtus. They consist :
1. Of the INTERROGATIVE *quantus*, how much, how great ;
  2. Of the DEFINITES *tantus*, so much, so great ; *tantusdem*, just so (as) much.

3. Of the following INDEFINITES :

3. Of the following INDEFINITES :

|                                       |                                       |                            |
|---------------------------------------|---------------------------------------|----------------------------|
| <i>Aligantus</i> , not a little       | <i>nimius</i> , too much              | <i>parum</i> , too little, |
| <i>multus</i> , much                  | <i>paulum</i> , little                | not enough                 |
| <i>plus</i> , more; <i>plurimum</i> , | <i>minus</i> , less; <i>minimum</i> , | <i>satis</i> , enough      |
| most, very much.                      | least, very little.                   | <i>nihil</i> , nothing.    |

Comparative adjectives have two constructions:

§ 261. 2. Quantitative adjectives have two constructions:

**§ 261.** 2. Quantitative adjectives have two genders.  
*a.* The adjective is placed in the SING. of the NEUTER GENDER and its governing noun assumes the grammatical form of an ATTRIBUTE in the genitive, as :  
*He drank very much of wine, a great*

much wine, *multum vini* (literally much of wine, a great

20 Cædes. 21 Princeps. 22 *To defraud, circumventre.* 23 Incommodus.



amount of wine); *quantum argenti*, *how much silver*; *tantum temporis*, *so much time*.

This is called the PARTITIVE CONSTRUCTION.

b. The adjective retains, as it always does in English, the form of the ATTRIBUTE, and agrees with its governing noun in gender, number and case, as: *quanta audacia*, *how much boldness*; *multo vino*, *by much wine*.

The FORMER construction is the RULE, when the adjective stands in the nominative or accusative singular. But in connection with ABSTRACT NOUNS, the adjective *may*, even in this case, be construed according to the latter method, as: *quanta temeritas*, *what a recklessness*!

The LATTER construction always must be used, if the adjective is in another case than nominative or accusative singular, as: *tanto timore* (not *tanto timoris*), *by so much fear*.

§ 265. 3. The following quantitative adjectives: *plus*, *parvum*, *parum*, *nihil* and *satis* are of NEUTER gender, having neither a MASCULINE nor a FEMININE form. They have no other cases but NOMINATIVE and ACCUSATIVE SINGULAR. Hence they *always* must be used in the PARTITIVE construction, as: *more water*, *plus aquæ*; *a little patience*, *paulum patientiæ*; *not provisions enough*, *parum frumenti*; *blood enough*, *satis sanguinis*. *Nihil* is then translated by "no," as: "*nihil præmii*," *no reward*; *nihil auri*, *no gold*.

Rem. 1. When the English adjectives *more*, *a little*, *enough*, etc., must be translated by Latin genitives, datives or ablatives, the words, mentioned above, cannot be used, and other expressions, or circumlocutions must be employed. Thus, instead of *plus* we say "*major copia*" (a greater quantity); instead of *paulum* we employ the descriptive adjective *exiguus*; instead of *satis* the relative clause "*quod satis est*"; instead of *nihil* the determinative *nullus*.

Rem. 2. The adjective *minus*, in this form, likewise is a neuter, and can be used in the PARTITIVE construction only. It has a masculine and feminine form *minor* (Lesson XXXVIII.), which however is a DESCRIPTIVE adjective, corresponding to the English adjective "*smaller*". This DESCRIPTIVE adjective *minor*, in connection with the noun *copia*, must be used instead of the QUANTITATIVE adjective *minus*, if the construction requires a genitive, dative or accusative, as: *by less water*, *minore aquæ copiâ*.

§ 266. 4. The other quantitatives (*tantus*, *quantus*, &c.) have a complete inflection, and may be used either in the partitive

construction, or so that they agree with their nouns in number, gender and case, according to § 264, as: *quanta indulgentia* (or *quantum indulgentiæ*), *how much indulgence*! *tantum spatium* (or *tantum spatii*), *so much distance*; *nimio vino* (not *nimio vini*), *by too much wine*; *multo labore* (not *multo laboris*), *by much labor*.

Rem. 3. *Quantus* and *tantus* also have the meaning of the DESCRIPTIVE adjectives "*how great*" and "*so great*," and in this signification *always* must agree with their nouns in gender, number and case, as: *quantus vir*, *how great a man*! *toti imperatores*, *so great generals*!

Rem. 4. The English "*what a*" or "*what an*," asking for the QUANTITY or INTENSITY of something, always should be rendered by *quantus*, not by *qui*, as: *what a price*, *quantum pretium*! "*Much money*" is translated by *magna pecunia* not by *multum pecuniæ*. "*So much money*," "*how much money*" are more frequently expressed by *quanta* and *tanta pecunia*, than by *quantum pecuniæ*, etc. "*Many troops*" is rendered *magnæ* (not *multæ*) *copiæ*. So always *quantæ* and *tantæ* (not *quot* and *tot*) *copiæ*.

Rem. 5. *Tantulus*, *quantulus*, and *plus* sometimes occur in diminutive forms with the termination *ulus*: *tantulus*, with the meaning "*so little*," *quantulus* = "*how little*," and *plusculum* = *a little more*.

## II. QUALITATIVES.

§ 267. 5. As the QUANTITATIVE adjectives include the idea of an AMOUNT, so the QUALITATIVES include the idea of a QUALITY. They consist: 1. of the interrogative *qualis*, *what kind of*, *what sort of*; 2. of the indefinite *talis*, *such kind of*, *such*, as: *qualis vir*, *what kind of man*; *talis vir*, *such a man*.

They are inflected like adjectives of the 3d declension of the vowel-class, and agree with their nouns in gender, number and case, as: *Qualia animalia*, *what kind of animals*; *tali verbo*, *by such a word*.

Rem. 6. An indefinite form of the qualitatives does not exist. Their place is supplied by phrases in the 3d declension consisting of indefinites of the determinative class with the nouns *omnes* or *quævis*, as: *Homines ejusque generis*, *men of every kind*. *Verba ejusque generis*, *words of any kind*.

## III. POSSESSIVES.

§ 268. 6. The POSSESSIVE adjectives represent the three grammatical PERSONS AS ATTRIBUTES, and stand instead of the genitive case of the PERSONAL PRONOUNS, as *pater noster*, *our father* (instead of "*the father of us*"). They have 1. an interrogative



form *ejus, eja, ejum*, which is translated by the English possessive case *whose*, but in good prose rarely occurs; 2. a definite form, which is derived from the stems of the personal pronouns:

|                    |                     |             |                      |
|--------------------|---------------------|-------------|----------------------|
| <i>meus, my</i>    | <i>tuus, thy</i>    | <i>suus</i> | <i>his, her, its</i> |
| <i>noster, our</i> | <i>vester, your</i> |             | <i>their.</i>        |

Rem. 7. From the stem of the pronoun of the 3d person *is, ea, id* no possessive adjective is formed. Instead of it the genitives *eius, eorum, earum* are used, the distinction of which from the possessive *suus* will be explained L. XXXVI, Rem. 5.

Rem. 8. The inflection of the possessives is that of the movable adjectives. But *meus* has *mi*, not *mee*, for the vocative singular of the masculine, as: *mi fili*, O my son! *Noster* and *vester* lose the *e* of the termination *er* in their inflection—FEM. *nostra*, GEN. *nostrī, nostrae*, &c. Possessives generally follow their nouns, except the vocative *mi*, and when they are used with emphasis.

Rem. 9. The possessive adjective of the 3d person, *suus*, has an ANTECEDENT, like the pronouns of the 3d person. In the English language the possessives *his, her, its, their*, assume the gender of this antecedent, which is not the case in Latin. Here the possessive agrees with its governing noun, like other adjectives, and not with its antecedent. Thus *filius suus* may mean *his, her or their son*, and *amicitia sua* may denote *his, her or their friendship*.

Rem. 10. The English possessives, frequently are not expressed at all in Latin, when they are easily understood from the connection, as: *Parents love their children*, *parentes liberos amant*.

### ADVERBS.

§ 269. 7. The Possessives do not form adverbs at all. The Qualitatives *qualis* and *talis* form the adverbs *qualiter* and *taliter*, but these have no classic authority. The Quantitatives borrow the accusative singular of their neuters for adverbs; hence *plus, satis, minus, paulum, parum* are used as adverbs without any change. Instead of *tantum* and *quantum* the adverbs *tantopere* (so much) and *quantopere* (how much) frequently occur. *Nimius* makes the adverb *nimis*.

*Ex. You speak enough, satis loquimini. They do not pronounce distinctly enough, parum dilucide enuntiant.*

*How much do we love thee, quantopere te diligimus!*

Rem. 11. These quantitative adverbs have the peculiarity, that they may indicate the intensity or the degree of ADJECTIVES or other ADVERBS, and must then be considered as their OBJECTS, as:

*The troops fight less vigorously, Copiæ minus acriter pugnant.*

*The scholars are diligent enough, Discipuli satis diligentes sunt. They tarry too long, nimis diu commorantur.*  
Instead of *tantum* and *quantum* the adverbs *quam* (how) and *tam* (so) must be used in connection with adjectives or adverbs, as: *How sad is this defeat, Quam tristis hæc clades est! So quickly passes time away, tam celeriter tempus effugit!*

### EXERCISES.

#### QUANTITATIVES AND QUALITATIVES.

1. How much pay? 2. How much salt? 3. How much dung? 4. How much advantage! 5. How great an eloquence! 6. What a perseverance! 7. Of how much avarice! 8. To how great an enmity! 9. By how much meat? 10. By how much money? 11. By what a scholarship! 12. How great battles! 13. How great and many miracles! 14. Not a little iron (*ferrum*). 15. Not a little advantage. 16. By not a little fear. 17. So much milk. 18. So much authority. 19. So much poverty. 20. So great a kingdom. 21. So great and many philosophers! 22. Of so much prudence. 23. By so much pride. 24. Just as much wine. 25. Just as much silver. 26. Much beeswax (*cera*). 27. By much clay (*argillum*). 28. Of much money. 29. Much honey. 30. By too much bread. 31. Too much negligence. 32. More food. 33. More sleep. 34. A little prudence. 35. A little time. 36. Too little diligence. 37. Not confidence enough. 38. Salt enough. 39. Vegetables (*obsonium*, SING.) enough. 40. Not faith enough. 41. No hope. 42. No damage. 43. Most silver. 44. Very much fear. 45. Less poison. 46. Less wine and more bread. 47. What kind of a body? 48. Of what sort of crime? 49. To what kind of society? 50. By what kind of argument? 51. What kind of soldiers? 52. What kind of precepts? 53. Of what sort of rules? 54. By what sort of penalties? 55. Such kind of poison. 56. Such kind of pleasures. 57. Such dangers. 58. Of such occasions. 59. To such things. 60. Such states *obj.* 61. By such a system.

#### POSSESSIVES.

1. My house. 2. My poem. 3. My books. 4. My boats. 5. O my Pompey! 6. O my friend! 7. O my queen! 8. Thy voice. 9. Thy works. 10. Thy wedding. 11. His money. 12. Her danger. 13. Its origin. 14. Their gift. 15. His habits. 16. Its roots. 17. Her messenger. 18. Our system. 19. Your crime. 20. Our lives. 21. Of my sengers. 22. Of my suspicions. 23. Of thy welfare. 24. Of thy teach-leisure. 25. Of his guilt. 26. Of her crime. 27. Of its usefulness. 28. Of their fame. 29. Of his victories. 30. Of their plans. 31. Of our folly. 32. Of our questions. 33. Of your king. 34. Of your clients. 35. To my journey. 36. To thy youth. 37. To his origin. 38. To her fear. 39. By his house. 40. By her ambassador. 41. By my anxiety. 42. By thy language. 43. By my feet. 44. By thy foot soldiers. 45. Your death (*obj.*). 46. Our pains (*obj.*). 47. We are unwilling to break our word (*fides*). 48. They intend to defend their country, lives and children. 49. The king seems to change his plan.



## ADVERBS.

1. How much (do) we grieve! 2. How much (do) you rejoice! 3. How just are thy judgments! 4. How moderately he acts! 5. You praise him so much! 6. Thy son is so modest! 7. He adorns the city so much! 8. We work just as much. 9. We sleep much and you watch more. 10. We daily love him more. 11. They seem to perform this work less ably (*aptus*). 12. The king is now less desirous of glory. 13. Gajus imitates too much the example of his father. 14. Our soldiers advance a little, but cannot sustain the attack of the enemies. 15. You are too little attentive, O boys! 16. You work enough, but not patiently enough.

## LESSON XXXV.

## COMBINATION OF FORM-ADJECTIVES.

§ 270. 1. When Form-adjectives are combined with each other or with attributes of other kinds, the Latin language generally observes a certain order of the words. Although frequent deviations from the regular order occur, either for the sake of emphasis, or for other rhetorical reasons, it nevertheless is necessary to consider this order as the NORMAL arrangement. If perfectly familiarized with this order, we shall better appreciate the reasons, by which the Latin authors have been induced, often to modify the usual arrangement.

§ 271. 2. **Interrogative** adjectives of all classes precede all members of the attributive phrases, to which they belong. The rest of the phrase is arranged, as it would be without the interrogative, as: *What daughter of Gajus*, quæ Gaji filia? *Which diligent boy*, quis puer diligens? *How great an industry of men*, quanta hominum industria!

§ 272. 3. The **Demonstratives** *hic*, *ille*, *iste* generally take the middle place in the phrase, and the **Possessives** the last, as: *Magnus ille vir*, that great man; *Hortus suburbanus tuus*, thy suburban garden.

Rem. 1. When **POSSESSIVES** are combined with *hic*, *ille*, *iste*, the arrangement according to this rule must be the following: 1. Governing noun, 2. *hic*, *ille* or *iste*, 3. Possessive, as: *Liber ille tuus*, that book of thine. The English language in this combination employs the

substantive form of the possessive (mine, ours, &c.), connecting it by the preposition "of", as: *By this field of his*, agro hoc suo.

When a **DESCRIPTIVE** adjective enters this combination, it generally precedes the other members of the phrase, as: *That incredible patience of thine*, incredibilis illa patientia tua.

Rem. 2. When *hic*, *ille*, *iste* are combined with any adjective except a possessive, this adjective generally takes the first place in the phrase, as: *Ipsam illam virum*, that very man; *Eadem illa femina*, by that same woman; *His illis causis*, by those three causes; *magna hæc pericula*, these great dangers.

Rem. 3. When **POSSESSIVES** are connected with other adjectives, the latter generally precede the rest of the phrase, the possessives taking the last place according to rule, as: *Some friend of thine*, aliquis amicus tuus; *Many slanderers of mine*, multi obrectatores mei; *These gardens of ours*, tres horti nostri; *Thy pleasant letter*, jucunda littere tue.

However, the arrangement in this combination is less bound to a strict rule than any other, and especially in the combination of **DESCRIPTIVE** adjectives with possessives every possible position of the words is allowed.

§ 273. 4. **Indefinite** adjectives in connection with **DESCRIPTIVES** generally take the last place in the phrase, the rest of the phrase being arranged, as it would be without the Indefinite, as: *Pugna memorabilis nulla*, no remarkable battle; *Gallia Cisalpina tota*, the whole Cisalpine Gaul. But some indefinites, especially *quidam* and *aliquis*, often take the middle place in the phrase, and in this case the descriptive adjective generally precedes, as: *Clari quidam oratores*, some renowned orators.

Rem. 4. The indefinite numeral *multi* in combination with a descriptive adjective generally is connected by the conjunction *et*, as: *Many useful books*, libri multi et utiles.

Rem. 5. The indefinite adjective *alius* frequently is connected with other indefinites, and generally precedes them the latter, the governing noun taking the middle place, as: *Alius scriptor nemo* (*nemo* governing noun taking the middle place), no other writer. Thus are used: *Alius quisquam* and *alius ullus*, any other; *alius quidam* and *alius aliquis*, some other; *alii multi*, many others; *alius quisque*, every other; *alii omnes*, all other (*ceteri omnes*, all the other).

§ 274. 5. **Definite numerals** in connection with **DESCRIPTIVE** adjectives generally occupy the last place in the phrase, as: *Bellum Punicum tertium*, the third Punic war.

§ 275. 6. Form-adjectives, combined with attributive **genitives**, generally have the same position, as descriptive



adjectives, that is : they precede the genitive, the governing noun taking the last place in the phrase, as : *The same crime of Verres*, idem Verris scelus ; *Some avenger of our wrongs*, aliquis injuriarum nostrarum ultor. If attributive genitives enter a phrase, containing several combined adjectives, the genitive generally is placed immediately before its governing noun, as : *Miro illo ludorum spectaculo*, by that wonderful sight of the games ; *Belli Vejentani annus quintus*, the fifth year of the Vejentian war.

## EXERCISES.

INTERROGATIVES. 1. Which daughter of the king ? 2. To what folly of the populace ? 3. To what crimes of thy assistant ? 4. By what disturbance (*perturbatio*) and anxiety of thy mind ? 5. Which of the two ambassadors of the Macedonians ? 6. By which of the two daughters of your defender. 7. The flamen (*obj.*) of what god ? 8. By the guilt of which of the two deserters ? 9. The death (*obj.*) of which robber ? 10. How many and how great crimes of thy son ! 11. To how many victories of the Roman arms ! 12. What year of the Peloponnesian war ? 13. By how great a bravery of our soldiers !

HIC, ILLE, ISTE. 1. That same question (*obj.*). 2. Those same boundaries. 3. By those same troops. 4. To those very faults. 5. To that very system. 6. Of that general himself. 7. Of these ambassadors themselves. 8. That same dream. 9. By this same force. 10. By this very peace. 11. Of this whole region. 12. All those names. 13. That war alone. 14. Of this other accident. 15. That great fortune. 16. Of these wretched deserters. 17. Of these brave troops. 18. These dangerous examples. 19. By that treachery of Lysander. 20. To this victory of Cn. Pompejus. 21. By that custom of the legions. 22. That splendid reign (*imperium*) of Augustus. 23. To that extraordinary bravery of the Roman hostages. 24. Rome alone, that constant friend and helper (*adjutor*) of weak nations.

POSSESSIVES. 1. My little (*exiguus*) scholarship. 2. Of thy learned friend. 3. To his firm friendship. 4. To her grateful heart. 5. By his great eloquence. 6. Our wretched lot. 7. Of my brave citizens. 8. By your imprudent hatred. 9. Thy very father (*obj.*). 10. That rival of thine. 11. Of that (female) rival of thine. 12. By that rashness of theirs. 13. Those flatteries of yours. 14. These plans of mine. 15. To this slander of yours. 16. Those ships of ours. 17. These arguments of his. 18. The fruits of my recent labors. 19. The death of thy old friends. 20. By the unchanged faith of our brave citizens. 21. All your crimes. 22. The whole (*obj.*) of our inheritance. 23. By their confidence alone. 24. To your other affairs. 25. Most friends of mine. 26. No relative of ours. 27. How great a fear of theirs ! 28. How many enmities (*simultas*) of yours ! 29. To the rest of thy fortune. 30. To those pernicious plans of yours. 31. To that inveterate hatred of his. 32. His last words. 33. The last gifts of thy grateful citizens.

INDEFINITES. 1. Some rebellious states. 2. To a certain Latin

citizen. 3. By no human help. 4. Of any hidden plan. 5. Every free-born (*ingenuus*) citizen (*obj.*). 6. Other learned writers. 7. By the left wing alone. 8. Of few good orators. 9. Many pleasant letters. 10. Several parts of the province. 11. To no fraud of the magistrates. 12. To the whole system of discussion (*disputatio*). 13. Most orators of Greece. 14. Many provinces of the Roman empire. 15. Few examples of consular (*consularis*) gravity. 16. No other commander. 17. By no other king. 18. To any other reason. 19. Of any other Athenian. 20. Some other occasion (*obj.*). 21. To many other young men. 22. Of every other chief. 23. All other mistakes. 24. Some books of mine. 25. Certain disturbers (*turbator*) of the public peace. 26. Many grave errors of yours. 27. That extraordinary fortune of many citizens of ours. 28. To the unchanged love of all my relatives. 29. The votes of all the other tribes. 30. So great a unanimity (*consensus*) of all foreign nations.

DEFINITE NUMERALS. 1. Three <sup>1</sup>freight-ships. 2. Of 17 long ships. 3. Fifteen <sup>2</sup>Ionic columns. 4. 3000 <sup>3</sup>mercenary soldiers. 5. To a distance of 5000 Roman paces (*passus*). 6. An attack of 12000 <sup>4</sup>Numidian horsemen and of 20,000 <sup>5</sup>Hispanian and <sup>6</sup>Galic foot-soldiers. 7. To the 366th verse of the second book. 8. To the 14th year of the second <sup>7</sup>Punic war. 9. The second and third years of the <sup>8</sup>Peloponnesian war. 10. The 82d year of <sup>9</sup>American <sup>10</sup>independence.

## LESSON XXXVI.

## THE PRONOUNS IN THE ATTRIBUTIVE PHRASE.

## I. THE PRONOUNS AS GOVERNING WORDS.

§ 276. 1. Pronouns generally cannot govern ATTRIBUTES. Thus we neither in English can say *the great I*, *the great you*, nor in Latin *magnus ego*, *pulcher tu*, &c. But there are three kinds of attributes, which may depend on pronouns : 1. PARTICIPLES, 2. APPPOSITIONS, 3. THE FORM-ADJECTIVES *ipse*, *solus*, *unus*, *totus*, and the plural of *omnis*.

Rem. 1. For the connection of pronouns with PARTICIPLES see Part II.  
Rem. 2. APPPOSITIONS may be connected with pronouns of the 1st and 2d persons, but not with those of the third person, as : *Vives te*, *Camille*, *alterum urbis conditorem*, *damnant*, the citizens condemn thee, O Camillus, the second founder of the city. *Ego*, *Themistocles*,

<sup>1</sup> Freight-ships, by the adjective *onocaryus*. <sup>2</sup> Ionicus. <sup>3</sup> Mercenarius. <sup>4</sup> Numidicus. <sup>5</sup> Hispanicus. <sup>6</sup> Gallicus. <sup>7</sup> Punicus. <sup>8</sup> Peloponnesiacus. <sup>9</sup> Americanus. <sup>10</sup> Libertas.



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*eg salūto*, I, Themistocles, greet you. When pronouns, that govern appositions, are at the same time SUBJECTS, they sometimes are omitted, as *Themistocles vos salūto*. In this construction the predicate agrees in person with the pronominal subject understood. Some modern grammarians, imagining, that the predicate *salūto* was agreeing with *Themistocles*, mistaking this noun for the subject, invented, in order to explain such an agreement, the theory of the first and second persons of NOUNS.

§ 277. 2. If the form-adjectives *ipse*, *solus*, *unus*, *totus* and *omnis* are used as attributes of PRONOUNS, they agree with the latter in NUMBER and CASE. In GENDER they agree with the ANTECEDENTS of the pronouns of the third person, and with the CONCEIVED gender of those of the first and second, as: *By me alone*, *me solo* or *me solā*, according as the pronoun of the first person (*me*) is conceived to denote a male or a female. Thus: *By him alone*, *eo solo*; *by her alone*, *ea solā*; *by it alone*, *eo solo* or *ea solā*, according to the gender of the antecedent of the pronoun *is*, *ea*, *id*.

*Virtue is the faithful companion of adversity, and by it alone we are happy*, *virtus fida rerum adversarum comes est, eaque solā beati sumus*.

§ 278. 3. *Solus* and *unus* as attributes of pronouns are translated by *alone* or *only*. *Totus* in this connection is rendered by the adverb *wholly*, as: *He devotes himself wholly to literature*, *totum se (or se totum) litteris dat*. *Omnes* in this connection is translated by *all*, but so that the pronoun generally is connected with it by means of the preposition *ex*, while in Latin *omnes* must agree in case with its governing pronoun, as: *To all of us*, *omnibus nobis*; *all of you*, *omnes vos*.

§ 279. 4. *Ipsē* as attribute of pronouns of the 1st and 2d persons is thus translated:

- N. *Ipsē ego*, or *ego ipse*, myself, I myself, even I.
- G. *mei ipsius*, of myself, even of me.
- D. *mihi ipsi* or *ipsi mihi*, to myself, even to me.
- A. *me ipsum (ipsam)* or *ipsam me*, myself, even me.
- A. *me ipsa (ipsū)* or *ipso me*, by myself, even by me.

In the plural the enclitic *met* generally is attached to the pronouns, except in the genitive, as: N. *nosmet ipsi (ce)* ourselves; G. *nostri ipsorum*, of ourselves; D. *nobismet ipsis*, to ourselves; A. *nosmet ipsos*, ourselves; Abl. *nobismet ipsis*, by ourselves

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§ 280. 5. If *ipse* is an attribute of the pronouns of the third person, the pronoun *is*, *ea*, *id*, generally is omitted in Latin, but the reflexive pronoun *sui*, *sibi*, *se*, always must be expressed, as:

| SIMPLE PRONOUN.   | REFLEXIVE PRONOUN.                |
|---|-----------------------------------|
| N. <i>Ipsē</i> (inst. of <i>is ipse</i> ), he himself, himself, even he | G. <i>sui ipsius</i> , of himself |
| G. <i>ipsius</i> (inst. of <i>ejus ipsius</i> ), of himself             | D. <i>sibi ipsi</i> , to himself  |
| D. <i>ipsi</i> , to himself, even to him                                | A. <i>se ipsum</i> , himself      |
| A. <i>ipsum</i> , himself, even him                                     | A. <i>se ipso</i> , by himself.   |
| A. <i>ipso</i> , by himself, even by him.                               |                                   |

Rem. 3. The plural is formed in the same way, as: *Ipsi*, they themselves, even they; *ipsorum*, of themselves, even of them, &c.; but *sui ipsorum*, of themselves, &c., with a reflexive meaning.

Rem. 4. The English pronominal compounds with *self* are used in three different significations, according to which they are differently translated into Latin.

These pronominal compounds 1. serve to make SIMPLE pronouns EMPHATICAL, which means, that the pronouns are either expressly or tacitly opposed to other persons or things. The NOMINATIVES *myself*, *thysē*, *himself*, *ourselves*, &c., can have no other meaning than this. In this signification the compounds with *self*, when they belong to the first or second person, are translated according to § 279 (*ipse ego*, *mei ipsius*, &c.). But when they belong to the third person, they simply are rendered by *ipse*, without the addition of a pronoun (§ 280), as: *They condemn myself*, *me ipsum condemnant*. *They accuse himself*, *ipsum accusant*. *He himself refutes this opinion*, *ipse hanc opinionem refellit*. *She wishes to own the house herself*, *ipsa domum possidere cupit*.

2. The pronominal compounds with *self* also serve to express the REFLEXIVE relation. This relation has been considered § 233. The student may easily distinguish this relation from the former one, by trying to substitute for the pronominal compounds a combination of *eo* with the SIMPLE pronouns. If such a substitution is admissible, it generally is an evidence, that the pronominal compounds with *self* have an EMPHATICAL, and not a REFLEXIVE meaning.

3. But even the REFLEXIVE relation may be made EMPHATICAL, and even here the English language uses the same pronominal compounds, distinguishing the emphasis, that is placed upon them, merely by the RHETORICAL ACCENT. On the contrary in Latin the EMPHATICAL reflexive relation is expressed by the addition of *ipse* to the reflexive pronouns according to § 279 and 280.

In the sentence, "HE RESOLVES TO DEVOTE HIMSELF TO LITERATURE," the word "HIMSELF" is reflexive WITHOUT emphasis, and hence we use the reflexive without *ipse*: *Litteris se dare statuit*. In the sentence: "HE INTENDS TO DESTROY BOTH HIS COUNTRY AND HIMSELF," the word *himself* is both reflexive and emphatical, and



hence we translate it by the reflexive pronoun *se* in connection with *ipse*: *Et patriam et se ipsum perdere vult*. Often there is an emphasis without an expressed opposition of the pronoun to other persons or things. Such an emphasis can be seen by the CONNECTION alone, since it is solely determined by the RHETORICAL ACCENT. Thus the sentence: "HE INTENDS TO KILL HIMSELF," is differently translated, according as we place the accent on the verb "kill," or on the pronoun "himself." In the former case the pronoun has no emphasis, and is translated without *ipse* (*se interficere vult*). In the latter case the pronoun is emphatical, and must be translated by *se* and *ipse*. In the following exercises those pronouns, which are meant to be emphatical, have been printed in *Italics*.

§ 281. 6. Instead of the attributive phrase, which is formed by a reflexive pronoun as governing word and *ipse* as attribute, the Latin more frequently makes *ipse* an attribute of the ANTECEDENT of the reflexive, that is the SUBJECT of its governing verb or adjective, so that *ipse* generally stands in the NOMINATIVE, whatever may be the case of the reflexive, as: *Cato kills himself*; *Cato se ipse (or ipse se) interficit*; *virtue is similar to itself*; *virtus sibi ipsa similis est*.

But in two instances *ipse* agrees with the REFLEXIVE: 1. When the reflexive object is COÖRDINATE with other objects, as: *Gajus detains both me and himself*, *Gajus et me et se ipsum detinet*. 2. When the reflexive corresponds to the English *one's self*, as: *It is wicked to kill one's self*, *se ipsum interficere nefas est*.

§ 282. 7. If the pronouns, on which one of the adjectives *ipse*, *solus*, &c., depends as an attribute, are in the nominative, they are frequently omitted, as: *Thou entertainest this opinion alone*, *hanc opinionem solus tenes*. The same omission often takes place, if these adjectives depend on *any* case of the pronoun *is*, *ea*, *id*, as: *They surround the enemies and capture all of them*, *hostis circumdant atque omnis capiunt*.

## II. THE PRONOUNS AS ATTRIBUTES.

§ 283. 8. In English the pronouns generally are not employed as ATTRIBUTES, but are changed into POSSESSIVE ADJECTIVES. Thus "my father" stands instead of "the father of me"; "our house," instead of "the house of us"; "his son" instead of "the son of him" etc. In the same way the Latin language uses possessive adjectives (§ 268) instead of the genitives of the personal pro-

nouns of the 1st and 2d persons. But in the THIRD PERSON *either* the possessive adjective *suus* is used, or the genitives of the pronouns *ejus*, *eorum*, *earum*, both forms corresponding to the English possessives *his*, *her*, *its*, *their*. "*His, her, their father*" may be rendered *pater suus* or *pater ejus* (*eorum* etc.), but with a difference between the two forms.

Rem. 5. The question whether to express the English possessive *his* etc. by the Latin pronominal genitive *ejus* etc. or the possessive adjective *suus*, is determined by the same rules as the use of the demonstrative and reflexive forms of the pronouns (§ 238). Hence the form of the possessive is decided by the place of its antecedent. When the antecedent of *his*, *her*, &c., stands in a phrase, combined with that of the possessive, we use *suus*, except when the antecedent is an ATTRIBUTE; but when the phrases of the antecedent and of the possessive are COÖRDINATE, or belong to different sentences, we must translate *his*, *her*, *its*, by *ejus*, and *their* by *eorum*, *earum*, according to the gender of the antecedent.

### EXAMPLES:

1. HIS—SUUS. Gajus sells his house, *Gajus domum suam vendit*. The duumvirs compel Sempronius to give freedom to his slave, *Duumviri Sempronium servo suo libertatem dare cogunt*. The general restores to the Latins their hostages, *Dux Latinis obsides suos restituit*.

2. HIS—EJUS. This province is rich, but pirates destroy its commerce, *Hæc provincia locuples est, sed piratæ ejus commercium dirunt*. Our soldiers defeat the enemies, and take their camp, *Milites nostri hostis vincunt eorumque castra expugnant*. The queen and her children arrive, *Regina ejusque liberi adveniunt*. These nations and their chiefs sue for peace, *Hæc gentes earumque principes pacem petunt*.

Rem. 6. If two coördinate phrases have a common subject or object, a possessive adjective, combined with the second phrase and having the common subject or object as an antecedent, must be translated by *suus*, not by *ejus*, as:

*The Carthaginians destroy all provisions and burn their camp*, *Carthaginenses omnis commeatus dirunt et castra sua concrement*.

This agrees with the general rule, since the subject (*Carthaginenses*) is understood in the second phrase.

§ 284. 9. There are certain ATTRIBUTIVE phrases, which are derived from OBJECTIVE phrases by changing the governing verb into a VERBAL NOUN, and its object into an ATTRIBUTIVE GENITIVE. Thus the objective phrase, "*to destroy Carthage*," may be changed into the attributive phrase, "*the destruction of Car-*



thage." In the same way we form in Latin from *liberos amare*—*liberorum amor*, from *bona emere*—*bonorum emptor*, from *cicis accusare*—*civium accusator*. If such an objective phrase has a PRONOMINAL OBJECT, the Latin language, when changing the objective into an attributive phrase, transforms the pronominal object into a PRONOMINAL ATTRIBUTE. Thus from the objective phrase *se amare* the reflexive attributive phrase *amor sui* (self-love) is formed, and from *se accusare* the attributive phrase *accusator sui* (his own accuser.)

Rem. 7. Phrases of this kind generally are REFLEXIVE, but sometimes they are formed from simple pronouns, as *desid. fieri me* a longing for me, from *me desolatus*, to long for me.

Rem. 8. Reflexive attributes of this kind, when the governing noun is ABSTRACT, generally are translated by the word *self*, compounded with the noun. But when the governing noun is PERSONAL, the reflexive attribute is translated by the adjective *own*, in connection with a POSSESSIVE, as in the 1st person: *accusator mei*, an accuser of my own, or *my own accuser*, and in the second person: *accusator tui*, an accuser of thy own, &c. These reflexive genitives, like reflexive objects, may be made emphatical by an addition of *ipsius* or *ipsorum*, as: *mei ipsius iudex*, a judge of my own, or my own judge; *sui ipsius iudex*, his own judge.

Rem. 9. LATIN possessives likewise are made emphatical by the addition of *ipse*, which then always is placed in the GENITIVE, agreeing in gender and number with the possessive or its antecedents. Attributes of this kind likewise are translated by *my own, thy own, his own, &c.*, as: *Mea ora hanc*, my own house; *mea ipsius domus*; *thy ora hanc*, tui ipsius libri; *to his own virtue*, sua ipsius virtus; *our own indulgent*, nostra ipsorum indulgentia. *Ipse* agrees with that genitive which is latent in every possessive. The same agreement occurs when the genitive *unius* or *eorum* is made dependent on a possessive adjective, as *Mea unius salute*, literally "by my, the only one's welfare," i. e. by nobody's welfare but mine.

## EXERCISES.

## I. ATTRIBUTES, DEPENDENT ON PRONOUNS.

1. Ego, consul ac dux vester, conjuratorum <sup>11</sup>sicis <sup>12</sup>expetor. 2. Nos, milites ac patrie <sup>13</sup>propugnatores, rerum necessariarum omnium inopiam experimur. 3. Tale bellum et nobis, Patriciis, et vobis, Plebejjs, multa commoda <sup>14</sup>afferre potest. 4. Haec regis consilia tibi, pacis auctori, necessaria videri debent. 5. Cives me, reginam, indigne tractare incipiunt. 6. Talibus calumniis Gajus et fratrem meum et me ipsum opprimere studet. 7. Caesaris reditus et amicis nostris et nobismet ipsis <sup>15</sup>inexpectatus est. 8. Vosmet ipsi Stolorum rationes concedere debitis. 9. Tanta

<sup>11</sup> Sic, a dagger. <sup>12</sup> Expetere, to aim at, to single out. <sup>13</sup> A champion. <sup>14</sup> To afford. <sup>15</sup> Unexpected.

clementia et humanitas nosmet ipsos conciliat ac placat. 10. Nulla Verris scelera aut nobis aut vobismet ipsis inaudita atque <sup>16</sup>insolita videri possunt. 11. Tot calumniae et convicia abs te ipso confirmari nequeunt. 12. Tanta patriae calamitas a vobismet ipsis <sup>17</sup>ferri nequit. 13. Dux Sempronium hostis <sup>18</sup>circumire jubet, ipse <sup>19</sup>mediam aciem <sup>20</sup>perrumpere statuit. 14. Consul reginae ministros relegat ipsamque duumvirorum custodiae tradit. 15. Imperator regis amicis vitae <sup>21</sup>securitatem ipsique populi Romani tutelam promittit. 16. Regina amicos suos se ipsam negligere, filium autem suum defendere jubet. 17. Egregius ille adolescens se ipse erudire studet. 18. Hortensius sese ipse accusare videtur. 19. Antonius omnem istam <sup>22</sup>simulationem <sup>23</sup>tollit sibi ipse similis videtur. 20. Civitates istae sese ipse defendere possunt. 21. Milites et ducis et sui ipsorum memores esse videntur. 22. Se ipsum gubernare difficile est. 23. Tu vero totus laboribus tuis <sup>24</sup>animum intendere videtur. 24. Themistocles totum se reipublice <sup>25</sup>applicare videtur. 25. Carthaginensium fides incerta est populusque eos solos timet. 26. Populus Romanus Pompēji ingenium ac virtutem admiratur solique hujus belli <sup>26</sup>imperium mandare vult. 27. Patriae salutem tibi uni debemus. 28. Hujus conjurationis pericula omnibus nobis cognita sunt. 29. Consul praedones lictori tradit, isque omnis secūri percutit.

1. The citizens despise thee, the friend of our enemies. 2. I, the defender of liberty, will not <sup>27</sup>keep slaves. 3. It is criminal <sup>28</sup>to strike me, a Roman citizen, with (translate by) <sup>29</sup>rods. 4. You ruin all of us by your obstinacy. 5. All of you are <sup>30</sup>punishable, but the people intends to strike (*ferre*) thee alone, the leader and standard-bearer of this conspiracy. 6. The conspirators confide to me alone their secrets. 7. These questions can be <sup>31</sup>solved only by thee. 8. The citizens seem to be unmindful of me alone. 9. The other soldiers seem to have courage enough, and you alone seem to fear the enemies. 10. The <sup>32</sup>writings of this <sup>33</sup>author are too little <sup>34</sup>appreciated by all of you. 11. We wish to employ you alone to this business. 12. I myself will not yield to such a power (*imperium*). 13. So great a rebellion must seem dangerous even to thee. 14. They condemn all my friends, but they are afraid of touching (*petere*) myself. 15. Such measures seem pernicious both to the republic and to ourselves. 16. Thou intendest to ruin either Lælius or myself by these measures. 17. Caesar seems to move even you by this mildness of his. 18. That <sup>35</sup>haughtiness and bold <sup>36</sup>overthrow of all laws must be censured by thyself. 19. The loyalty (*fides*) of these citizens is doubtful, and it is right (*licet*) to suspect all of them. 20. We fear (*vereri*) the <sup>37</sup>Lord, and worship him alone. 21. The consul directs Sempronius to pursue the enemies; he himself attacks the camp. 22. No man can act badly and be good himself. 23. The lictors are directed by the senate to burn these injurious books of Flavius, and <sup>38</sup>pay their <sup>39</sup>value to himself. 24. He himself wishes to diminish the <sup>40</sup>excessive <sup>41</sup>power of the tribunes. 25. She herself intends to save the life of the captives. 26. These legions clothe, arm and <sup>42</sup>sustain themselves. 27.

<sup>16</sup> Unusual. <sup>17</sup> Ferre, to bear, to tolerate. <sup>18</sup> To outflank. <sup>19</sup> Media acies, the centre. <sup>20</sup> To break. <sup>21</sup> Security. <sup>22</sup> Hypocrisy. <sup>23</sup> To throw off. <sup>24</sup> Animum intendere, to attend. <sup>25</sup> To apply. <sup>26</sup> Commend. <sup>27</sup> Habere. <sup>28</sup> Codere. <sup>29</sup> Virga. <sup>30</sup> Punendus. <sup>31</sup> Solvere. <sup>32</sup> Liber. <sup>33</sup> Scriptor. <sup>34</sup> To appreciate, aestimare. <sup>35</sup> Superbia. <sup>36</sup> Disolutio. <sup>37</sup> Dominus. <sup>38</sup> Solvere. <sup>39</sup> Pretium. <sup>40</sup> Nihilus. <sup>41</sup> Potestas. <sup>42</sup> Alere.



Lucretia seems to be neglectful of *herself*. 28. The inhabitants cannot protect *themselves*. 29. Virtue protects *itself*. 30. This people intends to govern *itself*. 31. It often is necessary to be distrustful of *one's self*. 32. It generally is difficult to restrain *one's self*. 33. I deliver myself wholly to the Lord. 34. The king commits himself wholly to the discretion (*fides*) of the Roman people. 35. Thou canst govern other men, but thou canst not govern *thyself*.

## II. THE PRONOUNS AS ATTRIBUTES.

1. Aut Gajus aut ejus filii hoc negotium perficere debent. 2. Sempronio ejusque exercitui opem ferre debemus. 3. Hac victoria Alcibiadem civibus suis reconciliare videtur. 4. Philippi legati pacem nunc serio petunt; consul autem omnia eorum proposita rejicit. 5. Pleraque Galliae civitates legatos et obsides mittunt, sed fides earum dubia videtur. 6. Ducem nostrum adversariis suis prodere nolumus. 7. Ducem nostrum diligimus ejusque adversarios contemnimus. 8. Syracusas aut defendere aut regi suo restituere debemus. 9. Syracusas expellere earumque regem tollere (*kill*) volumus. 10. Rex cetera consulis proposita <sup>43</sup>accipit, sed exercitum suum dimittere recusat. 11. Rex cetera consulis proposita accipit, sed exercitum ejus dimittere recusat. 12. Carthaginenses ipsum Hannibalem, ducem suum, expellere coguntur. 13. Carthaginenses et Hannibal, dux eorum, pacem petere coguntur. 14. <sup>44</sup>Obtrectatio sui quoddam dementiae genus esse videtur. 15. <sup>45</sup>Existimatio sui virtutis et <sup>46</sup>honestatis comes est. 16. Vir ille severus sui ipsius <sup>47</sup>vituperator esse videtur. 17. Miseram hanc vitam tuam ipsius <sup>48</sup>degis. 18. Carthaginenses suae ipsorum dementiae poenas culpam <sup>49</sup>persolvunt. 19. Brutus suum ipsius filium interficit. 20. Nimius sui ipsius amor ridiculus esse solet. 21. Multae civitates suam ipsarum magnitudine <sup>50</sup>concidunt.

1. Gajus knows how to restrain his anger. 2. Gajus and his scribe are unpleasant to me. 3. Lucretia kills her brother by poison. 4. Lucretia and her brothers are killed by poison. 5. My sisters and their children are absent. 6. The senate restores the consul Sempronius to his army. 7. The citizens allow the chief of the state to <sup>51</sup>appoint his <sup>52</sup>successor. 8. I am afraid of <sup>53</sup>sending back to Piso his statues. 9. We admire this great artist and his immortal works. 10. Our friend refuses to accept these advantages, and we must leave him to his <sup>54</sup>former poverty. 11. Our friend refuses these advantages, and prefers to bear (*ferre*) his former poverty. 12. Our friend refuses these advantages, but we intend to <sup>55</sup>relieve his <sup>56</sup>cares. 13. We intend both to assist Sempronius, and to reconcile him to his friends. 14. The scholars of Gajus generally repeat his very words. 15. The Helvetians kill the consul L. Cassius and put his army to flight. 16. Sempronius seems to have not money enough. This circumstance <sup>57</sup>is an obstacle to his undertaking. 17. The general is afraid of attacking the enemies; and resolves to expect the arrival of his <sup>58</sup>colleague. 18. A certain self-love seems to be common to all men. 19. Self-praise gen-

<sup>43</sup> To accept. <sup>44</sup> Debasement. <sup>45</sup> Respect. <sup>46</sup> Honesty. <sup>47</sup> Censurer. <sup>48</sup> To lead. <sup>49</sup> To pay. <sup>50</sup> To collapse. <sup>51</sup> Nominare. <sup>52</sup> Successor. <sup>53</sup> To send back, *remittere*. <sup>54</sup> Pristinus. <sup>55</sup> Lenire. <sup>56</sup> Aeterna. <sup>57</sup> To be an obstacle, *obstaculum*. <sup>58</sup> Collega.

erally is injurious. 20. To be one's own judge is contrary to justice. 21. These men seem to be their own <sup>59</sup>admirers. 22. The consul is betrayed by his own soldiers. 23. We are prevented by our own <sup>60</sup>weakness from waging such a war. 24. I wish to be *my own* interpreter. 25. No <sup>61</sup>witness can be compelled to be *his own* accuser. 26. The Athenians are <sup>62</sup>left by all their allies by their own haughtiness and folly.

## LESSON XXXVII.

## THE COMPARATIVE AND SUPERLATIVE.

§ 285. 1. The word **comparison** occurs in an ETYMOLOGICAL and SYNTACTICAL sense. By comparison in the former sense we understand that *inflection* of descriptive adjectives, which marks their **degrees** (§ 4, c). In the syntactical sense it means a COMBINATION of two phrases by *comparing* them.

Rem. 1. In this lesson we consider comparison in the ETYMOLOGICAL sense, that is the formation of the COMPARATIVE and SUPERLATIVE degrees. Every comparison is made by one of the four degrees, which are: 1. The degree of EQUALITY; 2. The COMPARATIVE; 3. The SUPERLATIVE; 4. The ABSOLUTE degree (L. XXXIX.). Two of these degrees, the comparative and superlative in the comparison of descriptive adjectives, generally are formed by a peculiar INFLECTION. The expression POSITIVE DEGREE is a mere negation of the other four degrees. By this term the adjective, if *not* compared, is designated.

§ 286. 2. The **comparative** of adjectives is formed by adding the ending *ior* to their DECLENSION-STEM, or, what is the same, by substituting this ending for the termination *i* or *is* of the genitive, as: *longus*—*longior* (longer); *pulcher*—*pulchrior* (more beautiful); *diligens*—*diligentior* (more diligent); *atrox*—*atrocior* (fiercer).

The comparatives are declined by the terminations of the consonant-stems of the 3d Declension (§ 145) with a separate form in *ius* for the NEUTER gender.

<sup>59</sup> Admirator. <sup>60</sup> Infirmitas. <sup>61</sup> Testis. <sup>62</sup> To leave, *deserere*.



| PARADIGM.   |   |
|---|---|
| SINGULAR.   | PLURAL.   |
| N. <i>longior</i> (m. & f.), <i>longius</i> (n.)  | N. <i>longiores</i> (m. & f.), <i>longiōra</i> (n.) |
| G. <i>longiōris</i>                               | G. <i>longiōrum</i>                                 |
| D. <i>longiōri</i>                                | D. <i>longiōribus</i>                               |
| A. <i>longiōrem</i> (m. & f.) <i>longius</i> (n.) | A. Like Nom.  |
| A. <i>longiōre</i>                                | A. Like Dative                                      |

§ 287. 3. The ADVERBS of the comparatives have, like the quantitative adjectives, the form of the *accusative neuter singular* of the adjectives, in *ius*, as: *longius*, longer; *pulchrius*, more beautifully.

§ 288. 4. The **superlative** is formed by adding the ending *issimus* to the declension-stem, as: *longus*—*longissimus* (longest); *diligens*—*diligentissimus* (most diligent); *atrox*—*atrocissimus* (fiercest).

They are declined like MOVABLE adjectives, and their adverbs are formed, like those of the latter, by the ending *ē*.

Rem. 2. *Tutus* forms the superlative adverb *tutissimo*.

§ 289. 5. EXCEPTIONS:

a. When an adjective or its declension-stem terminates in *er*, the superlative takes the ending—*rimus*, as:

*pulch-er*—*pulcherrimus* (most beautiful)

*acer*—*acerrimus* (sharpest)

*vetus*—*veterrimus* (oldest)

Rem. 3. *Matūrus* makes both *maturrimus* and *maturissimus*.

b. The following five adjectives in *ilis* add the ending *līmus* to their declension-stems.

*facilis*, *difficilis*, *similis*, *dissimilis*, *humilis* (superl. *facillimus*, *simillimus*, &c.).

Rem 4. Of the other adjectives in *ilis* only the following form an inflectional superlative (in *issimus*): *amabilis*, *utilis*, *mobilis*, *notilis*, *ignobilis*, *fertilis*. Other adjectives in *ilis*, as, *agilis*, *docilis*, *gracilis*, *terribilis*, *mirabilis*, *mutabilis*, do not form inflectional superlatives in good prose.

c. Adjectives in *dīcus*, *fīcus* and *vōlus*, are compared as if they had the terminations *dicens*, *ficens*, *volens*, as:

|                               |                       |                           |
|-------------------------------|-----------------------|---------------------------|
| <i>magnificus</i> (splendid)  | <i>magnificentior</i> | <i>magnificentissimus</i> |
| <i>maledicus</i> (abusive)    | <i>maledicentior</i>  | <i>maledicentissimus</i>  |
| <i>benevolus</i> (benevolent) | <i>benevolentior</i>  | <i>benevolentissimus</i>  |

§ 290. 6. The following adjectives form **irregular** degrees:

|                     |                  |                                      |
|---------------------|------------------|--------------------------------------|
| <i>bonus</i>        | <i>melior</i>    | <i>optimus</i>                       |
| <i>malus</i>        | <i>pejor</i>     | <i>pessimus</i>                      |
| <i>magnus</i>       | <i>major</i>     | <i>maximus</i>                       |
| <i>parvus</i>       | <i>minor</i>     | <i>minimus</i>                       |
| [ <i>exterus</i> ]  | <i>exterior</i>  | <i>extrēmus</i> ( <i>extimus</i> )   |
| [ <i>inferus</i> ]  | <i>inferior</i>  | <i>infimus</i> ( <i>imius</i> )      |
| [ <i>superus</i> ]  | <i>superior</i>  | <i>suprēmus</i> ( <i>summus</i> )    |
| [ <i>posterus</i> ] | <i>posterior</i> | <i>postrēmus</i> ( <i>postumus</i> ) |

Rem. 5. The last four Positives, included in brackets, in good prose do not occur in NOM. SING. of the masculine gender.

Rem. 6. Instead of *melius est*, as impersonal predicate, the comparative *satiū* (of *satis*) with the copula is used very frequently, as: *It is better to remain*, *manēre satius est*.

Rem. 7. The superlative *summus*, generally preceding its governing noun, very frequently is used instead of the superlatives *maximus* and *altissimus*, as: The greatest men, *summi viri*; the highest mountains, *summi montes*. *Summus* always must be used instead of *altissimus*, if the superlative *highest* is used in a figurative sense.

Rem. 8. The last four superlatives principally are used as INDEFINITE ORDINAL NUMERALS (see § 261).

§ 291. 7. The following degrees, partly regular, partly irregular, lack the POSITIVE:

| COMPARATIVE.                            | SUPERLATIVE.                          |
|---|---------------------------------------|
| <i>Citerior</i> (hither, <i>adj.</i> )  | <i>citimus</i> (nearest on this side) |
| <i>ulterior</i> (farther, <i>adj.</i> ) | <i>ultimus</i> (farthest, last)       |
| <i>interior</i> (inner)                 | <i>intimus</i> (inmost)               |
| <i>propior</i> (nearer)                 | <i>proximus</i> (nearest, next)       |
| <i>deterior</i> (worse)                 | <i>deterimus</i> (worst)              |
| <i>prior</i> (former)                   | <i>primus</i> (foremost, first)       |

Rem. 9. The Positives of the first four comparatives occur in the form of LOCAL ADVERBS (*citra*, *ultra*, *intra*, *prope*). *Deterior* and *deterimus* are so distinguished from *pejor* and *pessimus*, that the former mean *less* and *least good*, while the latter two mean *more* and *most bad*.

Rem. 10. ADVERBS as *such* generally do not form degrees; and what the grammarians usually call the COMPARATIVE and SUPERLATIVE of ADVERBS, is nothing but ADVERBS formed from the COMPARATIVE and SUPERLATIVE of ADJECTIVES. The temporal adverbs *saepe* and *diu* however form the comparatives *saepius* (oftener) and *diutius* (longer), and the superlatives *saeptissime* (oftenest) and *diutissime* (longest), without any corresponding adjectives. The adverb *longe*, and its degrees, *longius* and *longissime*, generally have a LOCAL



meaning, being translated by *far—farther—further* as: *Wē pōced farther than Sejus*, *Longius quam Sejus procedimus*.

Rem. 11. *Dives* sometimes has the contracted degrees *ditior*, *ditissimus*, instead of the regular forms *divitior*, *divitissimus*. The contraction of the positive *dices* into *dis* (g. *ditis*), is only poetical. The indeclinable *nequam* makes *nequior*, *nequissimus*. *Frugi* forms its degrees as if from a positive *frugalis*, which in good prose does not occur. The comparatives *junior* (younger) and *senior* (older) of “younger,” and “older,” referring to the age of persons, are expressed by *minor natu* and *major natu*, *natu* being omitted when no ambiguity can arise.—The comparative *cetior* (quicker) and superl. *cetissimus* (quickest) are without a positive. In good prose they occur only as adverbs (*cetis*, *cetissimè*), the latter rarely.

§ 292. 8. Only those adjectives form degrees which imply the idea of INTENSITY—that is, whose meanings admit of an INCREASE OR DECREASE. Thus national adjectives, and such as *dead* (*mortuus*), *golden* (*aureus*), *annual* (*annus*), cannot be compared.

Other adjectives on account of EUPHONY refuse the INFLECTIONAL degrees only, either both degrees or either of them. This class of adjectives is very numerous, and must be learned by practice or from the lexicon.

Rem. 12. The most usual adjectives, that lack inflected degrees, are the following: 1. Those, whose termination *us* is preceded by a VOWEL, as *noxius*, *idoneus*, *arduus*, *pius*, except those in *quus*, as *aquus*, comp. *acquiror*. 2. Most of those, terminating in *ulus*, *ilis*, *ilis*, comp. *acquiror*. 3. Most of those, compounded with *legitimus*, *peregrinus*, *decorus*. 4. Many adjectives, which cannot be classified, as *caducus*, *ferus*, *guarus*, *ficus*, *lassus*, *mirus*, *malibus*, *natus*, *negotiosus*, *rudis*, and many others.

Rem. 13. The most usual of those adjectives, that form SUPERLATIVES, but not COMPARATIVES, are: *falsus*—*falsissimus*, *diversus*—*diversissimus*, *maius*—*maiusculum*, *sacer*—*sacerrimus*, *vetus*—*veterrimus*. Of those, which form COMPARATIVES WITHOUT SUPERLATIVES, the following occur most frequently: *alius*—*alterius*, *longius*—*longioris*, *popularis*, *salutaris*, *vilis*, and some in *ilis*, as *docilis*, *horridus*, *optimus*, *probabilis*.

§ 293. 9. Those adjectives, which for the sake of EUPHONY lack inflectional degrees, are compared by *magis* (more) with the positive, for the COMPARATIVE, and by *maxime* (most) with the positive, for the SUPERLATIVE, as: *magis noxius* (more hurt-

ful), *maxime noxius* (most hurtful); *magis arduus* (steeper), *maxime arduus* (steepest). Adjectives, which form inflectional degrees, generally cannot be compared by *magis* and *maxime*.

### EXERCISES.

#### ATTRIBUTIVE PHRASES WITH COMPARATIVES AND SUPERLATIVES AS ATTRIBUTES.

1. By a more accurate scholarship. 2. Of a fairer peace. 3. To a deeper river. 4. An older time. 5. A friendlier companion (*obj.*) 6. By a harder (*arduus*) undertaking. 7. Happier days. 8. Of craftier thieves. 9. To more certain events. 10. More beautiful gifts (*obj.*) 11. By promises, more sacred. 12. Of a more hostile expedition. 13. To a braver enemy. 14. A more merciful leader (*obj.*) 15. A more enormous crime (*obj.*) 16. By a lower place. 17. Unhappier wars. 18. Of nobler deeds. 19. To quicker messengers. 20. More ferocious attacks (*obj.*) 21. By more magnificent arches (*arcus*). 22. The freest country (*obj.*) 23. Of the oldest city. 24. To the most dissimilar method. 25. The most difficult question (*obj.*) 26. By the happiest accident. 27. The most renowned commanders. 28. Of the best men. 29. Of the greatest writers. 30. By the highest courage (*plur.*) of the troops. 31. To the worst conditions of a most unhappy peace. 32. The smallest causes (*obj.*) of the greatest events (*res*). 33. By the highest tops (*culmen*) of the roofs. 34. Of a better fate. 35. To a greater name. 36. By a narrower road. 37. By the smallest things. 38. Hither Gaul (*obj.*) 39. Both of the hither and of the farther province. 40. The nearest places. 41. The richest knights. 42. By the older citizens. 43. By the younger brother. 44. By the most benevolent magistrates. 45. By the best and mildest (*clemens*)<sup>1</sup> government<sup>2</sup> in the<sup>3</sup> world. 46. To the elder Cato. 47. Of Pliny Secundus the younger. 48. Older houses. 49. The oldest nations. 50. The farthest cities of the Insubrians.

#### PREDICATIVE AND OBJECTIVE PHRASES WITH COMPARATIVES AND SUPERLATIVES.

1. Our swords are sharper. 2. Your knives seem the sharpest. 3. You are more desirous of praise. 4. No city is fuller of enemies. 5. The consuls become dearer to the people. 6. Most citizens are more prudent. 7. No war is more pernicious. 8. Few examples are more renowned. 9. This danger seems more serious and greater. 10. No books can be better. 11. The Athenians generally are wiser. 12. The people cannot be offended<sup>4</sup> more shamefully. 13. This war becomes most dangerous. 14. A more treacherous plan cannot be<sup>5</sup> conceived. 15. The greatest and wisest men reject this kind of government. 16. You are surrounded by the most hostile nations. 17. The consuls are<sup>6</sup> exhausted by the most difficult labors. 18. It is better to<sup>7</sup> keep [one's] word. 19. It is more pleasant to be loved by the people. 20. It is more useful to treat philosophy and grammar. 21. It is difficult to be more cruel. 22. It is easy to become richer. 23. We cannot work more diligently. 24. Crassus

<sup>1</sup> Res publica. <sup>2</sup> Transl. “of.” <sup>3</sup> Orbis terrarum. <sup>4</sup> Turpis. <sup>5</sup> Cogitare. <sup>6</sup> Conficere. <sup>7</sup> Servare. <sup>8</sup> Fidei.



seems to think more accurately, but Brutus to speak more elegantly. 25. You generally debate better, but Gajus writes more ably and plainly. 26. We do not wish to be any longer besieged. 27. I permit thee and all thy friends to visit my park oftener. 28. The enemies dare to approach nearer. 29. The horsemen seem to resist most bravely. 30. The most wicked men often act wisest. 31. It is the highest praise to be esteemed by one's enemies. 32. It is necessary to Gajus to be braver, and to Sempronius to be more modest. 33. It is more pleasant to hear the elder Cato, but it is more useful to read his works (*opus*). 34. The deepest rivers often are most quiet. 35. The general selects a place most adapted to a battle. 36. This idea cannot be expressed more perspicuously, but thou must treat the matter more fully and elegantly.

## LESSON XXXVIII.

## THE COMBINATION OF PHRASES BY COMPARISON.

§ 294. 1. COMPARISON, in a syntactical sense, is a means of combining phrases or sentences (§ 83.) Phrases, which are combined by comparison are called COMPARED PHRASES or a **comparative period**.

Rem. 1. For the combination of SENTENCES by comparison see Part II.  
Rem. 2. The comparison of phrases has in several points the nature of a COÖRDINATION (§ 113.) This appears chiefly in the connecting words, which are either relative adverbs (*quam, quoties, quantum*), or relative form-adjectives (*quantus, quot*), both of which have the nature of CONJUNCTIONS (§ 241).

Rem. 3. Thus the pronouns and possessive adjectives of the 3d person, which follow the connecting word, are treated as in COÖRDINATION, and not as in COMBINED phrases (§ 238, Rem. 6; § 283, Rem. 5), as:

Gajus is wiser than his brother, *Gajus sapientior est quam frater ejus* (not *suus*).

It is more difficult to deceive Gajus, than to be deceived by him, *Gajum decipere difficilius est, quam ab eo* (not *se*) *decipi*.

§ 295. 2. The first of the compared phrases contains the word, indicating the DEGREE, which either is the degree of **equality** or the degree of **difference**, according as the

<sup>9</sup> Disputare. <sup>10</sup> Aptus. <sup>11</sup> Simplex. <sup>12</sup> The English "more," before adverbial comparatives, cannot be translated in Latin. <sup>13</sup> Visere. <sup>14</sup> Accedere. <sup>15</sup> Deligere. <sup>16</sup> Benetentia. <sup>17</sup> Res.

compared relations are represented as *equal* or *unequal*. The degree of difference in compared phrases always is the **COMPARATIVE**.

Rem. 4. The sentence, "Gajus is *more* diligent than Sejus," contains a comparison of DIFFERENCE, in which "*more*" represents the comparative degree. The sentence, "Gajus is *as* diligent as Sejus" contains a comparison of **EQUALITY**, in which the former "*as*" indicates the degree of **EQUALITY**.

Rem. 5. The comparative words in Latin originally always are numeral or quantitative adverbs of the *adverbial* form (§ 257, 263), and in the INFLECTIONAL form of the comparative of descriptive adjectives the adverb *magis* always is implied. Besides these there are a few other words, in which comparative words are implied. Here belong: 1. The verb *mallo* (instead of *magis velle*); 2. The impersonal verb *prodest* (instead of *melius est*); 3. The adverbs *postea* (*post*) and *antea* (*ante*), in which the comparatives *later* and *earlier* are implied. Hence all these words may represent the comparative degree in a comparative period, as:

I rather wish to stay, than to depart. *Maintere malo, quam abire.*

It is preferable to suffer than to do wrong, *Injurias perpeti prodest quam latere.*

Gajus comes later than Sejus. *Gajus postea venit quam Sejus.*

Rem. 6. The phrases, which are combined by comparison are called the **first and second member of the comparison**.

§ 296. 3. The **SECOND** member of the comparison generally appears in an **ABRIDGED** FORM, when the compared phrases have one or more words in common. These common words are *expressed* in the first member, and *implied* in the second.

Rem. 7. In order to translate the second member of a comparison correctly, it often is necessary to *complete* it, if it appears in an abridged form. This is done:

1. By supplying the suppressed **COMMON** WORDS, and
2. By supplying the **DEGREE**.

In the comparison of difference the degrees in both members are *opposite*, and when the first member contains the *higher* degree, we must supply in the second member the *lesser*, and *vice versa*.

## EXAMPLES.

## 1. Gajus has better fields than Sejus.

ANALYSIS:

FIRST MEMBER: Gajus has better fields. *Gajus agros meliores habet.*

SECOND MEMBER (completed): Sejus has worse fields. *Sejus agros deteriores habet.*

ARRANGEMENT, by omitting the common words "*agros habet*" and the degree *deteriores* in the second member, inserting the connecting word *quam*:

*Gajus agros meliores habet quam Sejus.*



It appears that *Sejus* is the subject of the second member, and hence in the final arrangement remains in the NOMINATIVE CASE.

## 2. Gajus has better fields than gardens.

### ANALYSIS:

FIRST MEMBER: Gajus has better fields, *Gajus agros meliōres habet*.

SECOND MEMBER (completed): Gajus has worse gardens, *Gajus hortos deteriores habet*.

ARRANGEMENT, by omitting the common words "*Gajus—habet*" and the degree *deteriores* in the second member, and inserting the connecting word *quam*:

*Gajus agros meliōres habet quam hortos.*

It appears, that *hortos* is an OBJECT in the completed second member, and hence in the final arrangement remains in the ACCUSATIVE CASE.

Rem. 8. In these lessons the general principles of numeral and quantitative comparisons, and that of descriptive adjectives are considered. For qualitative comparison, and for a more particular treatment of the whole subject see P. II. p. 743 foll.

### A. THE COMPARATIVE PERIOD IN THE NUMERAL COMPARISON.

§ 297. 4. The comparison is called NUMERAL, when the degree answers to the interrogative *quot* (*quam multi*), how many, or *quoties*, how many times, how often (§ 254, 258).

§ 298. 5. The degree of EQUALITY in the NUMERAL comparison is expressed by the numeral adjectives *tot* (*tam multi*), as many, *totidem*, just as many, and the adverb *toties*, as many times (§ 257, 258). To both *tot* and *totidem* belongs the relative adjective *quot* as connecting word. The connecting word of *toties* is *quoties*. Both, *quot* and *quoties*, are translated by "as":

*We have as many houses as Gajus, Nos tot domos habemus quot Gajus.*

*Sempronius kills just as many enemies as Gajus, Sempronius totidem hostis occidit quot Gajus.*

*The Gauls retreat as often as the Romans, Galli toties se recipiunt quoties Romāni.*

§ 299. 6. The COMPARATIVE degree in the numeral comparison in answer to the adjective *quot* (how many) is expressed by the numeral adjectives *plures*, more, and *pauciores* fewer, less (§ 257). In answer to the adverb *quoties* the comparative is expressed by

the adverb *saepius*, oftener (§ 291, R. 9), and *minus saepe* (less often, not so often). With all these comparatives the relative adverb *quam* (than) is used as connecting word, as:

*Sempronius intends to build more houses, than thou, Sempronius pluris domos aedificāre vult, quam tu.*

*Gajus seems to be assisted by fewer (less) friends than Sempronius, Gajus a paucioribus amicis adjuvāri videtur, quam Sempronius.*

*Sempronius is oftener mistaken, than Gajus, Sempronius saepius errat quam Gajus.*

*Gajus comes less often than (not so often as) Sejus, Gajus minus saepe venit quam Sejus.*

### B. THE COMPARATIVE PERIOD IN THE QUANTITATIVE COMPARISON.

§ 300. 7. In the QUANTITATIVE comparison the degrees answer to the quantitative interrogatives *quantus*, *quantum*, *quantopere*, how much, how great (§ 263).

§ 301. 8. The degree of EQUALITY in the quantitative comparison, when an *adjective*, is expressed by the quantitative adjectives *tantus*, as much, as great, *tantusdem*, just as great; and when an *adverb*, by the quantitative adverbs *tantum*, *tantundem*, and sometimes by *tantopere* (§ 269). The connecting words are the adjectives and adverbs of the interrogative form, *corresponding in their grammatical form to the words, expressing the degree*. They in English *always* are expressed by "as.":

*Gajus has as much money as you, Gajus tantum pecuniæ habet, quantum vos.*

*Thou must return just as much silver to me as to Gajus—Tantundem argenti mihi reddere debes, quantum Gajo.*

*We are oppressed by as great a cruelty as you, Nos tantū crudelitāte opprimimur, quantū vos.*

*We rejoice as much as you, Nos tantum gaudēmus, quantum vos.*

Rem. 9. The PARTITIVE construction of *tantus* and *tantusdem* is applied to the comparative period according to the general rules (§ 264).

Rem. 10. The connecting words regularly agree in their grammatical form with the word, expressing the *degree*. Hence if this word is an ADJECTIVE, the connecting word must be an ADJECTIVE; if the degree is expressed by an ADVERB, the connecting word must be an ADVERB. In the same way both words must agree in GENDER and NUMBER. The case is not always the same, and is determined by the rules of the RELATIVE SENTENCES (Part II.) In the following exercises only such examples will be given, where the connecting adjectives agree even in CASE with the words expressing the degree.

Rem. 11. Sometimes the numeral degree *tot* and the quantitative *tanti* (as great), are connected by coördination. In this instance both



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connecting words *quod* and *quodammodo* must be employed, as:  
*We have as many and as great generals, as you.* Tot et tantos imperatores habemus, quot et quantos vos.

§ 302. 9. The comparative degree in the quantitative comparison is expressed by the neuter adjectives *plus* (sometimes *amplius*), *minus*, and the adverbs *plus*, *magis*, *minus*. *Plus* and *magis* are rendered by *more*, *minus* by *less*. The connecting word *always* is *quam*.

Rem. 12. When 'more' and 'less' are attributive adjectives, they are expressed by *plus* and *minus* with a partitive genitive (§ 264), as: *Britain produces more iron than Gaul*, Britannia plus ferri gignit quam Gallia.—*I have less grain than cattle*, Minus frumenti habeo quam pecoris. 'More money' is always rendered by *major pecunia* (not *plus pecunie*). See p. 187, R. 4.

Rem. 13. When 'more' is an ADVERB, dependent on a VERB, it is rendered by *magis*: *I admire Gaius more than Sejus*, Gaium magis (not *plus*) admīror quam Sejum. But in certain instances the ADVERB 'more' is rendered by *plus*, inst. of *magis*: so always when dependent on the verb 'to love' ('to love more' or 'better' = *plus diligere* or *amāre*, not 'magis'). See P. II, p. 754 foll.—'To be more powerful' = *plus posse*, or *plus valere*; 'to be more useful' = *plus prodesse*.—'Less' as an adverb is always rendered by *minus*: *They study less than they play*, Minus laborant quam ludunt.

Rem. 14. The quantitative adjectives *plus* and *minus* frequently are employed in place of the *numeral* comparatives *plures* and *pauciores*. Thus we may use instead of *plures hostes* the quantitative *plus* with the genitive plur. *hostium*, and instead of *pauciores libri* the quantitative *minus* with the genitive *librorum*.

Rem. 15. The superlative degree in the NUMERAL comparison is formed by the adjectives *plurimi* and *paucissimi* (§ 257), and in the quantitative comparison by the adjective *plurimus* (§ 263), and the adverbs *maxime* and *plurimum* (most).

### C. THE COMPARATIVE PERIOD IN THE COMPARISON OF DESCRIPTIVE ADJECTIVES.

§ 303. 10. The degrees in the comparison of DESCRIPTIVE ADJECTIVES answer to the question *quam* (how) in connection with a descriptive adjective or adverb, as: How diligent, *quam diligens*? how bravely, *quam fortiter*?

§ 304. 11. The degree of EQUALITY consists of the adverb *tam* in connection with a descriptive adjective or adverb, to which always corresponds the connecting word *quam*. Both the degree of equality *tam* and its connecting word *quam* are rendered by "as":

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*Gaius is as diligent as Sejus*, Gaius tam diligens est quam Sejus.  
*The Gauls fight as bravely as the Romans*, Galli tam fortiter pugnant quam Romani.

The COMPARATIVE degree (L. XXXVII.) is followed by the same connecting word *quam*, which then is translated by "than":

*Gaius is more prudent than Sejus*, Gaius prudentior est quam Sejus.  
*This place is more adapted to a battle, than the nearest mountains*,  
Hic locus pugnae magis idoneus est, quam montes proximi.  
*The enemies fight more furiously than ever*, Hostes acrius pugnant quam unquam.

Rem. 16. The *lesser* degree of descriptive adjectives is expressed by *minus* with a following *quam*, as: *The Greeks are less brave than the Gauls*, Graeci minus fortes sunt quam sapientes.

Rem. 17. The adverb, connected with *tam* in the degree of EQUALITY, frequently is repeated after the connecting word *quam*, when the compared phrases have different predicates. This generally is the case with the adverb *diu*, as:

*Thou must remain as long, as thou advancest*, Tam diu manēre debes, quam diu proficis.

### § 305. 12. D. SUMMARY OF RULES ON THE TRANSLATION OF THE WORDS *more* AND *less*.

1. To render the English words 'more' and 'less' correctly, the student must first distinguish whether these words are used as ADJECTIVES or as ADVERBS. They are ADJECTIVES (a) when they are attributes of a noun expressed; (b) when they are used absolutely (i. e. with the force of a noun (see p. 256 foll.), being objects of a verb, as 'to give more,' 'to lose more,' etc.—They are ADVERBS (a) when they stand before descriptive adjectives or adverbs (*more diligent*, etc.); (b) when they are dependent on a verb, expressing its DEGREE, as 'to praise more' (i. e. in a higher degree), 'to study more,' etc.

2. When 'more' or 'less' are used as attributive adjectives in the plural, they belong to the NUMERAL comparison, being rendered by *plures* and *pauciores* (§ 259), or by *plus* and *minus* with a genitive PLURAL (R. 15). 'More troops' is always rendered by *plures* (not *plus*) *copiae* (comp. p. 187, R. 4). For rendering 'more than three' etc. see § 311.

3. When the governing noun of 'more' is in the SINGULAR, the comparison is quantitative, 'more' and 'less' being rendered by *plus* or *minus* with a genitive SINGULAR (*plus* or *minus* *frumenti*), R. 12.

4. When 'more' and 'less' are used as absolute adjectives with the force of a noun (see p. 261, Rem. 14), they are rendered by *plus* and *minus*, as: You return more (i. e. a greater quantity) than you receive, *plus redditis quam accipis*.

5. When 'more' is used as ADVERB before descriptive adjectives or adverbs, it is either merged in the inflectional comparative degree, or expressed by *magis*, when the adjective does not form an inflectional degree (§ 294). 'Less' in this connection is always rendered *minus*.

6. When the adverb 'more' denotes the higher degree of a verb, it is generally rendered by *magis*, as: He pleases me more than his brother, *magis* (not *plus*) *mihī placet quam frater ejus*. Often not the intensity of the predicate, but that of its objects is compared by *magis* (or *minus*). He vanquishes more by good plans than objects is compared by *magis* (or *minus*). For the use of *plus* as adverb see R. 13.

7. When the adverbs 'more' and 'less' as objects of verbs, refer to the degree of PRICE, VALUE, and ESTIMATION, they are expressed by the genitives *pluris* and *minoris*, as: It costs more (less), pluris (minoris) constat. *It is worth more*, pluris est. *I esteem him more*, pluris eum facio (habeo, duco). See P. II, p. 270 foll.



## EXERCISES.

## A. NUMERAL COMPARISON.

DEGREE OF EQUALITY. 1. Nos tot testis habemus, quot vos. 2. Gajus tot carmina scribit quot Sejus. 3. Luxuria tot hominibus perniciosa est quot paupertas. 4. Antonius tot civis interficit, quot Sulla aut Marius. 5. Crassus totidem causas perorat quot Brutus. 6. Totidem adolescentes præcedunt quot virgines. 7. Nemo tot verba defendere potest quot dicere. 8. Pompæji theatrum totidem spectatores capit quot Jovis templum. 9. Camillus toties errat quoties imperatoris nomen enuntiat. 10. Excubiae toties clamorem edunt, quoties hostes appropinquant.

1. We have as many books as Sejus. 2. I have as many houses as thou. 3. We are in need of as many soldiers as the army of Sertorius. 4. I am obedient to as many masters as you. 5. Gajus is assisted by as many friends as Sempronius. 6. He intends to draft (conscribere) as many legions as the other consul. 7. It is dangerous to have as many friends as enemies. 8. Gajus is convicted of just as many thefts as Sejus. 9. No writer writes as many words as he reads. 10. The month of March has just as many days as October. 11. The father pardons as often as the son sins. 12. I intend to visit thee as many times as thy brother. 13. We must fight as often as the general directs us to fight. 14. The Romans are driven back as often as their allies.

COMPARATIVE DEGREE. 1. Pluris amicos habere volumus quam inimicos. 2. Gajus se pluribus verbis defendit, quam necesse est. 3. Pluris bubulcos habere quam boves ineptum est. 4. Inutile est, se pluribus laboribus dare quam recte perfici possunt. 5. Gajus pauciores clientes habet quam nosmet ipsi. 6. A paucioribus hominibus laudari quam vituperari molestum est. 7. Saepius medicinam quam cibum capere videmini. 8. Gajum minus saepe videmus quam Sejum.

1. More wars are carried on by Pompæjus than by any other general. 2. More advantages can be obtained by this war than by any treaty. 3. More enemies perish by disease than by the sword of our soldiers. 4. It is absurd to keep more stables than horses. 5. You seem to keep more dogs than it is necessary. 6. Thou art useful to more men than myself. 7. That man kills more enemies by hunger and cruelty than the soldiers by the sword. 8. Our soldiers receive fewer wounds than the enemies. 9. Thou permittest fewer soldiers to go away than it is allowed to thee. 10. Thou hast fewer enemies than even I. 11. I have oftener the fever than even thou. 12. You oftener apply the spurs than the bridles. 13. The Germans are less often visited by merchants than the Gauls. 14. It is less often necessary to excite than to restrain one's self.

## B. QUANTITATIVE COMPARISON.

DEGREE OF EQUALITY. 1. Gajus tantum auctoritatis habet quantum tu. 2. Tu tanto odio me persequeris, quanto homines inimicissimi. 3.

<sup>1</sup> To precede. <sup>2</sup> Nobody. <sup>3</sup> Theatre. <sup>4</sup> Spectator. <sup>5</sup> To hold. <sup>6</sup> To raise. <sup>7</sup> Adire. <sup>8</sup> Frater may be placed in the accusative or in the nominative. What difference makes this in sense? <sup>9</sup> To drive back, repellere. <sup>10</sup> Ox-driver. <sup>11</sup> To keep. <sup>12</sup> The impersonal predicate must be placed either before or after the whole comparative period, when the compared phrases contain common words. <sup>13</sup> Se dare, to devote one's self. <sup>14</sup> Well. <sup>15</sup> Stabulum. <sup>16</sup> Tollere. <sup>17</sup> Adhibere. <sup>18</sup> Frenum. <sup>19</sup> Adire. <sup>20</sup> Inimical. <sup>21</sup> Martius.

Pomponius autem tibi tanta beneficia præbet, quanta mihi ipsi. 4. Tantum laborare debes quantum proficere vis. 5. Huic vulnere tantundem curæ adhibere quantum periculoso cuidam morbo necesse est. 6. Tot tantosque labores suscipio, quot quantosque bene perficere possum. 7. Frater tuus tantum sapientiæ prodit quantum virtutis. 8. Tantum auri mihi deest, quantum abs te suppeditari nequit. 9. Democritus tantum ridet, quantum Heraclitus flere solet.

1. I owe to thee just as much money, as thou to me. 2. He shows as much boldness as ignorance. 3. You cultivate as much grain as we ourselves. 4. This beverage contains as much water as wine. 5. We feel as many and as great pains as thy brother. 6. This small State carries on as many and great wars, as generally are dreaded by the greatest and wealthiest nations. 7. We fear these gifts of the Greeks just as much as the Trojans. 8. We detest these treaties as much as your emperor. 9. This king fears death as much as any other tyrant.

COMPARATIVE DEGREE.—1. Catullus plus suavitatis habet quam roboris. 2. Hoc negotium plus detrimenti nobis affert quam commodi. 3. Plus laboris ab hostibus perfertur, quam a militibus nostris. 4. Tempus plus doloris lenire solet, quam omnia amicorum solatia. 5. Vos minus fiducia habere videmini, quam ipsi hostes. 6. Neminem scriptorem plus diligimus quam Ciceronem. 7. Pueri magis ludere quam laborare videntur. 8. Ambulare malumus quam sedere. 9. Milites mortem gloriosam subire, quam vitam turpem degere malunt. 10. Hostium exercitus plus tirorum continet quam veteranorum.

1. Our leaders show more courage than wisdom. 2. Hogs have more lard than the other animals. 3. You must drink more water than wine. 4. Thou appliest less diligence to this work than my brother. 5. We assist Pomponius more by material help than by advice, but you generally give to him less help than advice. 6. We like more to make our living by labor, than to covet the property of others. 7. This city flourishes less by commerce than by the thrift and good customs of the inhabitants. 8. Thou seemest to love Sempronius more than any other man. 9. We will not love God less than treasure. 10. Gajus displeases more than his brother, but less than thou. 11. It is less expedient to punish crimes than to prevent [them.]

## C. COMPARISON OF DESCRIPTIVE ADJECTIVES.

DEGREE OF EQUALITY.—1. Regina tam prodiga est, quam ejus mater. 2. Milites nostri tam fortes quam generosi esse videntur. 3. Scriptorum veterum lectio tam jucunda est quam utilis. 4. Vobis tam fortibus quam cautis esse necesse est. 5. Germanorum legati tam arroganter respondent quam inepte. 6. Hoc iter tam longum est quam molestum. 7. Socii tam tarde adveniunt, quam celeriter effugiunt. 8. Tam diu laboramus quam diu et volumus et possumus.

<sup>21</sup> Præbere, to show. <sup>22</sup> Suppeditare, to supply. <sup>23</sup> Patio. <sup>24</sup> Pertimescere. <sup>25</sup> Opulentus. <sup>26</sup> Detestari. <sup>27</sup> Sweetness. <sup>28</sup> Consolation. <sup>29</sup> To lead. <sup>30</sup> A recruit. <sup>31</sup> A veteran. <sup>32</sup> Opus. <sup>33</sup> Material help, opes, pl. <sup>34</sup> To make a living, victum quaerere. <sup>35</sup> Concupiscere. <sup>36</sup> Translate "strange (alienus) property." <sup>37</sup> Diligentia. <sup>38</sup> Mos. <sup>39</sup> "Man" may be translated by an accusative or a nominative. What difference would this make in sense? <sup>40</sup> Opes. <sup>41</sup> Undertake.



1. The general seems to be as <sup>41</sup>successful as his brother. The king intends to be as severe as just. 3. We are as desirous of a <sup>42</sup>change of government as you. 4. It is allowed to be as short as thou wishest. 5. This work seems to be as easy as pleasant. 6. The general directs the ambassadors to be as polite as cautious. 7. Sempronius answers as kindly as the other ambassadors. 8. I cannot <sup>43</sup>bear injuries as patiently as it is necessary. 9. This magistrate speaks as absurdly and meanly, as it seems to be his custom. 10. The enemies arrive as suddenly as they <sup>44</sup>depart. 11. We err as long as we live.

COMPARATIVE DEGREE.—1. Valles fecundiōres esse solent quam montes. 2. Galli Pœnis amiciōres sunt quam Romānis. 3. Equos meliōres habeo quam libros. 4. Dux ille pecuniæ cupidior est quam gloriæ. 5. Homo ille ditior est quam Crassus, felicior quam Sulla, benignior quam Titus. 6. Nemo homo magis nefarius esse potest, quam Catilina. 7. Aurum minus utile esse videtur, quam ferrum. 8. Lucullus magnificentius cœnat quam Diogenes. 9. Germani victoriam acrius disputant quam Galli. 10. Donatus Virgilii carmina melius enarrare videtur quam interpretes recentiores. 11. Facilius est navem regere quam civitatem. 12. Lapides frangere præstat, quam tale negotium perficere. 13. Animi doloribus vehementius torquēmur quam corporis cruciatibus (torment.)

1. Gajus is more modest than thou. 2. This road (*iter*) is shorter than the Flaminian (*Flaminius*) way. 3. This crime is more serious than the theft of Gajus. 4. Our soldiers are braver than any troops of the enemies. 5. Our private houses are more magnificent than any public buildings of the Persians. 6. We intend to build better ships than the English (*Anglus*). 7. No writer writes more useful books than Sempronius. 8. The northwinds (*aquilo*) are less dangerous to our coasts than the southwinds. 9. Mice generally are less injurious to the [standing] crops than moles (*talpa*). 10. It is more pleasant to pardon, than to punish. 11. It is less necessary to be wise, than to be honest. 12. It generally is more easy to hear than to speak; but often it is less difficult to speak, than to be silent. 13. The Gauls seem to seize (*arripere*) this occasion less eagerly than the Germans. 14. Wise men live more happily than fools (*stultus*). 15. A more disgraceful crime cannot be conceived (*cogitare*) than perfidy. 16. The general directs Crassus to march (*iter facere*) more cautiously than before. 17. We can more easily attack enemies, than defend our own boundaries. 18. You generally sleep longer than you work, and eat oftener than you read.

#### D. PROMISCUOUS EXERCISES ON THE WORDS *more* AND *less*.

1. We teach more scholars than you, but your scholars are more learned. 2. Thebes has more houses, but less inhabitants than Syracuse. 3. This writer has more grace (*lepos*), but less clearness (*perspicuitas*) than Cato; he employs more words, but less lights (*lumen*). 4. Gajus is more ably (*aptus*) defended, than he can defend *himself*. 5. We have more forests than the Sicilians, and less fields; but our forests are

<sup>41</sup> Felix. <sup>42</sup> A change of government, *res novæ* (literally *new affairs*). <sup>43</sup> Ferre. <sup>44</sup> Abire.

smaller than their fields, and our fields produce (*gignere*) more grain, than their forests wood (*lignum*). 6. Our meadows are more adapted (*idoneus*) to culture (*cultūra*), than the fields of the Scythians; but their fields are more easily harvested (*metere*) than our meadows. 7. I feel more pain than thou, but I endure it more easily than thou. 8. We understand Homer more easily than Pindar (*Pindarus*), but this very difficulty gives (*afferre*) more pleasure to us, than that smooth (*lenis*) stream (*flumen*) of the Homeric (*Homericus*) language (*oratio*). 9. My father loves thee more than his children, and his children love thee more than themselves. 10. This orator has more gall than honey, yet he is more eagerly read and by more men, than any other writer.

## LESSON XXXIX.

### IDIOMS OF THE COMPARATIVE PERIOD. THE ABSOLUTE DEGREE.

§ 306. The Latin language has several peculiarities in forming the comparative period: 1. In regard to completing the second member; 2. In changing the second member into an OBJECT of the comparative degree; 3. In determining the degree of difference; 4. In employing the comparative period as a mere grammatical form for the limitation of numeral and quantitative relations.

#### A. COMPLETING THE SECOND MEMBER.

§ 307. When ATTRIBUTIVE phrases belong to both members of the comparison, which have the same governing noun, both languages omit the common governing noun, but the English language often indicates it by certain form-adjectives, which cannot be employed in Latin.

1. When the attributes are GENITIVES, the English language uses the form-adjectives *that* (*those*), *the one* in place of the omitted governing noun in the second member, which in Latin cannot be translated, as:

The garden of Gajus is more beautiful, than *that* of Sempronius, *Gaji hortus pulchrior est quam Seji* (not *ille Seji*.)  
The leader of the Romans is as brave as *the one* of the Gauls, *Romanorum dux tam fortis est quam Gallorum* (not *unus Gallorum*.)



The fields of the Gauls are more fertile than those of the Germans,  
*Gallorum agri fecundiōres sunt quam Germanorum* (not *illi Germanorum*.)

2. When the attribute in the second member is a POSSESSIVE adjective, the English language employs peculiar substantive forms of the possessives (*mine, thine, hers, ours, yours, theirs*), which in Latin are expressed by the usual possessive adjectives, agreeing with the omitted governing nouns, as :

The house of Gajus is greater than *ours*, *Gaji domus major est quam nostra*.

The sons of Sempronius are more learned than mine, *Semproniū filii doctiōres sunt quam mei*.

Rem. 1. Frequently the adjective "*own*" is added to the English possessives, which then retain their adjective form, as : *Thy bravery is greater than my own*, *Virtus tua major est quam mea*. (*Gajus likes thy children more than his own*, *Gajus liberos tuos plus diligit quam suos*.)

3. When the attributes are other adjectives, the English language often indicates the omitted governing noun in the second member by the numeral *one*, which cannot be translated in Latin, the adjective of the second member agreeing with its governing noun understood, as :

A brick house is firmer than a wooden *one*, *Domus latericia firmior est quam lignea* (not *lignea una*.)

Old friends are better than new ones, *Amīci veteres meliōres sunt quam novi* (not *novi unī*.)

No writers are more renowned than these, *Scriptōres nulli clariōres sunt, quam hi*.

§ 308. When an INFLECTIONAL comparative degree is used as PREDICATIVE ADJECTIVE, all other words in both members being common, the Latin language places the compared adjective of the second member likewise in the COMPARATIVE degree. In English the second adjective always stands in the POSITIVE degree, and the comparative in the first member is formed either by "*more*" or by "*rather*," as :

*The Greeks are rather (more) wise than brave*, *Græci sapientiōres sunt quam fortiōres*.

Rem. 2. Often the Latin language leaves the second adjective in the positive, and the comparative of the first must then always be formed by "*magis*," which is *always* necessary, when one of the two adjectives does not form inflectional degrees, as :

*Artem juris civilis habetis, magis magnam atque uberem quam difficilem et obscuram*, *You have the science of civil law, rather great and rich, than difficult and obscure*.

§ 309. The comparative period often is combined with phrases, which logically belong to one of the two members only. This combination gives rise to several peculiar grammatical forms, which mostly belong to the comparison of SENTENCES (Part II). Here belongs the case, when an ATTRIBUTIVE phrase, containing the comparative degree, is combined with a PREDICATIVE phrase, belonging to the *first* member only, as :

We have a greater general than Cæsar, *Ducem majōrem habemus quam Cæsarem*, or : *Ducem majōrem habemus quam Cæsar est*.

Rem. 3. Analyzing this sentence, it is evident, that the predicative phrase "*we have*" does not belong to the second member :

FIRST MEMBER : We have a greater general ;

SECOND MEMBER : Cæsar is a worse general (than ours.)

The copula *is* in the second member does not occur in the first member, and therefore ought to be and often *is* expressed in Latin. But it frequently is omitted, and by a peculiar ATTRACTION of case the subject *Cæsar* is then placed in the accusative, agreeing with the accusative *ducem* in the first member. This attraction, however, only takes place, when the noun of the first member is in the ACCUSATIVE, not when it is in other oblique cases. We then always must retain the copula in the second member, placing the noun in the nominative, as :

We are obedient to a greater king than Philip, *Majōri regi obedimus quam Philippus est* (not *quam Philippo*.)

☞ ATTRACTION is an agreement contrary to general grammatical rules.

B. CHANGE OF THE SECOND MEMBER INTO AN OBJECT.

§ 310. When the second member in the comparison of different degrees contains nothing but the SUBJECT, either alone or in connection with attributes, the Latin language frequently omits the connecting word *quam* and places the subject of the second member in the ablative case, changing thus the second member into an OBJECT of the comparative degree, as :

Gajus is braver than Sejus, *Gajus fortior est Sejo*.

Rem. 4. The arrangement in this case either is the same as in combination of objective phrases (*Gajus Sejo fortior est*), or the ablative may follow the comparative, the same as in the usual arrangement of the comparative period.

Rem. 5. This use of the ablative case always is allowed, when the noun of the second member, by completing the latter, will appear to be



the SUBJECT, although in the abbreviated form it might be in the accusative. Thus in the example, mentioned (§ 309), we may place the subject *Caesarem* in the ablative without *quam*, as object of *maior*: *Ducem Caesarem majorem habebimus*.

Rem. 6. The ancient authors in freer style sometimes use the ablative instead of *quam*, when the noun in the second member is an OTHER in the ACCUSATIVE. This, however, frequently leads to ambiguities, and should be altogether avoided by beginners.

Rem. 7. Idiomatic abbreviations of the second member, analogous to this construction are the ablatives *opinio*, *spe*, *dignitas*, *justitia*, *semita*, *necessario*, following or preceding a comparative. The ablatives *opinio* and *spe* are translated by the phrases "than could (can, might) be expected," "than I, thou, he, etc., expected." *Opinio* is translated by "that is very fair"; *justitia* by "that is very just," or "than justice requires"; *semita* by "than usually"; *necessario* by "than is necessary", as:

*Hæc negotia opinione (spe) graviora sunt*, These affairs are more important than I (thou, he, etc.) expected.

*Hæc poena justo major est*, This punishment is greater, than it is just.

*Gajus solito loquacior est*, Gajus is more talkative than usually.

#### C. THE ABLATIVE OF DIFFERENCE.

§ 311. The comparative period as such shows only, that the compared phrases are different or equal, but not the AMOUNT, by which they differ. This amount of difference may be expressed either by QUANTITATIVE NOUNS in connection with NUMERALS (L. XXXIV., Rem. 2) or by indefinite QUANTITATIVE ADVERBS (§ 269). These nouns or adverbs are made OBJECTS of the comparative degree. The nouns are placed in the ABLATIVE CASE, and the quantitative adverbs assume the form of the ABLATIVE NEUTER SINGULAR of their ADJECTIVES\* (*quanto*, *multo*, much, by far; *aliquanto*, *hanto*, *paulo*, somewhat, a little). This is called the **ablative of difference**.

Gajus is (by) two inches taller than Sejus, *Gajus duobus digitis procerior est quam Sejus*.

Alesia is 2,000 paces farther distant than the camp, *Alesia duobus milibus passuum longius abest quam castrum*.

This road is by many steps shorter, *Hoc iter multis passibus brevius est*.

How much more diligent is Sejus than Gajus, *quanto diligentior Sejus est quam Gajus!*

The wolf is not a little larger than the fox, *Lupus aliquanto major est quam vulpes*.

\* This is one of the instances where ADVERBS are subject to inflection. Not all adverbs are indeclinable, as we are accustomed to find in our grammars.

Gajus speaks a little oftener than Sejus, *Gajus paulo saepius loquitur quam Sejus*.

The enemies are by one-half more than our soldiers, *Hostes dimidio plures sunt quam milites nostri*.

Rem. 8. In the English expressions "many more", "much more", "much better", the words "much" and "more" indicate the AMOUNT OF DIFFERENCE, and hence must be expressed by an adverbial ablative in Latin, as: *The enemies have many more troops than we*, *Hostes copias multo majores habent quam nos*. *It is much more pleasant to receive than to give*, *Multo jucundius est accipere quam dare*. For the use of *nililo* as ablative of difference see Part II, p. 264.

Rem. 9. The English expressions "as much again", "as high again", "twice as large", etc., indicating the amount of difference, are expressed by the ablatives *altero tanto* with a comparative, as: *This field is as large again as that of Gajus*, *Hic ager altero tanto major est quam Seji*. The numeral expressions "three, four, etc., times as large, as small, as much, etc." are translated either by CARDINAL ADVERBS with the ablative *tanto*, or by CARDINAL ADJECTIVES with the ablative *partibus* in connection with COMPARATIVES, as:

The garden of Gajus is five times as large as that of Sejus, *Gaji hortus quinquies tanto major est quam Seji*, or *quinque partibus major est*.

Rem. 10. The ablative of difference may be connected with those words which involve a comparative degree (§ 295), as: *multo praestat*, it is much preferable, it is much better; *paucis diebus post* (instead of *postea*), a few days later; *multo ante* (inst. of *antea*), much before, much sooner.

Rem. 11. The amount of difference may also be added to superlatives, the expression "by far" being rendered *longe*, or *multo*, as: *This horse is the quickest by six paces*, *Hic equus sex passibus celerrimus est*. *Dumnorix is by far the richest*, *Dumnorix longe (multo) ditissimus est*.

Rem. 12. The amount of difference may also be expressed by whole SENTENCES, as: *The air is so much the denser* (crassior), *the nearer it is to the earth* (quo propior est terræ). For this combination see Part II, p. 751, 5.

#### D. THE COMPARATIVE PERIOD EMPLOYED FOR LIMITATION.

§ 312. The comparative period often is employed to determine *within a certain limit* numeral or other ideas, which are susceptible of degrees, as: *more than six miles*, *less than 50 paces*, *more than human*, *more than a revolt*. The word *more* is then translated by *plus* or *amplius*, the word *less* by *minus*, as:

They kill more than 1,000 enemies, *plus (amplius) quam mille hostes occidunt*.

Gajus is more than diligent, *Gajus plus quam diligens est*.

Hercules is more than a man, *Hercules plus quam homo est*.



Rem. 13. Comparative expressions like these cannot be resolved into two different members, and hence have only the *form*, not the logical *meaning* of a comparative period. Here the comparative words *more* and *less* cannot be considered as members of phrases, since they form only *one* idea in connection with those words which they limit. They are nothing but *PARTICLES* (see Book IV.). In analyzing comparative expressions of this kind the combinations "more than six", "more than human" always must be considered as *SINGLE WORDS*.

Rem. 14. The connecting word *quam*, when in this combination it is followed by *NUMERALS*, is very frequently omitted, and the numeral phrase generally stands in that case, which it would have without the comparatives *plus*, *amplius* and *minus*. But sometimes, though rarely, the phrase containing the numeral is placed in the *ABLATIVE*, according to the construction mentioned § 310.

*We have more than 200 captives*, *Plus (amplius) ducentos captivos habemus* (more seldom: *plus ducentis captivis* or *plus quam ducentos captivos*).

*More than 2000 enemies enter the gates*, *Plus duo millia hostium portas intrant* (more seldom: *plus duobus millibus*, or *plus quam duo millia*).

Rem. 15. In a similar manner the age of persons is expressed by the limiting comparative period, as: *older* or *younger* than thirty years. Here we must use or understand the participle *natus* (born). The Latin expression is threefold: 1. *natus plus (amplius, minus) triginta annos*; or, 2. *major (minor) triginta annos*; or, 3. *major (minor) triginta annis*. With the last two expressions the addition of *natus* is rare.

#### E. THE ABSOLUTE DEGREE.

§. 313. The *ABSOLUTE* degree denotes a high, low, or modified intensity. It is expressed:

1. In the *NUMERAL* comparison by the indefinite numerals *multi*, *pauci*, *aliquot*, *complures*, etc.

Rem. 16. The adjective *multus* and its plural *multi* may be considered as *POSITIVES* of *plures* and *plurimi*. But then it is evident that all other indefinite numerals also would form positive degrees for the comparative *plures*. Since *multi* implies a *high* intensity, it seems to be an absolute degree, and it is more correct to assume, that *plures* and *plus* are original comparatives *without* a positive.

2. In the *QUANTITATIVE* comparison by the quantitative adjectives *multus*, *paulum*, *parum*, *satis*, *aliquantus*, *nimis* and by the quantitative adverbs *admodum* *valde*, very much; *vehementer*, exceedingly, extremely; *magnopere* (*summopere*), very much, greatly, very greatly, and by those adverbs, which are formed from the quantitative adjectives, as *multum*, *parum*, etc. (see § 269.)

3. In the comparison of *DESCRIPTIVE* adjectives by a combination of the descriptive adjectives or adverbs with the following quantitative adverbs:

|  |  |
|--|--|
| <i>admodum</i> or <i>valde</i> , <i>very</i>         | <i>nimis</i> , <i>too</i>                              |
| <i>satis</i> , <i>sufficiently</i> , <i>enough</i> , | <i>parum</i> , <i>too little</i> , <i>not—enough</i> , |
| <i>somewhat</i> ,                                    |  |

as:

Very eloquent, *valde (admodum) disertus*; too boldly, *nimis audacter*; clearly enough, *satis dilucide*; sufficiently strong, *satis validus*; not bravely enough, *parum fortiter*.

§ 314. The absolute degree in all kinds of comparison, denoting a *high* degree, and in English expressed by *very*, is frequently formed by the prefix *per*, connected with adjectives and adverbs, as: *pervalidus*, very strong; *permulti*, very many; *permagnus*, very great; *perbrevis*, very short; *perdifficilis*, very difficult; *perbene*, very well, etc. Sometimes the prefix *prae* is used instead of *per*, as *praealtus*, very high.

§ 315. The regular inflectional *COMPARATIVE* and *SUPERLATIVE* degrees are frequently employed in the sense of absolute degrees. The *COMPARATIVE* has then one of three meanings, "rather", "somewhat", or "too" and the *SUPERLATIVE* the meaning of "very", "extremely", "exceedingly", as:

*Themistocles liberius vivit*, Themistocles lives too free. *Copiae incautius procedunt*, the troops advance somewhat incautiously. *Socii tardiores esse videntur*, the allies seem to be rather slow. *Germani fortissime pugnant*, the Germans fight very bravely.

Rem. 17. A degree "as high as possible," is expressed by *quam* before a *superlative*, with or without the addition of *posse* (conjugated in the required form). In English this degree is expressed 1. either by an adjective or adverb in the *POSITIVE* degree, and by the comparative word *as* with "possible" (as much as possible, as long as possible, etc.); 2. or by a *SUPERLATIVE* with "possible" (the longest possible, the greatest possible, etc.); or 3. by the verb "can" (as much as I can, as well as we can, as many as they can or could); as:

The Romans kill as many enemies as possible (as they can), *Romani quam plurimos hostes occidunt*, or *quam plurimos possunt hostes occidere*.

We wish to carry as much gold as possible (as we can), *quam plurimum auri (possumus) ferre volumus*.

You should read the best possible books (as good books as possible), *quam optimos libros (potestis) legere debetis*.



They study as diligently as possible (as they can), *quam diligentissime* (*possunt*) *studere*.

He directs his lieutenant to advance by the greatest possible journeys (as great journeys as possible, as he can), *Legatum quam maximis itineribus* (*potest*) *proficisci iubet*.

Rem. 18. "As soon as possible" is translated by *quam primum*.

### EXERCISES.

#### A. COMPLETING THE SECOND MEMBER.

1. Gallorum castra oppido propiora sunt quam Romanorum. 2. Romanorum naves altiores sunt quam Gallorum. 3. Minervae templum magnificentius est quam Junonis. 4. Caesaris nomen saepius memoratur quam Pompeii. 5. Homeri carmina a pluribus hominibus leguntur quam Hesiodi. 6. Alexandri regnum praeclarius est quam Philippi. 7. Ager Segestanus plus frumenti gignit quam Tarentinus. 8. Veneris Stella clarius lucet quam Saturni. 9. Animi morbi perniciosiores sunt quam corporis. 10. Audacia nulla major esse potest quam Catilinae. 11. Patientia nulla major esse potest quam nostra. 12. Vir bonus et sapiens utilitati communi plus consulit quam suae. 13. Nulli milites fortiores esse possunt quam hi. 14. Sempronii diligentia major esse solet quam tua. 15. Legiones duae diutius pugnant quam ceterae. 16. Homines honesti et sancti beatius vivere solent quam improbi. 17. Animalia magna diutius vivere solent quam parva. 18. Scuta ferrea corpus melius tegunt quam lignea. 19. Ab hominibus inferioribus vinci turpius est quam a paribus. 20. Cives nostri hoc bellum fortius gerunt quam felicius. 21. Persae ditiores sunt quam fortiores. 22. Haec concio amplior est quam praesidi gratior. 23. Honestiores quosdam viros memorare possumus quam Themistoclem. 24. Regem clementiorem habemus quam Titum, sapientiorem quam M. Aurelium. 25. Hoc regnum meliori viro dare volumus quam Antiochus est.

1. The power of Jupiter is greater than that of Hercules. 2. The genius of this general is greater than that of the greatest commanders of our time. 3. The industry of the Sicilians seems more useful to mankind than that of the Carthaginians. 4. Our temples are holier than those of the Gauls. 5. The armies of the Prussians fight more bravely and successfully than those of the Austrians. 6. Our defeats are fewer than those of the Italians. 7. We rather wish to imitate the language (*oratio*) of Cicero than that of Sallust. 8. The candidate of the Patricians is elected by more votes than the one of the Plebeians. 9. We rather will yield to the arms of the Romans than to those of the Greeks. 10. The ordinances of the tribunes have less authority than those of the consuls. 11. The reign of Augustus is more illustrious than that of Tiberius. 12. We cannot conceive (*cogitare*) more abomin-

<sup>1</sup> Segestinus, belonging to Segesta. <sup>2</sup> To produce. <sup>3</sup> Tarentinus, belonging to Tarentum. <sup>4</sup> Interest. <sup>5</sup> Consulere, to care (for something), to attend (to something). <sup>6</sup> Virtuous. <sup>7</sup> Ferrea, iron (adj.) <sup>8</sup> In sentences like this the subject-infinitive, which is common to both members (here *vinci*) may be omitted in Latin, which is not admissible in English. <sup>9</sup> Assembly. <sup>10</sup> Splendid. <sup>11</sup> President. <sup>12</sup> Potentia. <sup>13</sup> Mankind, *genus humanum*. <sup>14</sup> Borussia. <sup>15</sup> Felix. <sup>16</sup> Austriacus. <sup>17</sup> Decretum. <sup>18</sup> Principatus (not regnum, which is the reign of a king).

able crimes than those of Nero. 13. The district of Rhegium has more inhabitants than that of Tarent. 14. It is more profitable to govern the province of Sicily than that of Gaul. 15. It is better to strengthen the friendship of the Sicilians than that of the other allies of the Roman people. 16. The star Mercury is smaller than Jupiter. 17. This oration is more pleasant to the president than mine. 18. These words can be better understood than my own. 19. I understand the method of Gajus as easily as thine. 20. Your soldiers commit as many crimes as ours. 21. The Emperor is as devoted to the welfare of the state as to his own. 22. Gajus attends to the affairs of others as much as to his own. 23. The Romans seem to defend the rights of [their] allies more carefully (*diligens*) than their own. 24. It is more disgraceful to neglect the advantages of others than one's own. 25. The Romans rather wish to consume our provisions than their own. 26. The tenth legion fights more bravely than the second. 27. These trees are higher than those. 28. These pictures are more valuable than the others. 29. This brother is more sober than the other. 30. I rather wish to own this house than any other. 31. These regions are more fertile than any others. 32. The higher gods are more powerful than the lower ones. 33. Difficult problems are more useful to the minds of the boys than easy ones. 34. Both banks of the river are steep; but the right one is higher than the left. 35. It is easier to conquer a weak nation than a strong one. 36. The orations of the chief are rather sharper than elegant; they have more acid than honey. 37. This pestilence is more alarming than destructive. 38. The ambassadors reason (*disputare*) rather sophistically than logically. 39. We read more difficult writers than Caesar. 40. It is necessary to appoint a more learned teacher than Crispus. 41. I cannot conceive a juster cause than ours. 42. I give this money to a more influential man than Calidius.

#### B. CHANGE OF THE SECOND MEMBER INTO AN OBJECT.

1. Thucydides Herodoto veracior est. 2. Antonius frequentius errat Platone. 3. Juno ceteris deabus potentior est. 4. Amoris simulatio odio peior est. 5. Bellua nulla elephanto prudentior est. 6. Lux sonitu velocior est. 7. Nulla virtus amabilius est modestia. 8. Argentum vilis est auro, et aurum virtutibus. 9. Fortuna plus consiliis humanis pollet. 10. Testem Platone locupletior neminem invenire possum. 11. Oratorem Sulpicio jejuniorem dicere (*mention*) difficile videtur. 12. Laelius serius spe nostra venit. 13. Trebonius melius opinione disputat. 14. Aurelius plus aequo puniatur. 15. Hic vir te ipso doctior est.

1. Virtue is better than wisdom. 2. To love Christ (*Christus*) is better than all knowledge. 3. Gajus is more truthful than even thou. 4. Plato's wisdom is greater than ours. 5. Our disaster is more per-

<sup>19</sup> Belonging to Rhegium. *Rheginus*. <sup>20</sup> Confirmare. <sup>21</sup> Dolius. <sup>22</sup> Translate "strange," alienus. <sup>23</sup> The higher gods, *di majorum gentium*; the lower gods, *di minorum gentium*. <sup>24</sup> Potens. <sup>25</sup> Propositio. <sup>26</sup> Potens. <sup>27</sup> Acer. <sup>28</sup> Acetum. <sup>29</sup> Pestilencia. <sup>30</sup> Minax. <sup>31</sup> Perniciosus. <sup>32</sup> Subtilis. <sup>33</sup> Concinnus. <sup>34</sup> Nominare. <sup>35</sup> Gratiolentia. <sup>36</sup> Truthful. <sup>37</sup> False pretence. <sup>38</sup> Wild beast. <sup>39</sup> Sound. <sup>40</sup> Amiable. <sup>41</sup> Base. <sup>42</sup> Supply "cilius est." <sup>43</sup> Competent. <sup>44</sup> Serus, late. <sup>45</sup> Praestabilis.



nicious than thine. 6. <sup>46</sup>Flatterers generally are more eagerly sought (*expetere*) than friends. 7. The Athenians are more <sup>47</sup>volatile than the other nations. 8. I can <sup>48</sup>produce no more competent witness than Tacitus. 9. To be wiser than Plato is as difficult as to surpass the gods themselves. 10. It is pleasant to be richer than Cræsus. 11. Virtus must be dearer to thee than life itself. 12. No worse vice can be found than <sup>49</sup>perjury. 13. We must depart (*abire*) <sup>50</sup>sooner than we expect. 14. The punishment of the accused is <sup>51</sup>harder than justice requires. 15. You have more money than it is necessary. 16. The Italians fight better than usually.

## C. THE ABLATIVE OF DIFFERENCE.

1. Hæc via multis passibus brevior est quam altera. 2. Mensis Martius <sup>52</sup>trinis diæbus longior est quam Februarius. 3. Lælius tribus horis serius advenit Catōne. 4. Gajus tribus annis major est quam Sempronius. 5. Turres <sup>53</sup>denis pedibus altiōres sunt quam murus. 6. Molestum est, uno <sup>54</sup>sestertio minus habere quam necesse videtur. 7. Minervæ templum aliquot pedibus altius est quam Thesei. 8. Quanto molestius est vinci quam vincere! 9. Populus universus civitatem multo melius regnat quam reges. 10. Se ipsum gubernare multo difficilius est quam rem publicam. 11. Lupus artus multo majores habet quam canis. 12. Cæsar paulo <sup>55</sup>maturius opinione exercitum <sup>56</sup>deducit. 13. Hic princeps a populo aliquanto minus diligitur, quam pater ejus. 14. Tanto difficilius est agere quam velle (*to propose*). 15. Multo pluris inimicos habere videtur quam amicos. 16. Pompæjum multo magis admīror quam Crassum. 17. Hostium naves altero tanto majores sunt quam nostræ. 18. Rhenus sexies tanto latior est quam Tiberis. 19. Sol multis partibus amplior est terrâ. 20. Multo præstat injurias accipere (*to suffer*) quam inferre (*to inflict*). 21. Hostes paucis diæbus ante adveniunt quam expectantur. 22. Suevorum gens longe maxima et <sup>57</sup>bellicosissima est Germanorum omnium. 23. Alcibiades multo <sup>58</sup>formosissimus est Græcorum omnium.

1. Mount Ætna is 6,000 feet higher than Vesuvius. 2. The place of the camp is 200 paces <sup>59</sup>lower than the <sup>60</sup>top of the mountain. 3. Pompæjus is <sup>61</sup>two years older than Cicero. 4. The march of the enemies is 2,000 paces shorter than that of the Romans. 5. Each column is five feet higher than the statues. 6. The Germans are one foot <sup>62</sup>taller than the Romans. 7. This tree is five inches thicker than the others. 8. Henry is several years younger than Charles. 9. How much <sup>63</sup>stricter are the rules of <sup>64</sup>morality than those of the civil law! 10. This battle is by far more <sup>65</sup>bloody than that of <sup>66</sup>Cannæ. 11. Thou seemest to be much sicker than yesterday. 12. It is by far better to be healthy than rich. 13. It is much more expedient to <sup>67</sup>keep the camp, than to attack the enemy.

<sup>46</sup> Assentator. <sup>47</sup> Levis. <sup>48</sup> Afferre. <sup>49</sup> Perjurium. <sup>50</sup> Soon mature. <sup>51</sup> Severus. <sup>52</sup> Why is the distributive numeral used here? <sup>53</sup> A sestertius, a Roman coin. <sup>54</sup> Mature, early, soon. <sup>55</sup> To lead away, to withdraw. <sup>56</sup> Warlike. <sup>57</sup> Handsome. <sup>58</sup> By the comparative of *inferus*. *Humilior* is lower than a low place; *inferior* is lower than a high place. <sup>59</sup> Cædemon. <sup>60</sup> Bientium, *two years*. <sup>61</sup> Proculus. <sup>62</sup> De-vērs. <sup>63</sup> Officia (*plur.*) <sup>64</sup> Atrox. <sup>65</sup> The battle of Cannæ, *pugna Cannensis* (Cannæan battle). <sup>66</sup> Tenere.

14. It is much more difficult to conquer one's passions, than [one's] enemies. 15. We have somewhat richer (*uber*) fields, than yours. 16. The army of the Spartans is a little larger than that of the Athenians. 17. Our scholars learn not a little quicker than yours. 18. So much more expedient is it to be silent, than to speak too much. 19. Lucullus is by one-half richer than Cræsus. 20. The president visits (*adire*) many more cities than it is necessary. 21. Gajus has much more money than thou. 22. Many more hearers (*auditor*) are present than it is convenient (*conveniēns*). 23. We intend to start (*proficisci*) three hours earlier than the messengers of Sempronius. 24. We intend to stay (*commorari*) a little longer than Pompæjus. 25. Our fruits are as large again as yours. 26. The river Danube is twice as broad as the Garonne. 27. The moon is fifty times smaller than the earth. 28. The consuls return several days later than they are expected. 29. Socrates is by far the wisest of all Greeks. 30. The Flaminian road is much the best and the shortest.

## D. THE COMPARATIVE PERIOD EMPLOYED FOR LIMITATION.

1. Plus septingenti milites ab hostibus capiuntur. 2. Galli amplius duas horas certamen <sup>68</sup>sustinent. 3. Plus triginta naves <sup>69</sup>desiderantur. 4. Minus trecenti milites pereunt; paulo plus quam mille vulnerantur. 5. Carthaginenses plus ducentos equites habent. 6. A minus quingentis militibus plus quatuor millia hostium capiuntur. 7. Apes plus <sup>70</sup>unum <sup>71</sup>regem nunquam patiuntur. 8. Hostes minus triginta pedibus <sup>72</sup>absunt. 9. Filia mea plus decem annos nata est. 10. Pueri minores quatuordecim annis legibus <sup>73</sup>pacisci prohibentur. 11. Juvenes majores sedecim annis <sup>74</sup>togam virilem <sup>75</sup>sumere solent.

1. More than 30 prisoners escape. 2. I cannot be obedient to more than one master. 3. Less than 200 soldiers are missed. 4. More than ten States intend to secede. 5. We intend to defeat our adversaries by more than a million of votes. 6. The Romans lose a little more than 2,000 soldiers, the Gauls one-half more. 7. The law forbids to elect more than two consuls. 8. Each legion misses more than a hundred soldiers. 9. Ten citizens pay (*pendere*) more than 5,000 <sup>76</sup>dollars apiece. 10. The city of Rome is less distant than 30,000 paces. 11. My son Charles is more than five, and Frederick a little less than seven years old. 12. All citizens, younger than forty years, are compelled to <sup>77</sup>serve in the army. 13. Gajus is more than polite. 14. Atticus does (*præstare*) more than [his] duty. 15. This secession of the Plebeians is more than madness.

## E. THE ABSOLUTE DEGREE.

1. Atticus noster te valde diligit. 2. Te, mi fili, admodum desidero. 3. Bruti litteræ mihi vehementer <sup>78</sup>displicent. 4. Cicero librum jucun-

<sup>67</sup> To maintain. <sup>68</sup> Desiderare, to miss. <sup>69</sup> Grammatically the distributive *singuli* would be required. But "*singulos reges*" would be ambiguous. In such instances the simple cardinal must be preferred. <sup>70</sup> The Romans called the queen of the bees *rex*. <sup>71</sup> Absesse, to be distant. <sup>72</sup> Pacisci, to make contracts. <sup>73</sup> The manly toga. <sup>74</sup> To assume. <sup>75</sup> Centenarius. <sup>76</sup> To serve in the army, *militare*. <sup>77</sup> Dispicere.



dissimum tuum, mi Quinte, magnopere laudat. 5. Multum nunc lacrimari videtur. 6. Signum admodum amplum (*splendid*) et eximium tibi mitto. 7. Valde bene scribis, mi Carole! 8. Amicus noster quandam rerum publicarum mutationem (*change*) nimis cupide expectare videtur. 9. Tu et frater tuus linguam Græcam satis bene intelligitis. 10. Bella Punica a Sisennâ parum <sup>78</sup>dilucide narrantur. 11. Cicero omnes Epicuri errores <sup>79</sup>perbreviter ac pereleganter exponit (*to state*). 12. Permulti homines hunc reipublicæ statum intelligere nequeunt. 13. Gajus patri suo simillimus est. 14. Senectus naturâ <sup>80</sup>loquacior est. 15. Vespasianus princeps pecuniæ avidior est. 16. Plurima Datamii <sup>81</sup>gesta obscuriora sunt. 17. Hic versus unâ <sup>82</sup>syllabâ brevior est. 18. Litteræ tuæ longiores sunt. 19. Plerique homines tardius cogitant agunt autem celerius. 20. Gallinæ avesque reliquæ nidos (*nest*) quam <sup>83</sup>mollissime <sup>84</sup>construunt. 21. Jugurtha quam maximas potest copias armat. 22. Cæsar quam maximum militum numerum arcessit. 23. Dux exercitus discrimen, quam brevissime potest, militibus exponit (*to explain*).

1. I very much wish to see thee often. 2. We greatly admire the incredible boldness of this magistrate. 3. I very much regret the enormous carelessness (*socordia*) of this general. 4. These rumors (*sermo*) <sup>85</sup>injure thy <sup>86</sup>reputation exceedingly. 5. Gajus is prevented from working much by a disease of the kidneys. 6. Saguntum, a very rich (*opulentus*) town is taken by Hannibal. 7. The walls of the town are very high, and are defended by ten very high towers. 8. A very (by *per*) great danger is imminent to the republic. 9. This incautious (*incautus*) man can very (*per*) easily be killed. 10. That very (*per*) modest youth cannot <sup>87</sup>bear the voice of the consul. 11. The ambassadors intend to stay very long (*by the superlative*). 12. The ambassadors very (*superlative*) humbly implore the <sup>88</sup>pardon of Cæsar. 13. Thy words do not run (*fluere*) <sup>89</sup>smoothly enough, but the narrative (*fabula*) itself is sufficiently accurate. 14. Thou treatest this point (*locus*) too lightly, and the causes of the rebellion are not stated clearly enough. 15. Too (*comparative*) great and too long a pleasure extinguishes all <sup>90</sup>lights of the soul. 16. The reasoning (*ratio*) of this philosopher seems to be rather sophistical. 17. The oldest (*antiquus*) history of the Saxons is rather obscure. 18. The general begins to censure the ambassadors rather severely. 19. It is necessary to capture as few, and to kill as many enemies as possible. 20. The Helvetians resolve to sow as much grain as possible, and to procure (*comparare*) the greatest possible <sup>91</sup>amount of arms. 21. We wish to bring (*adducere*) to you as many troops as we can. 22. Cicero sends both letters as soon as possible to Cæsar. 23. We intend to learn the Greek language as zealously as possible. 24. Cæsar visits (*adire*) the camp as often as he can. 25. It is necessary to deliver to me the <sup>92</sup>dispatches of the general as quickly as possible.

<sup>78</sup> Dilucidus, clear. <sup>79</sup> Brevis, brief. <sup>80</sup> Loquax, talkative. <sup>81</sup> Gestum, a deed. <sup>82</sup> A syllable. <sup>83</sup> Mollis, soft. <sup>84</sup> To construct. <sup>85</sup> Offendere. <sup>86</sup> Reputation, *existimatio*. <sup>87</sup> Ferro. <sup>88</sup> Gratia. <sup>89</sup> Mollis. <sup>90</sup> Copia. <sup>91</sup> Litteræ. \* Lumen.

## BOOK THIRD.

### FORMATION OF THE TENSES AND MOODS.—ABSOLUTE ADJECTIVES.—FORMATION OF SENTENCES.

#### CHAPTER FIRST.

##### THE PRESENT-SYSTEM OF THE REGULAR VERB.

§ 316. All forms of the verb are either *finite* or *indefinite*; the verb is accordingly divided into the **FINITE** and the **INDEFINITE VERB**.

*Rem. 1.* The *finite* forms of the verb are those which imply one of the three grammatical persons. They are always distinguished by the **PERSONAL ENDINGS**. The *indefinite* verb comprises those verbal forms which do not show the person of the subject. It consists, 1, of the *Infinitive* and *Supine*, in which the action of the verb appears as *subject* or *object*; 2, of the *Participles* and *Verbal Adjectives*, in which the action of the verb appears as *attribute*.

The finite verb is inflected by *conjugation*, the indefinite verb by *declension*.

§ 317. The **FINITE** verb comprises three *moods*; that is, three different ways in which the speaker conceives the performance of the action. They are the *Indicative*, the *Subjunctive*, and the *Imperative*. By the Indicative, the speaker *asserts*; by the Imperative, he *commands* **DIRECTLY**; by the Subjunctives, he asserts or commands **INDIRECTLY**.

§ 318. The *Tenses* of the verb are threefold: *Present*, *Past*, or *Future*, according as the *time* of the action is conceived as present, past, or future.

§ 319. All forms of the Latin verb are derived primarily from the *verb-stem*, which is found by removing the ending *re* or *ere* of the infinitive. Some forms of the verbs are *directly* derived from the verb-stem. These are called *Present-System*.



Others are *indirectly* (§336) derived from it, and are called *Perfect-System*.

§ 320. The Present-System is divided into four conjugations, according to the *characteristic* of the verb-stem. Each of the conjugations has two voices and three moods. The Indicative mood has three tenses—the present, the imperfect, and the future; the Subjunctive has two tenses—the present and the imperfect.

The Indefinite verb of the Present-System has one Infinitive and one Participle (present participle) in the *active*, and one Infinitive and one Verbal Adjective in the *Passive* voice.

### § 321. PARADIGMS OF THE PRESENT-SYSTEM.

#### FIRST CONJUGATION.

*Active.*

*Passive.*

##### INDICATIVE MOOD.

###### PRESENT.

Amo, *I love, am loving, do love*  
amas, *thou lovest*  
amat, *he loves*  
amamus, *we love*  
amatis, *you love*  
amant, *they love.*

amor, *I am loved*  
amāris, *thou art loved*  
amātur, *he is loved*  
amāmur, *we are loved*  
amamini, *you are loved*  
amantur, *they are loved.*

###### IMPERFECT.

Amābam, *I loved, was loving, did love*  
amābas, *thou lovedst*  
amābat, *he loved*  
amābamus, *we loved*  
amābatis, *you loved*  
amābant, *they loved.*

amābar, *I was loved*  
amābaris or amābare, *thou wast loved*  
amābatur, *he was loved*  
amābāmur, *we were loved*  
amābāmini, *you were loved*  
amabantur, *they were loved.*

###### FUTURE.

Amābo, *I shall love*  
amābis, *thou wilt love*  
amābit, *he will love*  
amābimus, *we shall love*  
amābitis, *you will love*  
amābunt, *they will love.*

amābor, *I shall be loved*  
amāberis or amābere, *thou wilt be loved*  
amābitur, *he will be loved*  
amābimur, *we shall be loved*  
amābimini, *you will be loved*  
amābuntur, *they will be loved.*

##### SUBJUNCTIVE MOOD.

###### PRESENT.

Amem, *I may love, love, should love, etc.*  
ames, *thou mayest love, etc.*  
amet, *he may love*  
amēmus, *we may love*  
amētis, *you may love*  
ament, *they may love.*

amer, *I may be loved, am loved, should be loved, etc.*  
amēris, *thou mayest be loved*  
amētur, *he may be loved*  
amēmur, *we may be loved*  
amemini, *you may be loved*  
amentur, *they may be loved.*

##### IMPERFECT.

Amārem, *I might, should, would love, or I loved*  
amāres, *thou mightest love*  
amāret, *he might love*  
amarēmus, *we might love*  
amarētis, *you might love*  
amārent, *they might love.*

Amārer, *I might, should, would be loved, or I was loved*  
amarēris, or amarēre, *thou mightest be loved*  
amarētur, *he might be loved*  
amarēmur, *we might be loved*  
amaremini, *you might be loved*  
amarentur, *they might be loved.*

##### IMPERATIVE MOOD.

###### First form (active).

Sing. 2. Ama, *love (thou).*  
Plur. 2. amāte, *love (you).*

###### First form (passive).

Sing. 2. amāre, *be (thou) loved.*  
Plur. 2. amamini, *be (you) loved.*

###### Second form (active).

Sing. 2. Amāto, *thou shalt love*  
3. amāto, *he shall love.*  
Plur. 2. amatōte, *you shall love*  
3. amanto, *they shall love.*

###### Second form (passive).

Sing. 2. amātor, *thou shalt be loved*  
3. amātor, *he shall be loved*  
Plur. 2. amantōre, *you shall be loved*  
3. amantor, *they shall be loved*

##### INDEFINITE VERB.

INFINITIVE. Amāre, *to love.*  
PARTICIPLE. amans, *loving.*

INFINITIVE. amāri, *to be loved.*  
VERBAL ADJECTIVE. amandus *one that must be loved.*

### SECOND, THIRD, AND FOURTH CONJUGATIONS.

#### ACTIVE VOICE.

##### INDICATIVE MOOD.

| II.                   | III.                | IV            |
|-----------------------|---------------------|---------------|
| PRESENT—I advise      | I read              | I hear.       |
| Monco                 | lego                | audio         |
| mones                 | legis               | audis         |
| monet                 | legit               | audit         |
| monemus               | legimus             | audimus       |
| monetis               | legitis             | auditis       |
| monent                | legunt              | audiunt.      |
| IMPERFECT—I advised   | I read, was reading | I heard.      |
| monēbam               | legēbam             | audiēbam      |
| monēbas               | legēbas             | audiēbas      |
| monēbat               | legēbat             | audiēbat      |
| monēbāmus             | legēbāmus           | audiēbāmus    |
| monēbātis             | legēbātis           | audiēbātis    |
| monēbant              | legēbant            | audiēbant.    |
| FUTURE—I shall advise | I shall read        | I shall hear. |
| monēbo                | legam               | audiam        |
| monēbis               | leges               | audies        |
| monēbit               | leget               | audiet        |
| monēbimus             | legēmus             | audiēmus      |
| monēbitis             | legētis             | audiētis      |
| monēbunt              | legent              | audient.      |

##### SUBJUNCTIVE MOOD.

|                      |            |             |
|----------------------|------------|-------------|
| PRESENT—I may advise | I may read | I may hear. |
| moncam               | legam      | audiam      |
| moncas               | legas      | audias      |
| moncat               | legat      | audiat      |
| moncāmus             | legāmus    | audiāmus    |
| moncātis             | legātis    | audiātis    |
| moncant              | legant     | audiant.    |



|                                  |                     |                      |
|----------------------------------|---------------------|----------------------|
| IMPERFECT— <i>I might advise</i> | <i>I might read</i> | <i>I might hear.</i> |
| monērem                          | legērem             | audīrem              |
| monēres                          | legēres             | audīres              |
| monēret                          | legeret             | audīret              |
| moneremus                        | legeremus           | audīremus            |
| monerētis                        | legerētis           | audīrētis            |
| monērent                         | legerent            | audīrent.            |

## IMPERATIVE MOOD.

|                   |                     |           |
|-------------------|---------------------|-----------|
|                   | <i>First form.</i>  |           |
| II.               | III.                | IV.       |
| Mone              | lege                | audi      |
| monēte            | legite              | audite.   |
|                   | <i>Second form.</i> |           |
| Sing. 2. Monēto   | legito              | audito    |
| 3. monēto         | legito              | audito    |
| Plur. 2. monetōte | legitōte            | auditōte  |
| 3. monento        | legunto             | audiunto. |

## INDEFINITE VERB.

|                    |        |          |
|--------------------|--------|----------|
| INFINITIVE. Monēre | legere | audire   |
| PARTICIPLE. monens | legens | audiens. |

## PASSIVE VOICE.

## INDICATIVE MOOD.

|                                   |                        |                          |
|-----------------------------------|------------------------|--------------------------|
| PRESENT— <i>I am advised</i>      | <i>I am read</i>       | <i>I am heard.</i>       |
| monēor                            | legor                  | audior                   |
| monēris                           | legēris or legere      | audīris                  |
| monētur                           | legitur                | audītur                  |
| monēmur                           | legimur                | audīmur                  |
| monemini                          | legimini               | audiimini                |
| monentur                          | leguntur               | audiuntur.               |
| IMPERFECT— <i>I was advised</i>   | <i>I was read</i>      | <i>I was heard.</i>      |
| monēbar                           | legēbar                | audībar                  |
| monēbāris or monēbāre             | legēbāris or legebāre  | audībāris or audiebāre   |
| monēbātur                         | legebātur              | audiebātur               |
| monēbāmur                         | legebāmur              | audiebāmur               |
| monēbamini                        | legebamini             | audiebamini              |
| monēbantur                        | legebantur             | audiebantur.             |
| FUTURE— <i>I shall be advised</i> | <i>I shall be read</i> | <i>I shall be heard.</i> |
| monēbor                           | legar                  | audiar                   |
| monēbēris or monēbēre             | legēris or legere      | audīris or audīre        |
| monēbitur                         | legētur                | audītur                  |
| monēbimur                         | legēmur                | audīmur                  |
| monēbimini                        | legemini               | audiimini                |
| monēbuntur                        | legentur               | audiuntur.               |

## SUBJUNCTIVE MOOD.

|                                  |                      |                        |
|----------------------------------|----------------------|------------------------|
| PRESENT— <i>I may be advised</i> | <i>I may be read</i> | <i>I may be heard.</i> |
| monēar                           | legar                | audiar                 |
| monēāris or monēāre              | legāris or legāre    | audīāris or audīāre    |
| monēātur                         | legātur              | audīātur               |
| monēāmur                         | legāmur              | audīāmur               |
| monēāmini                        | legāmini             | audiāmini              |
| monēantur                        | legantur             | audiāntur              |

|                                      |                        |                          |
|--------------------------------------|------------------------|--------------------------|
| IMPERFECT— <i>I might be advised</i> | <i>I might be read</i> | <i>I might be heard.</i> |
| monērer                              | legērer                | audīrer                  |
| monerēris or monerēre                | legerēris or legerēre  | audirēris or audirēre    |
| monerētur                            | legerētur              | audirētur                |
| monerēmur                            | legerēmur              | audirēmur                |
| moneremini                           | legeremini             | audiremini               |
| monerentur                           | legerentur             | audirentur.              |

## IMPERATIVE MOOD.

|                  |                     |            |
|------------------|---------------------|------------|
|                  | <i>First form.</i>  |            |
| Monēre           | legere              | audire     |
| monemini         | legimini            | audiimini. |
|                  | <i>Second form.</i> |            |
| Sing. 2. monētor | legitor             | auditor    |
| 3. monētor       | legitor             | auditor.   |
| Plur. 2. —       | —                   | —          |
| 3. monentor      | leguntor            | audiuntor. |

## INDEFINITE VERB.

|                    |          |          |            |
|--------------------|----------|----------|------------|
| INFINITIVE.        | monēri   | legi     | audiri     |
| VERBAL ADJECTIVES. | monendus | legendus | audiendus. |

§ 322. The different forms of the *finite verb* are thus derived from the verb-stem :

1. PRESENT INDICATIVE, by *substituting o* for the characteristic of the verb-stem in the first, and *adding o* to the stem in the other conjugations.

2. IMPERFECT INDICATIVE, by adding *bam* to the stem in the first and second, and *ēbam* in the third and fourth conjugations. The Imperfect Indicative is conjugated like the Present Indicative of the first conjugation.

3. FUTURE, by adding *bo* to the stem in the first and second, and *am* in the third and fourth conjugations. The future in *bo* is conjugated like the Present Indicative of the *third*, and the future in *am* like the Present Indicative of the *second* conjugation.

4. PRESENT SUBJUNCTIVE, by substituting *em* for the characteristic of the verb-stem in the first, and by adding *am* to the latter in the other conjugations. The Present Subjunctive of the first conjugation is conjugated like the Present Indicative of the second; and that of the other conjugations like the Present Indicative of the *first* conjugation.

5. IMPERFECT SUBJUNCTIVE is formed in all conjugations by adding *m* to the Present Infinitive, and conjugated like the Present Indicative of the second conjugation.



6. The FIRST FORM OF THE IMPERATIVE (second person sing.) is the same as the verb-stem, except that in the third conjugation *e* is added to it. But the verbs *esse*, *dicere*, *ducere*, *facere*, *ferre* form their imperatives by the mere stems (*es*, *dic*, *duc*, *fac*, *fer*). The plural is formed by changing the ending *tis* of the second person Present Indicative into *te*.

7. The SECOND FORM OF THE IMPERATIVE is made by adding *o* to the third person singular Present Indicative. The third person singular always is like the second. The second person plural adds *te* to the singular, and the third person plural is formed by adding *o* to the third person plural Present Indicative.

8. The PASSIVE VOICE of the finite verb is formed by adding *r* to the corresponding active form, or substituting *r* for the final letter *m* of the active. But the first form of the Imperative is always the same as that of the Infinitive active.

9. The conjugation of the passive tenses is made by substituting the passive endings, *ris*, *tur*, etc., or *ëris*, *ëtur*, etc. (§ 125), for the corresponding endings of the active.

§ 323. In the INDEFINITE verb, the PARTICIPLE is formed by adding to the verb-stem *ns* (or *ens*, in the third and fourth conjugations), and the VERBAL ADJECTIVE by adding *ndus* (or *endus* in the third and fourth conjugations).

§ 324. The PARTICIPLE and VERBAL ADJECTIVE (and in a certain sense also the INFINITIVE) are declined like Adjectives. The Participles are declined like Adjectives of common gender, belonging to the LIQUID-MUTE STEMS (Paradigm *sapiens*, § 208); the Verbal Adjective like Movable Adjectives (Paradigm *bonus*, § 46).

Rem. 2. The declension-stem of the Present Participle is always the same as the third person plural of the Present Indicative (*amant—monent*), which, however, in the third and fourth conjugations is changed from *unt* into *ent* (*legent—audient*).

Rem. 3. Participles are grammatically treated like adjectives; they are either ATTRIBUTES or PREDICATES like the latter, and may be the governing word of OBJECTS, which generally are placed in the same case as those of the finite verb or infinitive. Some of them, as *amans*, *florens*, *appetens*, *ardens*, are even subject to Comparison.

§ 325. The DEPONENT VERB has the same forms as the PAS-

SIVE, but with active significations. It has, besides the regular passive forms, also the Participle of the Active (*hortans*, exhorting), and in the Verbal Adjective assumes the signification of the PASSIVE (*hortandus*, one that must be exhorted).

§ 326. The I-verbs of the third conjugation (§ 58) insert the vowel *i* in all forms of the finite and indefinite verb, except in the Infinitive, Imperfect Subjunctive, and Imperative. But the second form of the Imperative takes *i* in the 3. plur.

#### PRELIMINARY REMARKS ON THE USE OF THE TENSES AND MOODS, ESPECIALLY IN DEPENDENT CLAUSES.

The following preliminary remarks are intended to guide the student in the translation of the tenses and moods, and to give him a preliminary drill in the handling of dependent sentences. For more exact rules see below.

§ 327. A DEPENDENT SENTENCE OR CLAUSE is a sentence which has the force of one single word or phrase in regard to another (the principal) sentence. A clause may take the place of a Subject, Attribute, or Object of the principal sentence, and always is recognized by either a Relative (adjective or adverb), or a subordinating conjunction (§ 328), introducing it.

#### EXAMPLES.

1. *It can never be necessary that I should tell a falsehood*, Numquam necesse esse potest, ut mendacium dicam. Here the sentence, "It can never be necessary," is the PRINCIPAL SENTENCE, in which the following sentence, "that I should tell a falsehood" takes the place of a SUBJECT, as if it had been expressed thus: "My telling a falsehood can never be necessary." The principal sentence has consequently assumed an impersonal form (§ 74, c.) The dependent sentence is recognized as such by the subordinating conjunction *that*, which introduces it. In Latin we employ here the subjunctive present, according to Rules 329 and 331.

2. *My brother advised that Gajus should change his opinion*, Frater meus suadēbat, ut Gajus opinionem mutāret.

PRINCIPAL SENTENCE: My brother advised, *Frater meus suadēbat*.

DEPENDENT SENTENCE: That Gajus should change his opinion, *ut Gajus opinionem mutāret*. The latter occupies the place of an OBJECT in the former sentence, as if it had been thus expressed: *My brother advises a change of opinion by Gajus*. In Latin, the imperfect subjunctive is chosen according to Rule 331.

3. *That house seems small, because it is very far distant*, Domus illa parva vidētur, quia longissime abest.

PRINCIPAL SENTENCE: That house seems small.

DEPENDENT SENTENCE: Because it is very far distant. It takes the place of an OBJECT in the former sentence, as if we had said: *This house is small from its distance*. Being introduced by the subordinating conjunction *because* (*quia*), it is at once recognized as a dependent sentence or clause.

4. *The men who talk too much are called loquacious*, Homines, qui nimis loquuntur, garruli dicuntur.

PRINCIPAL SENTENCE: The men are called loquacious, *Homines garruli dicuntur*.

DEPENDENT SENTENCE: Who talk too much, *qui nimis loquuntur*. It takes the place of an ATTRIBUTE in the former sentence, as if we had said: *The men, talking too much*. Being introduced by the relative adjective *who* (*qui*), it is at once recognized as a clause.



§ 328. We notice at this place the following subordinating conjunctions:

*Ut*, that, in order that.<sup>1</sup>  
*quum* (*cum*), when, since.  
*priusquam*, or *antequam*, before.  
*dum* (sometimes *cum*), while, till.  
*postquam*, after.

*quia*, because.  
*quod*, that, or because.  
*si*, if.  
*nisi*, unless.  
*quamquam*, or *etsi*, although.

§ 329. *Ut*, in the signification "that," or "in order that," and *cum*, in the signification "since," always govern the *subjunctive*, that is: The predicate of the clause, introduced by these conjunctions, must always be placed in the subjunctive, whatever be the mood employed in English. The English conjunction "that" frequently is translated by *quod* (see § 393). We here regard only the case, when *quod* stands after verbs of PRAISING, CENSURING, and ACCUSING (*laudare*, *extollere*, *vituperare*, *reprehendere*, *accusare*). After these verbs we generally translate *quod* by *for* with a verbal noun in *ing*. But the Latin language always conceives *quod* in the sense of the conjunction "that."

*Gaius Sejum accusat, quod res suas negligat*, Gaius accuses Sejus, that he is neglecting (for neglecting his affairs). — *Postquam, ut hoc negotium finit*, We continued that you finish this business. — *Cum deus gentes laboraret, adiuuauit*, Since you study diligently, you will be praised.

§ 330. *Quum* (*cum*), when, and *priusquam* (*antequam*) take either Subjunctive or Indicative, according to the special rules in P. II.<sup>2</sup> *Dum*, in the meaning *while*, takes the *Present Indicative* even if it refers to past time; when it means 'till,' it takes the Subjunctive. *Quia*, *quamquam*, *etsi* are used with the Indicative. When sentences, introduced by *quamquam* and *etsi*, precede the principal sentence, the latter is often introduced by the adversative conjunction *tamen* (§ 121), which is translated by *still*, *yet*, or *nevertheless*.

EXAMPLES: *Veni me, priusquam abeat*, See me before thou departest. — *Cum hostes appropinquabant, nostri montem occupabant*, When the enemy approached, our troops were occupying the mountain. — *Dum hoc negotium geruntur, Galli conspirabant*, While these affairs were transacted, the Gauls were conspiring. — *Quamquam me offendas, tamen tibi ignosco*, Although you offend me, I still (yet, nevertheless) pardon you.

Rem. 4. The English language frequently employs an *object-infinitive* when in Latin a clause, introduced by *ut*, must be used. The beginner

<sup>1</sup> The English conjunction *that* has many Latin equivalents. The student will, in the next exercises up to p. 316, translate it by *ut*, and in the case § 329, by *quod*.

<sup>2</sup> The student will use the Indicative after these conjunctions unless otherwise directed.

will notice that only those verbs which are enumerated, § 80, can be construed with an *object-infinitive* in Latin. After other verbs the English *object-infinitive* must generally be changed into a clause introduced by "that," as:

We pray you to come to-morrow, *Oramus vos, ut cras veniatis* (literally, we pray you, that you may come to-morrow). — I induced him to depart, *Adducēbam eum, ut abiret* (literally, I induced him, that he should depart).

In the same way, *priusquam*, with a finite verb, must often be translated by *before*, with a verbal noun in *ing*, as: *Before departing*, *priusquam discēdas* (*discēdat*, etc.)

§ 331. It is a Latin rule, that whenever the predicate of a clause must be placed in the subjunctive, the *tense* of this subjunctive is determined by the predicate of the principal sentence. This is called the DEPENDENCE OR CONSECUTION OF TENSES. For the tenses of the Present-System this rule is the following:

If the principal predicate is a present, imperative, or future, the predicate, if a subjunctive, must be in the present tense of the subjunctive. If the principal predicate is a past tense, the dependent predicate, if a subjunctive, must be placed in the imperfect subjunctive.

In both instances it is entirely indifferent, what mood or tense may be used in the English sentence.

EXAMPLES: *It is unjust, that I should implore pardon*, *Injustum est, ut veniam implerem*. — *Deliberate quickly, that I may tell my opinion*, *Celeriter delibera, ut sententiam meam dicam*. — *When Caesar approached, the enemies repulsed our troops*, *Cum Caesar appropinquaret, hostes copias nostras repellēbant*. — *We shall abandon the town, since the citizens themselves betray us*, *Oppidum relinquēmus, cum ipsi cives nos prodant*.

Rem. 5. From what we have said § 327, it follows, that dependent clauses, when they take the place of attributes or objects, always must have a governing word. The beginner ought frequently to analyze dependent sentences, with a view to find their governing words.

Rem. 6. If participles or infinitives are the governing words of clauses, we must consider them as the *objects* of these words, according to the analogy of the objects of *adjectives*. In this instance the rules of consecution must be so applied, that the tenses of the dependent predicates are not determined by the tenses of the participle or the infinitive, but by that of the principal predicate, as:

*Legati veniebant petentes, ut obsides a Cesare remitterentur*, The ambassadors came, asking that the hostages should be sent back by Caesar. Here the tense of the predicate *remitterentur* is not determined by the (present) tense of the participle *petentes*, but by the tense of the principal predicate *veniebant*.

§ 332. The subjunctive mood may also be used in principal sentences. Thus it is often used with the force of an *imperative*, as: *Ita vivātis, ut mortem semper expectētis*, Live so, that you always expect death.



§ 333. The progressive and emphatic forms of the English simple tenses do not exist in Latin, but are translated in the same way as the common form; thus *amo* may mean *I love*, or *I am loving*, or *I do love*; *amābam* may mean *I loved*, or *I was loving*, or *I did love*, as:

What do you do, *quid agitis?*—To what did Caesar aspire, *quid Cæsar appetebat?*—The enemies are coming, *hostes veniunt.*—The walls were falling, *muri cadēbant.*

## EXERCISES.

1. Veni, mi fili, ut tibi hæc verba enarrem.—2. Cæsar Labiēno præscribit (*gives orders*), ut omnes pontes rescindantur.<sup>1</sup>—3. Dux proficisci vult, priusquam pontes ab hostibus concrementur.—4. Romani impetum facere nolunt, quoniam hostes majores (§§ 305, 3) copias habeant quam ipsi (§ 280).—5. Semper ita (*thus*) vivas, ut optimos homines imiteris.—6. Dum pueri docentur, adolescentes armis se exercent.—7. Consul rescribit (*communicates*), ut quintæ legionis milites publice admonerentur.—8. Orāmus, ut has penitus aliquantum lenius.—9. Discedere<sup>2</sup> vobis licet, cum urbs ab ipsis civibus custodiatur.—10. Romani veteres a regibus gubernabantur.—11. Aquitani inferiorem<sup>3</sup> Gallie partem occupabant.—12. Quam Galli hunc impetum facerent, copie nostræ ducis adventum impatienter expectabant.—13. Pompējus, priusquam discederet,<sup>4</sup> Crassum et Brutum, amicos suos, videre cupiebat.—14. Quamquam hiems jam appropinquabat copie tamen quotidianis fere (*almost*) præliis ab hostibus lacescebantur.—15. Milites nostri hostium telis<sup>5</sup> feriebantur.—16. Sempronius, cum hanc pœnam subiret, a vulgo deridebatur.—17. Nunquam permittam, ut tantum tamque periculōsum iter frustra<sup>6</sup> facias.—18. Hæc res ita (*thus*) efficietur, ut civibus nihil omnino<sup>7</sup> detrimenti (§ 265) afferatur.—19. Nuntii mei te certo invenient.—20. Tot tantisque laboribus totam civitatem perterrebunt.—21. His rebus amicorum tuorum spes magnopere (§ 313) debilitabitur.—22. Nunc vero, milites, gladiis vestris pugnate!—23. Valēte, cives, urbemque fortissime defendite!—24. Gloria consentiens<sup>8</sup> hominum bonorum laus est.—25. Metus opinio est mali impendentis.<sup>9</sup>—26. Stellarum errantium<sup>10</sup> motus maxime admirabiles sunt.—27. Imbres copiosi terram sitientem reficiunt.—28. Deus, mundum efficere moliens<sup>11</sup> primum lumen<sup>12</sup> ignemque creabat.—29. Dux discedebat præscribens, ut pons rescinderetur.—30. Nihil civitati bellum gerenti, inopportuni<sup>13</sup> evenire potest.—31. Hæc herbe nocentiores sunt illis (§§ 307, 310).—32. Hoc negotium libentissime<sup>14</sup> peragam.

1. Reason itself admonishes us to (that we should) procure<sup>15</sup> friends.—2. Atticus refused honors, although they were open<sup>16</sup> to him.—3. The king allows that you try<sup>17</sup> the fortune of war.—4. It will be expedient to omit these trifles,<sup>18</sup> since it is allowed to thee, to perform (*agere*) greater things.—5. It will be becoming to perform (*peragere*) thy business (*plur.*),

<sup>1</sup> Rescindere, to break off. — <sup>2</sup> Discedere, to depart. — <sup>3</sup> Inferior, lower. — <sup>4</sup> Priusquam, a dat. mi-sile. — <sup>5</sup> Frustra, in vain. — <sup>6</sup> Inopportuni, at all. — <sup>7</sup> Agere, to cause. — <sup>8</sup> Consentiens, agreeing. Translate: *unanimous*. — <sup>9</sup> Impendere, to impend. — <sup>10</sup> Errantium, wandering. — <sup>11</sup> Moliri, to contemplate. — <sup>12</sup> Lumen, light. — <sup>13</sup> Inopportuni, untimely. — <sup>14</sup> Libenter, to please; libens, literally pleasing. Translate: *at my own*. — <sup>15</sup> Procure, compare. — <sup>16</sup> To be open, patere. — <sup>17</sup> To try, experiri. — <sup>18</sup> Trifles, nugæ.

before beginning (thou shouldst begin) to attend (*studere*) to games and pleasures.—6. It was allowed to Themistocles to be idle, but so (*ita*) that he attended to the most important (*gravis*) business (*plur.*) of the republic.—7. The king commands<sup>19</sup> that you should guard the captives with (*by*) the greatest care.—8. I shall never allow, that the captives be returned (*red-dere*) to the enemies.—9. We eat in order that we may live.—10. Learn the Latin language, that you may know both how to think and to write.—11. It will be preferable to return, since you are afraid to proceed [any] farther (§ 291, Rem. 10).—12. Gajus will give (*dare*) to me this dog, because he has more dogs than he wishes (*velle*).—13. Since thou wishest (*cupere*) to write letters, I allow thee to remain home (*domi*).—14. Before attempting (*conari*) to cross the river, thou wilt wait till (*dum* with subjunctive) some better kind of boats (*linter*) be on hand.<sup>20</sup>—15. Thou shalt always behave<sup>21</sup> so (*ita*), that thou art oftener praised than censured.—16. Since Helvetia is everywhere (*undique*) closed<sup>22</sup> by mountains, the chiefs<sup>23</sup> of that state are anxious<sup>24</sup> to occupy better and broader lands (*ager*).—17. The general commands (*præscribere*) that the inhabitants should make as large (*magnus*) sowings<sup>25</sup> as possible.—18. Hannibal's bravery and military (*bellicus*) art terrified the people.—19. The dead bodies<sup>26</sup> of the Egyptians (*Aegyptius*) were embalmed,<sup>27</sup> in order that they might be preserved as long as possible.—20. Alexander consulted<sup>28</sup> the oracle of Jupiter Ammo, in order to prove his divine origin.—21. The Roman people showed<sup>29</sup> the highest favors<sup>30</sup> to the Athenians, in order to attach (*obstringere*) this most renowned (*clarus*) people (*gens*) to them (§ 238).—22. M. T. Cicero was absolved by the sentence of the whole people.—23. The enemies already seemed to approach<sup>31</sup> nearer (§ 291).—24. It seemed unjust to the Senate, that our property<sup>32</sup> should be plundered (*diripere*) by the most wicked<sup>33</sup> proconsuls.—25. Decius loved his country so much, that he voluntarily<sup>34</sup> devoted (*devovere*) himself to death.—26. The rising (*oriri*) and setting (*occidere*) sun makes days and nights.—27. Dionysius, fearing the razors,<sup>35</sup> burned (*adurere*) [his] hair (*capillum*) by a glowing<sup>36</sup> coal.—28. The general, distrusting<sup>37</sup> himself (transl. to himself) and doubting, did (*agere*) nothing.—29. This victory was announced to the king, already despairing.—30. The soldiers, renewing<sup>38</sup> the battles, put the enemies to flight (*fugare*).—31. Death cannot be terrible (*terribilis*) to men fearing (*vereri*) God.—32. The soldiers, following the general, caused (*edere*) a great slaughter.<sup>39</sup>

<sup>19</sup> To command, præscribere.—<sup>20</sup> To be on hand, suppetere.—<sup>21</sup> To behave, se habere.—<sup>22</sup> To close, continere.—<sup>23</sup> Chief, princeps.—<sup>24</sup> To be anxious, studere.—<sup>25</sup> Sowing, sementis.—<sup>26</sup> A dead body, cadaver.—<sup>27</sup> To embalm, condire.—<sup>28</sup> To consult, consulere.—<sup>29</sup> Trans-late: affected (*afficere*) the Athenians by the highest favors.—<sup>30</sup> Beneficium.—<sup>31</sup> Accedere.—<sup>32</sup> Property, bona, G. bonorum.—<sup>33</sup> Nequam.—<sup>34</sup> Voluntarily, ultro.—<sup>35</sup> A razor, culter tonsorius.—<sup>36</sup> To glow, candere.—<sup>37</sup> To distrust, diffidere.—<sup>38</sup> To renew, redintegrare.—<sup>39</sup> Slaughter, cædes.



## CHAPTER SECOND.

### IRREGULAR VERBS.

§ 331. The Irregular Verbs are the following 8: *esse*, *posse*, *velle*, *nolle*, *malle*, *ferre* (§ 59), *ire*, including its compounds *quīre* and *nequīre* (§ 54), and *fieri* (§ 128). They belong to the third conjugation, except *ire*, which follows the fourth. To these the defectives *inquam* and *ajo* must be added.

The irregularity of these verbs is confined to the PRESENT-SYSTEM, the perfect-system being regularly conjugated in all verbs.

*Rem. 1.* The irregularity of *esse* and *posse* consists in the ancient forms *sim*, *eram*, *ero*, and in the pres. ind. *Velle*, *malle*, *nolle*, are irregular in the pres. indicative and in the first person of the pres. subjunctive (*velim*, etc., *possim*). The irregularity of *ferre* is confined to the present indicative and imperative. *Ire* is irregular on account of its two stems in *e* and *i*, and in forming the imperfect and future according to the analogy of the first and second conjugations in *bam* and *bo*. The irregularity of *fieri* consists in its active form in the present-system and in the irregular stem *fi*, which, although ending in a vowel, is conjugated according to the third conjugation.

### § 335. PARADIGMS OF THE PRESENT-SYSTEM OF THE IRREGULAR VERBS.

| INDICATIVE.               |  | SUBJUNCTIVE.                                 |  |
|---------------------------|--|--|--|
| 1. <i>Esse</i> , to be.   |  | PRESENT.                                     |  |
| <i>Sum</i> , I am         |  | <i>Sim</i> , I may be, should be, I am, etc. |  |
| <i>es</i> , thou art      |  | <i>sis</i> , thou mayest be, etc.            |  |
| <i>est</i> , he is        |  | <i>sit</i> , he may be                       |  |
| <i>sumus</i> , we are     |  | <i>simus</i> , we may be                     |  |
| <i>estis</i> , you are    |  | <i>sitis</i> , you may be                    |  |
| <i>sunt</i> , they are.   |  | <i>sint</i> , they may be.                   |  |
| IMPERFECT.                |  | FUTURE.                                      |  |
| <i>Ēram</i> , I was       |  | <i>Wanted.</i>                               |  |
| <i>ēras</i> , thou wast   |  |  |  |
| <i>erat</i> , he was      |  |  |  |
| <i>erāmus</i> , we were   |  |  |  |
| <i>erātis</i> , you were  |  |  |  |
| <i>erant</i> , they were. |  |  |  |

## IMPERATIVE.

| First form.                    | Second form.                            |
|--------------------------------|---|
| <i>Sing. 2. Es,* be (thou)</i> | <i>Sing. 2. esto, be, thou shalt be</i> |
| <i>3. —</i>                    | <i>3. esto, he shall be.</i>            |
| <i>Plur. 2. este, be (you)</i> | <i>Plur. 2. estōte, you shall be</i>    |
| <i>3. —</i>                    | <i>3. sunt, they shall be.</i>          |

## INDEFINITE VERB.

PRESENT INDEFINITE. *Esse*, to be.  
 FUTURE INFINITIVE. *Fore*, to be about to be.  
 PARTICIPLE and VERBAL ADJECTIVE in *du*. *Wanting.*  
 § For the parts of *esse* formed from the perfect-stem *fu* see p. 247.

2. *Possum*, I can.

## INDICATIVE.

*Possum*, I can, I may  
*potes*, thou canst or mayest  
*potest*, he can or may  
*possumus*, we can or may  
*potestis*, you can or may  
*possunt*, they can or may.

## SUBJUNCTIVE.

## PRESENT.

*Possim*, I may be able, I may  
*possis*, thou mayest be able, thou mayest  
*possit*, he may be able, etc.  
*possimus*, we may be able, etc.  
*possitis*, you may be able, etc.  
*possint*, they may be able, etc.

## IMPERFECT.

*Poteram*, I could, was able  
*poterās*, thou couldst  
*poterat*, he could  
*poterāmus*, we could  
*poterātis*, you could  
*poterant*, they could.

*Possem*, I could, might, might be able.  
*posses*, thou couldst, etc.  
*posset*, he could, etc.  
*possemus*, we could, etc.  
*possētis*, you could, etc.  
*possent*, they could, etc.

## FUTURE.

*Potēro*, I shall be able, it will be possible to, etc.  
*poteris*, thou wilt be able, it will be possible to, etc.  
*poterit*, he will be able, etc.  
*poterimus*, we shall be able, etc.  
*poteritis*, you will be able, etc.  
*poterant*, they will be able, etc.

## Wanting.

## IMPERATIVE.

## Wanting.

## INDEFINITE VERB.

INFINITIVE. *Posse*, to be able.  
 PARTICIPLE. *Potens*, powerful.  
 VERBAL ADJ. *Wanting.*

### 3. *Velle*, to be willing. 4. *Nolle*, to be unwilling. 5. *Malle*, to wish rather

| INDICATIVE.    |                   |                  | SUBJUNCTIVE.   |                |                |
|----------------|-------------------|------------------|----------------|----------------|----------------|
| PRESENT.       |                   |                  | PRESENT.       |                |                |
| <i>Volo</i>    | <i>nolo</i>       | <i>malo</i>      | <i>velim</i>   | <i>nolim</i>   | <i>malim</i>   |
| <i>vis</i>     | <i>non vis</i>    | <i>mavis</i>     | <i>velis</i>   | <i>nolis</i>   | <i>malis</i>   |
| <i>vult</i>    | <i>non vult</i>   | <i>ma vult</i>   | <i>velit</i>   | <i>nolit</i>   | <i>malit</i>   |
| <i>volumus</i> | <i>nolumus</i>    | <i>malumus</i>   | <i>velimus</i> | <i>nolumus</i> | <i>malimus</i> |
| <i>vultis</i>  | <i>non vultis</i> | <i>ma vultis</i> | <i>velitis</i> | <i>nolitis</i> | <i>malitis</i> |
| <i>volunt</i>  | <i>nolunt</i>     | <i>malunt</i>    | <i>velint</i>  | <i>nolint</i>  | <i>malint.</i> |

\* The first form of the imperative, "es," is rarely used. Instead of "es," it is more usual to employ the second form "esto" in the signification "be," as: *Contentus esto*, be satisfied.



## IMPERFECT.

|           |           |           |          |          |          |
|-----------|-----------|-----------|----------|----------|----------|
| volēbam   | nolēbam   | malēbam   | vellem   | nollem   | mallem   |
| volēbas   | nolēbas   | malēbas   | velles   | nolles   | malles   |
| volēbat   | nolēbat   | malēbat   | vellet   | nollet   | mallet   |
| volēbāmus | nolēbāmus | malēbāmus | vellēmus | nollēmus | mallēmus |
| volēbātis | nolēbātis | malēbātis | vellētis | nollētis | mallētis |
| volēbant  | nolēbant  | malēbant  | vellent  | nollent  | mallent. |

## FUTURE.

|         |         |         |
|---------|---------|---------|
| volam   | nolam   | malam   |
| voles   | noles   | males   |
| volet   | nolet   | malet   |
| volēmus | nolēmus | malēmus |
| volētis | nolētis | malētis |
| volent  | nolent  | malent. |

*Wanting.*

## IMPERATIVE.

Noli, *do not* (thou).  
Nolite, *do not* (you).

## INDEFINITE VERB.

INFINITIVE. Velle, nolle, malle.

PARTICIPLE. Volens, nolens.

## 6. Ferre, to carry, to bear.

*Active.*

## INDICATIVE.

## PRESENT.

*Sing.* Fero, fers, fert.  
*Plur.* ferimus, fertis, ferunt.

*Sing.* Feror, ferris, fertur.  
*Plur.* ferimur, ferimini, feruntur.

## IMPERFECT.

*Sing.* Ferēbam, ferēbas, ferēbat.  
*Plur.* ferēbāmus, ferēbātis, ferēbant.

*Sing.* Ferēbar, ferēbāris, ferēbātur.  
*Plur.* ferēbāmur, ferēbamini, ferēbantur.

## FUTURE.

*Sing.* Feram, feres, feret.  
*Plur.* ferēmus, ferētis, ferent.

*Sing.* Ferar, ferēris, ferētur.  
*Plur.* ferēmur, feremini, ferentur.

## SUBJUNCTIVE.

## PRESENT.

*Sing.* Feram, feras, ferat.  
*Plur.* ferāmus, ferātis, ferant.

*Sing.* Ferar, ferāris, ferātur.  
*Plur.* ferāmur, feramini, ferantur.

## IMPERFECT.

*Sing.* Ferrem, ferres, ferret.  
*Plur.* ferrēmus, ferrētis, ferrent.

*Sing.* Ferrer, ferrēris, ferrētur.  
*Plur.* ferrēmur, ferremini, ferrentur.

## IMPERATIVE.

I. Fer, ferte.  
II. ferto, ferto, fertōte, ferunto.

I. Ferre, ferimini.  
II. fertor, fertor, feruntor.

## INDEFINITE VERB.

INFINITIVE. Ferre. PARTICIPLE. Ferens. INFINITIVE. Ferri. VERBAL ADJ. Ferendus.

## INDICATIVE.

Eo, is, it, Imus, Itis, Eunt.

Ibam, Ibas, Ibat  
ibāmus, ibātis, Ibant.

Ibo, Ibis, Ibit  
ibimus, ibitis, Ibunt.

## 7. Ire, to go.

## SUBJUNCTIVE.

## PRESENT.

Eam, eas, Eat, Eāmus, Eātis, Eant.

## IMPERFECT.

Irem, Ires, Iret  
irēmus, irētis, Irent

## FUTURE.

*Wanting.*

## IMPERATIVE.

I. I, Ite,  
II. Ito, Ito, itōte, eunto.

## INDEFINITE VERB

INFINITIVE. Ire. PARTICIPLE. Iens. GEN. euntis, etc. VERBAL ADJ. eundus.

## 8. Queo, I can. 9. Nequeo, I cannot.

## INDICATIVE.

## PRESENT.

*Sing.* Queo, quis, quit.  
*Plur.* quimus, quitis, queunt.

*Sing.* Nequeo, nequis, nequit.  
*Plur.* nequimus, nequitis, nequeunt.

## IMPERFECT.

*Sing.* Quibam, —, quibat.  
*Plur.* —, —, quibant.

*Sing.* nequibam, —, nequibat.  
*Plur.* —, —, nequibant.

## FUTURE.

*Sing.* Quibo, —, —  
*Plur.* —, —, quibunt.

*Sing.* —, —, —  
*Plur.* —, —, nequibunt.

## SUBJUNCTIVE.

## PRESENT.

*Sing.* Queam, queas, queat.  
*Plur.* queāmus, queātis, queant.

*Sing.* Nequeam, nequeas, nequeat.  
*Plur.* nequeāmus, nequeātis, nequeant.

## IMPERFECT.

*Sing.* Quirem, —, quiret.  
*Plur.* —, —, quirent.

*Sing.* Nequirem, —, nequiret.  
*Plur.* nequirēmus, —, nequirent.

## INDEFINITE VERB.

INFINITIVE. Quire, PARTICIPLE. quiens, G. queuntis

nequire. nequiens, G. nequeuntis.

## 10. Fieri, to be done, to become.

## INDICATIVE.

*Sing.* Fio, fis, fit.  
*Plur.* simus, sitis, fiunt.

## SUBJUNCTIVE.

## PRESENT.

*Sing.* Fiam, fias, fiat.  
*Plur.* fiāmus, fiātis, fiant.



## IMPERFECT.

Sing. Fiēbam, fiēbas, fiēbat.  
Plur. fiēbāmus, fiēbātis, fiēbant.

Sing. Fierem, fieres, fieret.  
Plur. fierēmus, fierētis, fierent.

## FUTURE.

Sing. Fiam, fies, fiet.  
Plur. fiēmus, fiētis, fient.

Wanting.

Imperative, Participle (present), and Verbal Adjective in *dus*, *wanting*.

## 11. Ajo, I say.

## INDICATIVE.

## SUBJUNCTIVE.

## PRESENT.

Sing. Ajo, ais, ait.  
Plur. —, —, ajunt.

Sing. —, ajas, ajat.  
Plur. —, —, ajant.

## IMPERFECT.\*

Sing. Ajēbam, ajēbas, ajēbat.  
Plur. ajēbāmus, ajēbātis, ajēbant.

Wanting.

## 12. Inquam, I say.

PRESENT. Inquam, inquis, inquit.  
inquimus, inquitis, inquit.

IMPERF. (Inquiēbam) inquiēbas (inquiēbat), — [rare].\*\*

FUTURE. Inquies, inquiet.

IMPERAT. Inque, inquitō.

## REMARKS ON THE IRREGULAR VERBS.

Rem. 1. The compounds of *esse* (*abesse*, *adesse*, etc.) are conjugated like *esse*. Beginners ought to be careful in pronouncing these compounds according to the marked quantity of the stem-verb (*ad'eram*, *ab'erit*, *ad'si'mus*, etc.) The verb *prodesse* drops the *d* in all forms of *esse* which begin with a consonant, and keeps the *d* in all forms beginning with a vowel (*prosim*, *pro'deram*, *prodessem*, *pro'dero*).

2. The translation of the verb *posse* is often difficult. Generally it ought to be rendered by *can* or *may*; by "*to be able*" only when it is used of persons, and we speak of their ability. The future of *posse*, when its object-infinitive is a *passive*, must be translated by "*it is possible to*," rendering the Latin *passive* infinitive by an English *active* infinitive, and changing the Latin *subject* into the English *object*, as: *Hæc negotia celeriter confici poterunt*, It will be possible to finish these affairs quickly.

3. Both subjunctives of *velle*, *nolle*, *mallo* are frequently translated by "*I should wish or like*," "*I should not like*," "*I should rather wish or like*," or by "*I wish*," but only in the first person. The English clause, following these expressions, whether introduced by "*that*" or not, is translated by the mere subjunctive in Latin, without an introductory "*ut*," as:

*I should wish you would return as soon as possible*, *velim* (*vellem*) *quam primum redeātis* (*redirētis*). *I should not like that you would stay so long*, *nolim* *tandiu maneātis*.

\* The other forms of *ajo* are either wanting or extremely rare. In the perfect system, *ait* (he said) is the only form in use.—\*\* In the perfect system of *inquam* only *inquisti* and *inquit* (he said) occur. *Inquam* also occurs in the meaning of a perfect.

The Imperfects Subjunctive *vellem*, *nollem*, *mallem*, must be used, if the action wished for is conceived to be impossible, as: *I should wish Cæsar was alive*, *vellem Cæsar viveret*.

The second and third persons of *velle*, *nolle*, *mallo* are used to give to the predicate a color of modesty, and are translated by "*would*," as: *Ut finire velis*, that you would finish.

4. The compounds of *ire*, as *redire*, *perire*, etc., are conjugated like *ire* (*redibam*, *peribam*, *abibo*, *interibo*).

5. The passive of *ire* can be used in transitive compounds only, as *transcor*, I am crossed (imperf. *transibar*, fut. *transibor*, etc.) But even the simple verb *ire*, in the third person singular of all tenses, forms an impersonal passive (see P. II., § 460), as: *itur*, *eatur*, *ibatur*, *iratur*, *ibitur*.

6. The present participle of *ire* retains its regular declension-stem *eunt* (§ 324, R. 2) in all cases except nominative singular, while the latter case assumes the stem *i*, changing *u* into *e*, like the other verbs of the fourth conjugation.

## EXERCISES.

1. Cum beāte vivere jucundissimum sit, plerique homines vitam beātam assequi summopere (§ 313, 2) student.—2. Deum orāmus, ut propitius (*gracious*) nobis sit.—3. C. Marius multis civibus funestus erat.—4. Trajānus ita regēbat rempublicam, ut quamplurimis civibus prodesset.—5. Quum hostes jam adsint, pugnare necesse erit.—6. Vires tibi deerunt, si tam ardue (*hard*) laborāre pergis.—7. Bono animo<sup>1</sup> esto, mi fili, ut omnia hæc impedimenta superāre possis.—8. Hominis corpus rectum<sup>2</sup> est, ut cælum contuēri possit.—9. Milites nostri ægre<sup>3</sup> castra tenēre poterant, quum undique (*everywhere*) ab hostibus premerentur.<sup>4</sup>—10. Hostium fuga tanta erat, ut paucissimi Rhenum transire possent.—11. Hunc librum, si vis, facillime perlegere<sup>5</sup> poteris.—12. Hoc oppidum a civibus solis defendi poterit.—13. Gaudēbo, si totum hoc negotium quamprimum perficere velis.—14. Cum milites nostri oppidum ingredi vellent, multi cives concurrēbant,<sup>6</sup> militibusque venientibus se objiciēbant.<sup>7</sup>—15. Alexander, Macedonum rex, totum orbem terrarum sibi subicere volebat.—16. Copiæ nostræ mori quam vinci malebant.—17. Tandiu manēbis, quamdiu (§ 304, Rem. 16) voles.—18. Cum milites nostri montem ascenderent, exploratōres<sup>8</sup> jam inde (*thence*) redibant.—19. Cura<sup>9</sup> ut exercitus quam primum abeat.—20. Hæc civitas cito peribit.—21. Domum (*home*) ito, mi fili.—22. Milites fluvium transeunto.—23. Fluvius tam altus est, ut vado transiri nequeat.—24. Petimus<sup>10</sup> ut omnis has res statim nobis referātis.—25. His rebus minus commodi nobis quam hostibus afferebātur.<sup>11</sup>—26. Aqua tam rara erat, et vinum tam frequens,<sup>12</sup> ut milites aquam vino præferrent.—27. Tabellarius<sup>13</sup> meus quotidie tibi litteras afferet (*to bring*).—28. Affer nobis statuam illam, mi amice.—29. Hoc opus velim melius et citius fiat.—30. His rebus Germanōrum agri meliōres fecundioresque fiēbant.

1. Since this journey (*iter*) is so (*tam*) long that it cannot be made (*feri*) on foot<sup>14</sup>, it will be necessary to ride in a carriage (*curru vehi*).—2. We

<sup>1</sup> Bono animo esse, to be of good cheer, to be cheerful.—<sup>2</sup> Rectus, erect.—<sup>3</sup> Egere, with difficulty.—<sup>4</sup> Premere, to press.—<sup>5</sup> Perlegere, to peruse.—<sup>6</sup> Concurrere, to run together.—<sup>7</sup> Se objicere (with dative), to oppose somebody.—<sup>8</sup> Explorator, a scout.—<sup>9</sup> Curare, to take care.—<sup>10</sup> Petere, to ask.—<sup>11</sup> Afferre, to cause.—<sup>12</sup> Frequens, abundant.—<sup>13</sup> Tabellarius, letter-carrier.—<sup>14</sup> On foot, translate: by the feet.



wish (*optāre*) exceedingly (§ 313, 2), that this exercise (*exercitatio*) may be very (§ 313, 2) useful (*prodesse*) for (to) thee.—3. Since you now are more ready than before, it will be easy to perform the whole business.—4. Be diligent, my son, in order that thou mayest (*posse*) do (*præstare*) all duties.—5. The river was 3000 paces farther (§ 311) distant than the camp of the enemies.—6. It was very (§ 314) difficult to do all these things at once (§ 69).—7. Although we were very (§ 314) busy,<sup>1</sup> we still could hear the lectures<sup>2</sup> of the Stoic (*Stoicus*) Posidonius.—8. When Sempronius was present (*adesse*), the other ambassadors were silent.—9. Alexander was so furious, that it was dangerous to approach (*adire*) him.—10. Thou wilt be present at (*dative*) these lectures as long as it will be useful (*prodesse*) to thee to be present.—11. All these undertakings will be doubtful, while this man will govern our republic.—12. The astrologers (*astrologus*) observed the motions (*motus*) of the stars, that they might (*posse*) learn (*cognoscere*) the will (*nutus*) of the gods.—13. Yesterday we could perceive the star Mercury (§ 112, D) with (transl. *by*) the naked eye.—14. The Roman soldiers could endure the hardships of the war better than the Gauls.—15. Our citizens will be able to endure the war longer than yours (§ 307, 2).—16. It will be possible to do (*facere*) all these works at the same time.—17. It will be possible to circumnavigate (*circumnavigare*) the whole island in (transl. *by*) three days.—18. I should wish you would finish this work sooner.<sup>3</sup>—19. I should wish that Gajus was present.—20. I wish it were winter.—21. Gajus is so rich, that he wishes to have nothing more (*amplius*).—22. I intended (*velle*) to postpone this journey a little longer, so that my friend might (*posse*) accompany<sup>4</sup> me.—23. The soldiers were so tired, that they refused (*nolle*) to proceed (any) farther (§ 291, R. 10).—24. When we intended to enter the gate, a furious multitude surrounded us.—25. Live as quietly as thou wilt wish (*velle*).—26. I should not wish to indorse (*confirmare*) this opinion.—27. I should prefer (*malles*) to see thy master.—28. Since our bodies perish (*interire*), they cannot be immortal.—29. I advise that you return as quickly as possible.—30. Spring was already approaching (*appetere*), when (*cum* with indicative) the army crossed the mountains.—31. I shall pass over<sup>5</sup> this whole business, since it cannot be pleasant to learn (*cognoscere*) so disgraceful things.—32. The slaughter (*caedes*) was so great, that more than (§ 312) 3000 enemies perished.—33. I should wish you would bring this book to me.—34. The soldiers patiently endured (*perferre*) hunger and thirst.—35. The confusion (*trepidatio*) was so great, that golden vases (*vasa*), statues and valuable pictures were carried away<sup>6</sup> by the soldiers.—36. Carry away this picture, O friend.—37. King Euristheus gave orders<sup>7</sup> to Hercules to (*that he should*) bring to him the arms of the queen of the Amazons.<sup>8</sup>—38. Parents take pains,<sup>9</sup> that their children daily become better.—39. It remains (*restat*) that this work be done (*facere*) quickly and accurately.—40. It formerly (§ 70) happened<sup>10</sup> often that whole cities were destroyed by [their] conquerors.<sup>11</sup> 41. Tarquinius reigned (*regnare*) so despotically,<sup>12</sup> that he became hateful (*invidius*) to his citizens.

<sup>1</sup> Busy, occupatus.—<sup>2</sup> Lecture, schola.—<sup>3</sup> Soon, matüre.—<sup>4</sup> Comitari.—<sup>5</sup> To pass over, præterire.—<sup>6</sup> To carry away, auferre.—<sup>7</sup> To give orders, imperare.—<sup>8</sup> The Amazons, Amazonæ.—<sup>9</sup> To take pains, studere.—<sup>10</sup> It happens, fit.—<sup>11</sup> Victor.—<sup>12</sup> Despotical, superbus.

## CHAPTER THIRD.

## THE PERFECT-SYSTEM.

§ 336. All forms of the PERFECT-SYSTEM are derived from two principal forms: 1) from the first person singular indicative of the active of the PERFECT TENSE; 2) from the FIRST SUPINE. Both of these are again derived from the PERFECT-STEM.

Rem. 1. In order to find the two principal forms, we must 1) know the PERFECT-STEM, i. e., the verb-stem as it appears in the perfect system. Generally both systems have the same stem. *Amāre*, for inst., has the stem *amā* for both, its present and perfect system. But often the two stems differ. Thus *cubāre* has the vowel-stem *cubā* in the present system, but its perfect stem is consonantic (*cub*; perf. *cubui*). *Petere* has the consonant stem *pet* in the present system, and the vowel-stem *peti* in the perfect-system (perf. *petivi*).—2) We must know whether or not a TENSE-SIGN is to be added to the perfect-stem, and, if so, which tense-sign must be used (whether *v*, as in *amāvi*; or *u*, as in *monui*; or *s*, as in *carpsi*).

§ 337. Verbs of the first and fourth conjugations form their first person indic. perf. of the active voice by adding *vi*, and their supines by adding *tum* to the verb-stem, as :

|        |              |               |
|--------|--------------|---------------|
| Amāre  | PERF. amāvi  | SUP. amātum   |
| Audire | PERF. audivi | SUP. auditum. |

Verbs of the second conjugation change their infinitive termination *ere* for the perfect into *ui*, and for the supine into *itum*, as :

|        |             |               |
|--------|-------------|---------------|
| Monere | PERF. monui | SUP. monitum. |
|--------|-------------|---------------|

Rem. 2. For the numerous exceptions to this rule, and for finding the two principal forms of the third conjugation, see Appendix VI., p. 359 foll. The student should commit to memory those verbs of the 1st, 2d, and 4th conjugations which deviate from the rule (p. 361, No. 6). For these, and for all the verbs of the third conjugation, the list of Perfects and Supines, p. 375 foll., must be consulted.

§ 338. When the two principal forms (perfect and supine) are known, the Perfect-System of any given verb (including the irregular verbs) may be formed according to the following

PARADIGM OF THE PERFECT-SYSTEM OF *Amāre*.

| Active.   | INDICATIVE. | Passive.  |
|---|-------------|---|
|   | PERFECT.    |   |
| Amāvi. I loved or have loved                    |             | Amātus sum. I was loved or have been loved      |
| amāvistī, thou lovedst or hast loved            |             | amātus es, thou wast loved or hast been loved   |
| amāvit, he loved or has loved                   |             | amātus est, he was loved or has been loved      |
| amāvimus, we loved or have loved                |             | amāti sumus, we were loved or have been loved   |
| amāvistis, you loved or have loved              |             | amāti estis, you were loved or have been loved  |
| amāvērunt or amāvēre, they loved or have loved. |             | amāti sunt, they were loved or have been loved. |



## Active.

Amavēram, *I had loved*  
 amaveras, *thou hadst loved*  
 amaveras, *he had loved*  
 amaverāmus, *we had loved*  
 amaverātis, *you had loved*  
 amaverant, *they had loved.*

Amavēro, *I shall have loved*  
 amaveris, *thou wilt have loved*  
 amaverit, *he will have loved*  
 amaverimus, *we shall have loved*  
 amaveritis, *you will have loved*  
 amaverint, *they will have loved.*

## PLUPERFECT.

Amātus eram, *I had been loved*  
 amātus eras, *thou hadst been loved*  
 amātus erat, *he had been loved*  
 amāti erāmus, *we had been loved*  
 amāti erātis, *you had been loved*  
 amāti erant, *they had been loved.*

## FUTURE PERFECT.

Amātus ero, *I shall have been loved*  
 amātus eris, *thou wilt have been loved*  
 amātus erit, *he will have been loved*  
 amāti erimus, *we shall have been loved*  
 amāti eritis, *you will have been loved*  
 amati erunt, *they will have been loved.*

## SUBJUNCTIVE.

## PERFECT.

Amaverim, *I loved, have loved, or may have loved*  
 amaveris, *thou lovedst, etc.*

amaverit, *he loved, etc.*  
 amaverimus, *we loved, etc.*  
 amaveritis, *you loved, etc.*  
 amaverint, *they loved, etc.*

Amātus sim, *I was loved, have been loved, may have been, should have been loved*  
 amātus sis, *thou wast loved, or hast been loved, etc.*

amātus sit, *he was loved, etc.*  
 amāti simus, *we were loved, etc.*  
 amāti sitis, *you were loved, etc.*  
 amāti sint, *they were loved, etc.*

## PLUPERFECT.

Amavissem, *I had loved, would have loved, might have loved*  
 amavisses, *thou hadst loved, etc.*  
 amavisset, *he had loved, etc.*  
 amavissēmus, *we had loved, etc.*  
 amavissētis, *you had loved, etc.*  
 amavissent, *they had loved, etc.*

Amātus essem, *I had been, might have been, or would have been loved*  
 amātus esses, *thou hadst been loved, etc.*  
 amātus esset, *he had been loved, etc.*  
 amāti essemus, *we had been loved, etc.*  
 amāti essētis, *you had been loved, etc.*  
 amāti essent, *they had been loved, etc.*

## INDEFINITE VERB.

PERFECT INFINITIVE ACTIVE—Amavisse, *to have loved*  
 PERFECT INFINITIVE PASSIVE—amātum esse, *to have been loved*  
 PERFECT (PASSIVE) PARTICIPLE—amātus, *loved or having been loved*  
 FORMER SUPINE—amātum, *(in order) to love*  
 LATTER SUPINE—amātu, *to be loved*  
 VERBAL ADJECTIVE—amatūrus, <sup>1</sup> *about to love.*

§ 339. In order to form according to the preceding paradigm the perfect-system of any given verb, whose two principal forms (perfect and supine) are known, we proceed thus:

1) From the given Perfect remove final *i* and substitute what remains, for the syllables *amāv* in the Paradigm. Thus the whole active voice may be formed. 2) From the given Supine remove final *um*, substituting what remains, for *amāt* in the Paradigm. Thus the whole passive voice may be formed.

<sup>1</sup> The Verbal Adjective in *ūrus* belongs by its meaning to the Present-System; by its derivation to the Perfect-System.

EXAMPLES. I. For the second, third, and fourth conjugations. 1. **Second Conjugation.** Perf. *monūi*, Sup. *monitum* (§ 337). Substitute *monū* for *amāc*, and *monit* for *amāt* in the paradigm. Perf. ind. *monui*, *monuisti*, *monuit* etc.—Plup. *monueram*.—Fut. perf. *monuero*.—Perf. subj. *monuerim*.—Plup. subj. *monuissem*.—Perf. pass. *monitus sum* (subj. *sim*).—Plup. pass. *monitus eram* (subj. *essem*).—Verb. adj. *monitūrus*.—2. **Third Conjugation** (a) *Scribere*. Perf. *scripsi*, Sup. *scriptum* (p. 384). Substitute *scrips* for *amāc*, and *script* for *amāt*. Perf. ind. *scripsi*, *scripsisti*, *scripsit*.—Plup. *scripseram*.—Perf. pass. *scriptus sum*.—Verb. adj. *scriptūrus*.—(b) *Ledere*. Perf. *lasi*, Sup. *laxum* (p. 380). Substitute *lax* both for *amāv* and *amāt*. Perf. *lasi*, *laxisti*, *laxit* etc.—Plup. *laxeram* etc.—Perf. pass. *laxus sum*. Verb. adj. *laxūrus*.—3. **Fourth Conjugation** *Audire*; Perf. *audiri*, Sup. *auditum* (§ 337). Substitute *audir* for *amāv*, and *audit* for *amāt*. Perf. *Audiri*, *audivisti*, *audirit* etc.—Perf. pass. *auditus sum*.—Verb. adj. *auditūrus*.

II. **Irregular Conjugation**, being regular in the perfect system. —1) *Esse*. Perf. *fui* (p. 377). Substitute *fu* for *amāv*. Perf. : *Fui*, *fuisti*, *fuit* etc. Plup. *fuera*m.—Perf. subj. *fuero*m. Plup. subj. *fuissem*. Since there is no supine (p. 377), a passive voice of *esse* cannot be formed. For the irregular verb. adj. *futūrus* see p. 337. —2) *Potere*. Perf. *potui*, without sup. (p. 383). Substitute *potu* for *amāv*. Perf. *Potui*, *potuisti*, *potuit* etc. Plup. *potueram* etc.—3) So the perf. system of *velle*, *nolle*, *mulle* (perf. *volui* etc., see the list) is regularly conjugated (*volui*, *voluisti* etc.; *volueram* etc.).—4) *Ferre*. Perf. *tuli*, Sup. *lātum* (p. 378). Substitute *tul* for *amāv*, and *lāt* for *amāt*. Perf. *Tuli*, *tulisti*, *tulit* etc.—Plup. *tuleram* etc.—Perf. pass. *lātus sum*.—Verb. adj. *lātūrus*.—5) *Ire*. Perf. *ivi*, Sup. *itum* (p. 379). Substitute *iv* for *amāv*, and *it* for *amāt*. Perf. *Ivi*, *ivisti*, *ivit* etc. Plup. *iveram* etc. Perf. pass. *itus sum* (*itum est*, impersonally).—Verb. adj. *itūrus*.—6) *Fieri*. Perf. *factus sum* (p. 378). Substitute *fact* for *amāt* in the pass. Perf. *Factus sum*, *factus es*, *factus est* etc.; I became, was made etc.—Plup. *factus eram* etc.—Verb. adj. *factūrus* (belonging to the active meaning 'to make').

§ 340. The Perfect-System has two moods, INDICATIVE and SUBJUNCTIVE. The Indicative has three tenses, PERFECT, PLUPERFECT, and FUTURE PERFECT, closely corresponding in their relations to the three tenses of the Present-System. The Subjunctive has two tenses, PERFECT and PLUPERFECT. The indefinite verb consists of 1) one INFINITIVE for each voice; 2) one PARTICIPLE for the passive voice; 3) one VERBAL ADJECTIVE for the active voice; 4) two SUPINES, the former for the active, the latter for the passive voice.

§ 341. The tenses and moods of the active voice are formed by the endings *i*, *erim*, *eram*, *issem*, and *ero*, which are applied to the Perfect-stem, increased by the tense sign (*v*, *u*, or *s*), if there is any, or, in other words, substituted for the ending *i* of the given Perfect.



The tenses and moods of the Passive voice are compound forms, consisting of the PERFECT PARTICIPLE in connection with the PRESENT-SYSTEM of the copula *esse*, which in this connection is called an *auxiliary verb*.

These compound tenses of the Passive voice are grammatically treated in the same way as predicative adjectives with the copula (§§ 64, 78, 81, 102). According to § 78, Rem. 6, we must quote the PERFECT INFINITIVE PASSIVE by placing the participle in the accusative masculine singular (*amatum esse*).

§ 312. The following verbs are called PERFECT or PRETERITE verbs, because they lack the Present-System: *Cœpisse*, *meminisse*, *novisse*, *odisse*. They are regularly conjugated (*cœpi*, *cœpisti*, etc.; *cœperim*, etc.; *memini*, *meminerim*, etc.)

In regard to their use, the following rules must be noticed:

1. *Cœpi* has not only the form, but also the signification of a Perfect (*I began or have begun*; or *I commenced, have commenced*). *Cœpi* has the same construction as the verb *incipere* in the Present-System (§ 80, c.) The latter verb in classical language forms no Perfect-System, which is borrowed from the verb *cœpisse*, as: *I began to write*, *scribere cœpi*.

The verb *cœpi* has also a complete Passive voice (*cæptus sum*, *cæptus eram*, etc.), which, however, has exactly the same meaning as the Active, and is only used when the Object-Infinitive, dependent on it, is a *Passive*, as: *A war began to be waged*, *Bellum geri cæptum est*.

2. *Meminisse*, to remember; *novisse*, to know; *odisse*, to hate, are Perfects merely in form, but *Present*s in meaning. The Imperfects of these verbs (*I remembered, I knew, I hated*) are expressed by the Pluperfects of the Latin verbs (*memineram, noveram, oderam*), and the Futures (*I shall remember, shall know, shall hate*) by the Future Perfects of the Latin verbs (*meminero, novero, odero*). *Memini* forms an exceptional Imperative, *Memento* (plur. *mementote*), remember!

3. The verb *memini*, if it has a noun as an object, generally takes it in the genitive, but sometimes in the accusative (*I remember the battle, Pugnae memini*). It also takes an OBJECT-INFINITIVE like the verbs mentioned § 80; but this object-infinitive, which in English is always a Perfect, in Latin is always a Present-Infinitive, as: *I remember to have heard, Audire (not audisse) memini*.

4. The verb *novisse* is not construed with an object-infinitive, but with the accusative of a substantive, and thereby is distinguished from *scire*, to know.

Rem. 4. To these verbs may be added the verb *consuerisse*, to be accustomed (properly a perfect of the verb *consuescere*, to become accustomed), whose construction and meaning is like that of *solere* (§ 80, Rem. 3), as: *Di immortales talis homines punire consueverunt*, The immortal gods are in the habit of punishing such men. Thus: PLUPERF., *consueveram*, I was accustomed; FUT. PERF., *consuevero*, I shall be accustomed.

§ 313. The DEPONENT VERBS, since they have no active voice, have only the compound tenses of the passive voice, although with active meanings, in the Perfect-System. Hence they have only *one principal* form, which, according to the analogy of the other verbs, should be the supine. But the grammarians designate as such the *Perfect*. Thus: *Hortari, hortatus sum; experiri, expertus sum*.

The indefinite verb of the Deponents in the Perfect-System consists of: 1) PERFECT INFINITIVE (*hortatum esse*); 2) PERFECT PARTICIPLE (*hortatus*, having exhorted); 3) Both SUPINES (*hortatum*, in order to exhort; *hortatu*, to be exhorted); 4) The VERBAL ADJECTIVE (*hortaturus*, about to exhort).

§ 314. The following neuter verbs have only deponent forms in the Perfect-System; that is, passive forms with active significations:

|             |              |                      |
|-------------|--------------|----------------------|
| 1) audēre,  | ausus sum,   | to dare,             |
| 2) gaudēre, | gavisus sum, | to be glad, rejoice, |
| 3) solēre,  | solitus sum, | to be in the habit,  |
| 4) fidēre,  | fīsus sum,   | to trust,            |

with the compounds of the latter (*confidere, confīsus*).

These verbs are called SEMI-DEPONENTS. On the contrary, the verb *reverti*, to return, is a DEPONENT in the Present and an ACTIVE in the Perfect-System: *revertor*, PERF. *reverti* (not *reversus sum*).

§ 315. In verbs which form their Perfect with the termination *vi* contractions frequently take place, when this termination is followed by *s* or *r*. They consist in omitting the syllables *vi* or *ve*, as:

*Amavisti—amasti; amavisse—amasse. Complevisti—complesti; complevisse—complesse. Audivisti—audisti; audivisse—audisse. Novisti—nosti; novisse—nosse. Amaverim—amārim; amaverunt—amārant. Consueverint—consuērint; consueverunt—consuērunt. Noverim—norim; novērunt—norunt.*

But when the syllable *ve* is preceded by *i* (as in the 4th conjugation) only the letter *v* is elided, as:

*audiverim—audierim; audiverunt—audiērunt.*

Sometimes in verbs with the characteristic *i* the letter *v* is also



omitted when *vi* is *not* followed by *s* or *r*. This is regularly the case in the compounds of *ire*, as:

abii—(not abivi);

rediit—(not rediivit).

Rem. 5. The secondary form of the 3. pers. plur. perfect indicative in *ēre* can never be contracted. Thus we cannot say *amāre* instead of *amavere*.

#### SYNTACTICAL REMARKS ON THE USE OF THE PERFECT-SYSTEM.

§ 316. The Perfect Indicative corresponds to both, the Past tense, and Present-perfect in English (*amāvi* = *I have loved*, and *I loved*). But often the Engl. Past tense corresponds to the Latin IMPERFECT, which denotes past actions conceived as *not finished* (incomplete) at the time spoken of.

Rem. 6. This principle on the use of the Latin Imperfect indicative is applied to a number of particular usages, constituting a very complicated theory (P. II, p. 305 foll.). The most important instances in which the Imperfect occurs are the following: THE IMPERFECT OF STATE, denoting a state lasting at the time spoken of, as: *The boundaries of the Gauls extended then to the Rhine*, Gallorum fines tum ad Rhenum usque patēbant (not *patuērunt*).—2) THE IMPERFECT OF CONTINUED ACTION, to denote an action in progress at the time spoken of: *When Hannibal arrived, we were besieging Capua*, Quum Hannibal advēnit, Capuam obsidebāmus (not *obsedimus*).—3) IMPERFECT OF REPEATED ACTION, to denote actions indefinitely repeated: *The enemy daily harassed our troops*, Hostes quotidie copias nostras laceſcebant.—4) IMPERFECT OF HABIT, to denote customary actions: *The Chaldeans observed (i. e. used to observe) the stars with great zeal*, Chaldaei sidera magno studio observābant.—Unless the imperfect is required for one of these reasons, the student should (in this first Part) render the Engl. Past tense, by the Latin *Perfect*.

§ 317. The FUTURE-PERFECT is used either with the force of an English Fut. perf., or (more frequently) with the force of an Engl. Future-present, in dependent sentences (introduced by *si*, *nisi*, *quum*, etc., or by relatives), representing a future act as completed before the happening of another future action.

*My son will come, if thou wilt give him permission*, Filius meus veniet, si veniam ei dederis. Here the future perf. *dederis* is used instead of the future *dabis*, since the permission must be given *before* he comes.

*I shall write when Gajus comes (will have come)*, Scribam, cum Gajus venerit (not *veniet*).

§ 318. The Latin Pluperf. Indicative generally corresponds to the English Pluperfect. But sometimes we translate the English Pluperfect by a Latin *Perfect*. This is especially the case in clauses introduced by the conjunction *after*, which is translated by *postquam* or *posteaquam*. This conjunction stands in Latin with a

PERFECT, when the action of the Principal Predicate is a *consequence* of that of the Dependent Predicate, as: *After the soldiers had arrived, Cæsar gave orders to make the attack*, Postquam milites advenērunt (not *advenerant*), Cæsar impetum facere jussit.

But when the actions are so separated that the one is *not* a consequence of the other, the conjunction *postquam* must be construed with the Pluperfect, as: *Scipio went to Asia after he had destroyed Numantia*, Scipio postquam Numantiam deleverat, in Asiam profectus est.

Rem. 7. In the former example the two actions (the arrival of the soldiers and the order to attack) stand in an evident relation to each other, while in the latter they are independent of each other, and the one would probably have happened *without* the other. However, the use of tense after *postquam* depends on several other conditions and must be studied in detail (P. II, p. 661, foll.). For the Imperfect after *postquam* see P. II, p. 662 foll.

§ 319. The rules on the CONSECUTION OF TENSES (§ 331) refer also to the tenses of the Perfect-System, and, in application to both systems, may be thus expressed: If the Principal Predicate is a present or future, the Dependent Predicate, if in the subjunctive, is in the Present or Perfect; if the Principal Predicate is one of the past tenses (imperfect, perfect, or pluperfect), the Dependent Predicate, if in the subjunctive, must be an Imperfect or Pluperfect.

The PRESENT subjunctive in the former, and the IMPERFECT subjunctive in the latter case must be employed, if the action of the dependent predicate is conceived to happen *at the same time* with or *after* that of the principal predicate.

But the PERFECT SUBJUNCTIVE in the former, and the PLUPERFECT subjunctive in the latter case must be used, if on the contrary the action of the dependent predicate is conceived as happening *before* that of the principal predicate.

Examples: I. Time of the principal sentence anterior to that of the dependent sentence:

*I command that he should come*, Impero ut veniat.

*I commanded that he should come*, Imperāvi ut venīret.

II. Time of both sentences simultaneous:

*I come since you wish it*, Venio, cum cupiātis.

*I came since you wished it*, Veni, cum cuperētis.



III. Time of depend. sent. anterior to that of the principal sentence:

*I come since you wished (have wished) it, Venio, cum cupiveritis;*  
*I came, since you had wished it, Veni, cum cupivissētis.*

**350.** CONDITIONAL clauses, *i. e.* those introduced by *si*, or *nisi* (*ni*), generally take the Indicative. For the instances in which ordinary conditional clauses require the subjunctive see P. II, p. 709, foll. A peculiar class of conditional clauses are those of NON-REALITY (hypothetical clauses), when the predicates both of the clause, and of the principal sentence contain supposed actions contrary to reality. Such predicates are in the *subjunctive* of the *imperfect* if referring to present, and of the *pluperfect*, referring to past time. See P. II, p. 717 foll.

*If he came (but he does not)<sup>1</sup>, I would leave, Si veniret, abirem. If he had come, I would leave, Si venisset, abirem. If he had come, I would have left, Si venisset, abissem.*

**§ 351.** The FORMER SUPINE is used after verbs expressing a motion in space, and denotes the purpose and end of the motion. It is translated by "in order to," as:

*The soldiers went away in order to procure water, Milites aquātum abiērunt.*

**§ 352.** The SECOND SUPINE is used as object of certain adjectives, as *facilis*, *difficilis*, *incredibilis*, *jucundus*, and some others, with the force of a *passive* infinitive, although the English language by an idiomatic peculiarity generally employs here the active infinitive, as:

*The narrative will be easier to understand (instead of to be understood) Narratio facillor cognitu erit.*

*This is easy to say, Hoc facile dictu est.*

*Rem. 8.* The use of both supines is limited to certain verbs, and not frequently met with in ancient authors.

#### EXERCISES.

1. Semper postulavimus, ut Antiochi legāti urbem relinquerent.—2. Curius Dentātus cum his triumphasset, olera<sup>2</sup> plantāvit.<sup>3</sup>—3. Ancus Martius, quartus Romanōrum rex, Latinos bello domuit, urbem Romam amplificāvit, eamque novis mœnibus circumdedit.—4. Sæpissime te urbem intrāre vetuimus.—5. Quoties rogasti, ut leges usuriæ abrogarentur!—6. Galli, postquam hæc fama confirmāta est, bellum Romanis inferre<sup>4</sup> statuērunt. Hujus belli imperium Orgetorigi<sup>5</sup> mandārunt.—7. Quum frater tuus Sempronius mihi commendaverit, negotium illud ei mandābo.—8. Exercitus noster proficiscitur,<sup>6</sup> cum Galli rursus conjuraverint.—9. Cum milites nostri

<sup>1</sup> Consequently the clause is hypothetical.—<sup>2</sup> Olus, cabbage.—<sup>3</sup> Plantāre, to plant, to raise.—<sup>4</sup> Bellum inferre, with a dative, to commence war with somebody.—<sup>5</sup> Nom. Orgetorigi.—<sup>6</sup> Proficisci, to depart.

advenērunt, hostes jam urbem occupaverant.—10. Nisi irātus essem, jam diu te castigassem.—11. Cæsar, cum Æduōrum principes convocavisset, sic (*thus*) eos allocūtus est.—12. Si nos pecuniā et copiis adjuveris, Germānos vincere facile erit.—13. Si exules vestros revocaveritis, et oppida, a vobis occupāta, Gallis reddideritis, pacem vobis dabo.—14. Philippus equites frumentātum misit.—15. Hæc uva<sup>1</sup> peracerba gustātū<sup>2</sup> est.—16. Camillus a populo Romano accusātus est, quod regnum appeteret.<sup>3</sup>—17. Quot victoriæ ab hoc imperatore reportatæ<sup>4</sup>, quot prœlia pugnāta, quot oppida expugnāta sunt!—18. Cum culpa tua probāta sit, homicidii<sup>5</sup> te condemno.<sup>6</sup>—19. Quamquam Sulpicius imperatōri jam diu denuntiatus erat, numquam tamen accusatio recte (*fully*) probāri poterat.—20. Cum urbs expugnāta esset, dux servis omnibus libertatem dedit.—21. Sulpicius, homicidii accusātus, a iudicibus condemnātus est.—22. Germāni, fluvium transire conāti, a Romanis persequentibus necāti sunt.—23. Sæpe jam me spes frustratū<sup>7</sup> est.—24. Quamquam doctrinam tuam semper admirātī erāmus, tunc tamen ingenium tuum plane (*entirely*) novum esse videbātur.—25. Antisthenes discipulos suos monuit, ut sapientiæ operam darent.<sup>8</sup> Pauci tamen paruerunt.—26. Romāni Corinthum et Carthaginem, paucis autem annis post (§ 311, *Rem.* 10) Numantiam deleverunt.—27. Gajus a civibus accusatur, quod Sempronii filios male docuerit.—28. Etruria tam celebris erat, ut totam Italiam nominis sui famā impleset.—29. Quamquam Galli primam et secundam aciem ulterius (§ 291) progredi prohibuerunt, tertia tamen acies hostium latus<sup>9</sup> circumire<sup>10</sup> cœpit.—30. Gallōrum auxilia a Cæsare ita adhibita sunt, ut utrumque latus nostrum tegerent.—31. Cum aries<sup>11</sup> et scalæ muris admōtæ essent, eruptio<sup>12</sup> ab oppidanis omnibus portis simul facta est.—32. Filii mei magnopere gavisi sunt, quod eos tot tantisque beneficiis affecisti.<sup>13</sup>—33. Si hanc vocem enuntiāre ausus esses, nulla te nunc premeret<sup>14</sup> suspicio.—34. Uvas istas nostris ipsōrum manibus carpsimus.<sup>15</sup>—35. Cæsar omnis copias suas abduxit.—36. Atticus ita vixerat, ut omnibus civibus suis carissimus esset.—37. Cæsar Labienum hostium castra obsidere jussit.—38. Cum existimationem<sup>16</sup> meam calumniis asperseris,<sup>17</sup> societatem tuam aspernor.—39. Dux cum hanc rem comperisset, primam aciem ab hostibus repulsam<sup>18</sup> et fugientem conspexit.—40. Hostes quamquam aciem mediam<sup>19</sup> perruperant,<sup>20</sup> ab equitibus rejeciti<sup>21</sup> sunt.—41. Impetus tam celeriter factus est, ut copię nostræ castra intrarent, priusquam ab hostibus conspectæ essent.—42. Si frater tuus adfuisset, filius meus se servāre potuisset.—43. Cum hostes omne frumentum abstulerint,<sup>22</sup> cives vitam sustinere nequeunt.—44. Postquam hic nuntius Mario allātus est, hostis statem pugnare cœgit.—45. Timoleon diligi quam metui maluit.—46. Si amicos tuos adjuvare voluisses, nunquam ab eis derelictus esses.—47. Hoc prœlio (*in this battle*) ducentæ naves naufragio<sup>23</sup> perierunt.—48. Rediimus, postquam hostes urbem reliquerunt.—49. Nisi fluvium transissetis, omnes ab hostibus capti essetis.—50. Proconsul accusatur, quod civis Romanos justo crudelius (§ 310, *Rem.* 7) punierit.—51. Perbene difficile hanc questionem definisti.—52. Captivi a militibus nostris arctissime<sup>24</sup> custoditi sunt.—53. Phœnices multas artis ipsasque litteras invenerunt.—54. Milites, postquam aquam cibosque repererunt, meliōre animo<sup>25</sup>

<sup>1</sup> Uva, a grape.—<sup>2</sup> Gustāre, to taste.—<sup>3</sup> Regnum appetere, to aspire to the throne, or to royal dignity.—<sup>4</sup> Reportāre, to report.—<sup>5</sup> Homicide.—<sup>6</sup> Condemnāre, to declare guilty.—<sup>7</sup> Frustrārī, to disappoint.—<sup>8</sup> Operam dare, to pay attention, to take pains with.—<sup>9</sup> Latus, flank.—<sup>10</sup> To surround.—<sup>11</sup> Ram.—<sup>12</sup> A sortie.—<sup>13</sup> Beneficiis afficere, to show favors to somebody.—<sup>14</sup> To weigh upon somebody.—<sup>15</sup> To pick.—<sup>16</sup> Fame.—<sup>17</sup> To stain.—<sup>18</sup> Repellere, to repulse.—<sup>19</sup> Acies media, the centre.—<sup>20</sup> To break.—<sup>21</sup> To throw back.—<sup>22</sup> To carry away.—<sup>23</sup> Naufragium, shipwreck.—<sup>24</sup> Arctus, close.—<sup>25</sup> Bono animo, cheerfully.



itineris labores perpassi sunt.—55. Memento mortis!—56. Reges promissorum suorum male meminisse solent.—57. Cum Romanorum exercitus appropinquaret, oppidum ab hostibus jam obsideri ceptum erat.—58. Multi homines talia scelera perpetrare consuesse videntur.

1. Thou hast badly fitted the doors to the house.—2. Scipio adopted the son of Paulus Æmilius, in order that his name might be preserved.—3. We confirmed this treaty (*fœdus*) directly, in order that the citizens as soon as possible might feel (*sentire*) its advantages.—4. You have frequently disturbed the public peace.—5. The judges declared the accused guilty (*condemnare*) of theft.—6. Pompey had conquered (*domare*) the pirates; and so great was the glory of this war, that the command of the Mithridatic (*Mithridaticus*) war was conferred (*deferre*) on (translate to) him by the people.—7. Since this general has given peace to us, the people will give to him the highest (§ 290, Rem. 7) honors.—8. You are praised by the people for having (translate, *that you have*) fought so bravely.—9. When Cæsar arrived, the enemies had already occupied the banks of the river.—10. If you had directly asked (*rogare*) my opinion, I should certainly have told it to you.—11. If you will (§ 346) reconcile the king to you, the general will give back your fields to you.—12. The Æduans (*Ædii*) sent ambassadors to Ariovistus to ask (*rogare*) [for] help.—13. Socrates was accused, that he corrupted (*corrumpere*) youth and introduced (*introducere*) new superstitions (*superstitio*).—14. Although the camp had been stormed (*expugnare*) by our troops, yet the soldiers took (*capere*) less booty than usually (§ 310, Rem. 7).—15. Since many crimes have been committed, I shall take care<sup>1</sup> that they be denounced to the prætor.—16. As soon as (*ubi*) this matter will have been explained by thee, I shall return to thee all this money.—17. If thou hadst given (*dare*) a better advice to thy friend, thou wouldst never have been accused by him.—18. Your friend is accused of weakness,<sup>2</sup> since he has been afraid (§ 80) of violating the laws.—19. Cicero had hesitated (*cunctari*) to arrest<sup>3</sup> Catiline, since he had been afraid of employing<sup>4</sup> force against him.—20. I rejoiced (*letari*) that (*quod* with indicative) you refused (*nolle*) to accept an illicit (*illicitus*) gain (*lucrum*).—21. When we had stayed<sup>5</sup> a little longer (§ 311) than it was necessary, we searched<sup>6</sup> the whole house.—22. Orgetorix having bewailed (*illacrimare*) his sad fate,<sup>7</sup> seized<sup>8</sup> the hand of Cæsar, and implored his grace (*gratia*).—23. The slaves, released by the enemies, refused to follow their masters.—24. Having been invited by the Gauls themselves, we shall demand the rewards due<sup>9</sup> to us.—25. It was allowed to us and our children to be happy.—26. The Gauls were angry (*succensere*) with (translate to) us, since (*quod* with subj.) their towns had been destroyed (*delere*) and their liberties (*privilegium*) been annihilated<sup>10</sup> by us.—27. If thou hadst employed more care to this business, thou wouldst have been able to reap (*percipere*) the fruits of thy diligence.—28. All these calamities have been prevented (*prohibere*) by the virtue and authority of Pompey.—29. Cæsar increased his army by two legions, lately drafted (*conscribere*).—30. When the enemies approached, Cæsar had already directed (*jubere*) Labienus to occupy the highest ridge (*jugum*) of the mountain.—31. All these things were foreseen (*providere*) by the general, since the soldiers had already filled up the ditches and destroyed the fortifications.—

<sup>1</sup> To take care, curare.—<sup>2</sup> Weakness, inconstantia.—<sup>3</sup> Comprehendere.—<sup>4</sup> To employ force against; translate: To infer (inferre) force to.—<sup>5</sup> To stay, commorari.—<sup>6</sup> To search, perscrutari.—<sup>7</sup> Sore.—<sup>8</sup> To seize, comprehendere.—<sup>9</sup> Due; translate: owed, past part. of to owe, debere.—<sup>10</sup> To annihilate, tollere.

32. When I had seen Brutus, I resolved to follow Pompey.—33. We had been accustomed to walk early in the morning, when (*cum* with indic.) a disease compelled us to keep<sup>1</sup> the bed.—34. The citizens rejoiced (*gaudere*) that (*quod* with subj.) the war had been finished.—35. The citizens took up (*sumere*) arms in order to (*that*) expel (*expellere*) the tyrants.—36. Our troops were exhausted (*confectus*) by hunger, since the enemies had consumed (*absumere*) all provisions.—37. The ambassadors, frightened by these prodigies (*prodigium*), consulted<sup>2</sup> the Delphic oracle.—38. Alexander opened<sup>3</sup> countries, unknown to fame, by his sword.—39. The consul dismissed the veterans (*veteranus*), but he drafted<sup>4</sup> 2000 foot-soldiers.—40. A beautiful statue of father Liber was chiselled (*sculpere*) by Menander, and Menexenus formed<sup>5</sup> the same god in (by) bronze (*aes*).—41. The augurs, induced<sup>6</sup> by these prodigies, examined<sup>7</sup> the sacred books.—42. Argus, charmed<sup>8</sup> by the music,<sup>9</sup> fell into sleep (*obdormiscere*).—43. The Corinthians<sup>10</sup> had established<sup>11</sup> this colony, and by it promoted<sup>12</sup> their commerce and authority.—44. The gates of Janus, closed (*cludere*) or opened (*aperire*), became the signs (*index*) of peace or war.—45. The king disappointed<sup>13</sup> the hope of the people, and spread (*spargere*) the seeds<sup>14</sup> of corruption (*corruptela*) by unheard-of bribes.<sup>15</sup>—46. Prometheus, since he had defied (*spernere*) the will of Jupiter, was affixed<sup>16</sup> by him to the Caucasus.—47. Posthumius is accused of having extorted<sup>17</sup> (transl. by *quod* with subjunctive) the votes of the Roman people by force.—48. Pisistratus is said to have collected (*colligere*) the poems of Homer, dispersed<sup>18</sup> before.—49. Continuous (*continuus*) pains gave to the mind of the king a sort of (*quidam*) bitterness (*acerbitas*).—50. Cæsar, moved (*commovere*) by this sudden danger, took (*capere*) another resolution (*consilium*).—51. The bundles<sup>19</sup> of the lictors became ludicrous<sup>20</sup> by the diminished authority of the magistrates.—52. Gajus laid (*jacere*) the foundation<sup>21</sup> of his future fortune by this business alone.—53. The Stoic Posidonius is said to have broken<sup>22</sup> this sickness by his will (*voluntas*) alone.—54. Parrhasius is said to have deceived (*fallere*) the birds by his painted<sup>23</sup> grapes (*uva*).—55. Brutus preferred (*anteponere*) the common welfare of all to his domestic<sup>24</sup> happiness (*felicitas*).—56. Sempronius was thrown (*conjicere*) into prison,<sup>25</sup> since he had reported (*deferre*) all our plans to the enemies.—57. The Greeks remember well the old glory of their country.—58. The allies, frightened by the elephants,<sup>26</sup> began to abandon (*tradere*) themselves to flight.—59. The neighboring nations began to be molested (*premere*) by the war.—60. Metellus, having obtained (*adipisci*) the command, began to restore the former (*pristinus*) discipline of the soldiers.—61. Cornelia, having spoken these words, died (*mori*) with (by) a serene mind.—62. The enemies, having found out (*nancisci*) a place, fortified by nature, erected (*ponere*) a camp.—63. When Cæsar had departed\* (*proficisci*), the ambassadors of the Nervians arrived.—64. Panætius praises Scipio for (*quod* with subj.) having been abstinent (*abstinens*).—65. The officers (*dur*) could with difficulty<sup>27</sup> repress<sup>28</sup> their fear, while<sup>29</sup> they had been of good cheer (*bono animo*) before.—66. Since the enemies have re-

<sup>1</sup> To keep, tenere.—<sup>2</sup> Consulere.—<sup>3</sup> Patefacere.—<sup>4</sup> Conscribere.—<sup>5</sup> To form, fingere.—<sup>6</sup> To induce, adducere.—<sup>7</sup> To examine, inspicere.—<sup>8</sup> To charm, permulcere.—<sup>9</sup> Music, cantus.—<sup>10</sup> Corinthius.—<sup>11</sup> To establish a colony, coloniam deducere.—<sup>12</sup> To promote, augere.—<sup>13</sup> Deludere.—<sup>14</sup> A seed, semen.—<sup>15</sup> Largitio.—<sup>16</sup> To affix, affigere.—<sup>17</sup> To extort, extorquere.—<sup>18</sup> To disperse, dispergere.—<sup>19</sup> Fascis.—<sup>20</sup> Ridiculus.—<sup>21</sup> Fundamentum.—<sup>22</sup> Frangere.—<sup>23</sup> Pingere.—<sup>24</sup> Domesticus.—<sup>25</sup> Into prison, in vincula.—<sup>26</sup> Elephantus.—<sup>27</sup> With difficulty, ægre.—<sup>28</sup> Repress, continere.—<sup>29</sup> Cum with subj.—\* *Quum* (*cum*) always stands with the subjunctive if its predicate is a pluperfect, not referring to repeated action.



fused to attack<sup>1</sup> us, we shall enter (*introire*) the defiles (*angustiae*) of the mountains.—67. When Cesar had arrived, the whole condition of things was suddenly changed.—68. After we had returned, Brutus came and brought thy letter.—69. Very many enemies perished in (*by*) the waves,<sup>2</sup> when they had been thrown (*deicere*) into the river (*in flumen*) by our horsemen.—70. If you had guarded the fords of the river, you would have hindered the enemies from crossing.

## CHAPTER FOURTH.

### ABSOLUTE AND DISJUNCT ADJECTIVES.

#### PARTITIVE GENITIVE.

§ 353. Attributive Adjectives frequently are used without a governing noun, so that the latter must be *understood* and *supplied*, as in English: *The wise, the poor, these, this, others, mine*. They are either ABSOLUTE or DISJUNCT. An adjective is called ABSOLUTE, when a governing noun, denoting things or persons IN GENERAL, must be supplied, as: "*The poor*," instead of "*the poor persons*," *this*, instead of "*this thing, this matter*." Adjectives of this kind must be considered as real SUBSTANTIVES. An adjective is called DISJUNCT, when a thing or person must be supplied, which has been *previously mentioned*, as: "*How many prisoners did we make? Two thousand*." Here the numeral *two thousand* is a DISJUNCT adjective, since the governing noun *prisoners* must be supplied from the preceding question.

#### I. ABSOLUTE ADJECTIVES DENOTING PERSONS.

§ 354. In Latin absolute Adjectives, denoting PERSONS, are placed in the MASCULINE GENDER; those denoting THINGS in the NEUTER. The rules on the use of these adjectives are different, according as they are Descriptive Adjectives, or Participles, or Form-adjectives.

§ 355. Absolute DESCRIPTIVE adjectives, denoting PERSONS,

<sup>1</sup> Aggredi.—<sup>2</sup> A wave, fluctus.

generally stand in the *plural*, the same as in English, as: *docti*, the learned; *pauperes*, the poor; *mortui*, the dead. They are more rarely used in the singular, and then we must render them into English by supplying the word *man* or *person*, as: *ægrôtus*, a sick man; *liber*, a free man. There are, however, certain Latin adjectives which regularly are used with the force of nouns, and often are translated by English nouns, as: *amîcus*, a friend (originally *friendly*); *juvenis*, a youth (originally *young*); *familiâris*, an acquaintance (originally *intimate*); *reus*, an accused (person); *par*, an equal.

Rem. 1. Sometimes we render English NOUNS by Latin Adjectives in connection with *vir* or *homo* (in the singular), as: *a scholar*, *vir doctus*.

Rem. 2. Latin Absolute Adjectives, even when they are translated by English nouns, cannot take Descriptive Adjectives as attributes. Thus the English "*a good friend*" must not be rendered by *amîcus bonus*, but by *admodum (valde) amîcus*; *my best friend* not by *optimus amîcus*, but by *amicissimus*. Thus "*a great scholar*" cannot be translated by "*magnus doctus*," but by *vir admodum doctus*; "*the greatest scholar*" not by *maximus doctus*, but by *vir doctissimus*.

Rem. 3. To those adjectives, which are used with the force of nouns, belongs the plurale tantum *majôres*, in the meaning "*ancestors*." But it would be barbarous to say *magni nostri majôres*, our great ancestors. The Latin says: *majôres nostri, summi viri*.

§ 356. Absolute PARTICIPLES in general follow the rule of Descriptive Adjectives, as: *Fugientes*, the fleeing (persons); *vulnerâti*, the wounded. PRESENT PARTICIPLES, especially when they have objects, may be used in both numbers absolutely. They frequently must be translated by English relative clauses, as:

*Quærens*, one that asks, or asked; *pugnantes*, those that fight, or fought; *fluvium transeuntes*, those that crossed the river; *Virtutem amans voluptates spernit*, one that loves virtue (he who loves virtue, or who loves virtue) spurns pleasures. *Dux ab hostium equitibus dissipatos colligit*, the general collected those who were dispersed by the horsemen of the enemies.

§ 357. The Latin ABSOLUTE FORM-ADJECTIVES (denoting persons) are used in *both* numbers of the masculine gender. But many of them have specific forms for their absolute use, according to the following rules:

1. The indeclinable Form-adjectives *quot, tot, totidem, aliquot* (§ 257), are rarely used absolutely. We may here either add



the word *homines* or use instead of *quot* and *tot* the expressions *quam multi*, *tam multi*, as:

*How many hast thou killed?* Quot homines (or quam multos) interfecisti?

2. The interrogative *quis* (§ 243), if used absolutely, is translated by *who*, or by *which man* (person). Sometimes, but rarely, the form *qui* is used with absolute force. For the distinction of *quis* and *qui*, see § 243, Rem. 4. *Uter*, according to its meaning, is used as a DISJUNCT adjective (see § 364), and is then likewise translated by *who*, or *which of the two* (see § 243, Rem. 5).

The interrogative *quis* always is changed into *qui*, when it has the force of the relative "who." When the relative *qui*, or any other relative, stands without a noun, it must be considered as *disjunct*, not as *absolute*, except in the case No. 3.

3. When the DEMONSTRATIVE ADJECTIVES (*hic*, *ille*, *iste*, *is*, *idem*, *ipse*) occur without nouns, they must be considered as *disjuncts* (§ 364), except when they are antecedents of a relative clause, as *hic qui*, *illi qui* (but more generally *is qui*, *ei qui*), which are translated by *he who*; *the one who*; *those who*; *idem qui* is translated by "the same as," as:

*Is, qui fortunā adiuvatur.* He who (the one who) is assisted by fortune. *Ei (hi, illi) qui vitis dediti sunt.* Those who are given to vices.

The Demonstratives *hic*, *ille*, *is*, in this case are frequently omitted, as in English, and then the relative has the force of an Absolute Adjective, as: *Qui semper dolet, deos accusare videtur*, Who always mourns, seems to accuse the gods.

4. The INDEFINITE DETERMINATIVES *aliquis* and *quidam*, *quisquam*, *quisque*, *nemo*, when used absolutely, correspond to the English expressions *some one* (plural *some*), *any one* (plural *any*), *every one*, *no one* (plural *none*), or *somebody*, *anybody*, *everybody*, *nobody*. *Quisquam* and *nemo* are the regular absolute forms instead of the attributive *ullus* and *nullus* in the singular, while in the plural *ulli* and *nulli* are exclusively used (*any* and *none*). But in the genitive and ablative singular the classical language always uses *nullius* and *nullo* instead of *neminis* and *nemine*, and in the ablative singular almost always *ullo* instead

of *quoquam*, sometimes also in the genitive *ullius* instead of *cujusquam*.

The English *other* takes the absolute plural *others*, and (without article) is translated by *alii*, while *the others* is expressed by *ceteri* or *reliqui*.

Rem. 4. The English Indefinite *somebody* or *anybody* is also expressed by the Interrogative *quis*, when it has no emphasis, especially after the particles *num*, *an*, *utrum*, the conjunctions *si*, *nisi*, and *ne*, and after relatives. The declension of *quis* in this meaning is irregular in the NOMINATIVE SING. FEM. and NOM. and ACCUS. PLUR. NEUTER, in which cases it generally takes the form *qua* (like *aliquis*), rarely *quæ*.

Obs. Instead of *aliquis* or *quisquam*, sometimes *quispiam* (G. *cujuspiam*, D. *cuiuspiam*, Acc. *quempiam*) is used, often with potential subjunctives: *Dixerit fortasse quispiam* (perhaps somebody might say etc.). It mostly occurs absolutely (neuter *quidpiam* = something), rarely attributively (*quepiam*, *quodpiam*), and extremely seldom in the plural.

Rem. 5. *Nemo* is frequently translated by "not anybody," which cannot be translated by *non quisquam*; as: *I have not seen anybody*, *Neminem vidi*. *Never any one* = *nemo* (*nullus*) *unquam*, rarely *nunquam quisquam*. *Nemo non* = every one; *non nemo* (*nullus*) = some one.

Rem. 6. The English expression "of others," meaning *belonging to others*, may be expressed by *aliörum*, but more frequently is changed into the attributive adjective *alienus* (foreign, strange), as: *The books of others*, *Libri alieni*; *by the property of others*, *bonis alienis*.

5. If the adjectives *some*—*others* are coördinate to each other, they are translated by *alii*—*alii*, or by the singulars *alius*—*alius*. *The one*—*the other* is expressed by *alter*—*alter*, and *the ones*—*the others* by *alteri*—*alteri*, as: *Some were captured, others killed*, *Alii capti sunt, alii interfecti*. *The one was sitting (and) the other standing*, *Alter sedēbat, alter stabat*.

Coördinations of this kind can never be separated by coördinating conjunctions in Latin, but always are connected *asyn-detically*.

Rem. 7. The adjective *alius* frequently occurs in the same sentence with another case of *alius*, or the adverbs formed from it (*alio*, *aliter*, *alias*, *alibunde*). This peculiar Latin idiom always must be resolved by a coördination, as: *Alii ab aliis interfecti sunt*, Some were killed by these, some by those. *Alii in alio loco stabant*, Some stood in one place, some in another.

6. The absolute POSSESSIVES *meus*, *tuus*, *suius*, etc., in the MASCULINE PLURAL denote persons, who are in some close connection to the person referred to, as *one's friends*, *soldiers*, *followers*, or *one's family*, as: *Hostes a nostris repulsi sunt*, The enemies were repulsed by our soldiers. *Rex a suis desertus est*,



The king was deserted by his followers. *Omnes mei valent*, All my family is well.

Rem. 8. The phrase *one's countrymen* or *fellow-citizens* generally is expressed by *mei* (*tui, sui*, etc.) *homines* or *cives*, and in regard to *noster* and *vester* by the civic nouns *nostrates, vestrates*, declined like the irregular vowel-stems in *as, atis* (§ 187, 4). The Latin language also forms the INTERROGATIVE NOUN *cujas*, G. *cujatis* (what countryman?) according to this analogy.

## II. ABSOLUTE ADJECTIVES, DENOTING THINGS.

§ 358. Absolute Adjectives, denoting THINGS, are placed in the neutral plural, and generally are translated by the addition of "*things*" or another noun of general import, as "*matters*," "*affairs*," etc.; as: *Falsa loqui*, to speak false things. *Parva sæpe magnis rectissime conferuntur*, Small things often are very fitly compared to great ones. *Aliena appetere*, to covet the things of others. See Rem. 6.

Rem. 9. The use of absolute adjectives in the neuter singular is confined: 1) to philosophical language in regard to certain abstracts, as: *Sublime et pulchrum*, the sublime and the beautiful (meaning the *idea* of the sublime, etc.); 2) to certain idioms with prepositions, and adverbial expressions, as: *in publico*, publicly; *de integro*, anew; *in unum cogi*, to be collected at one place; 3) to FORM-ADJECTIVES (§ 359). In the use of the plural or singular the English language, on the whole, conforms to the Latin usage, except that, where the plural is used, the addition of a noun of general import always is required in English. But sometimes English singulars are expressed by Latin plurals, as: *Multa*, much (many things), while the Singular *multum* is used as a quantitative adverb or in connection with Genitives, § 264. So *omnia* (more rarely *omne*), every thing; *quæ*, what (which things).

Rem. 10. The Latin absolute demonstratives (*hoc, illud, istud, id, idem, ipsum*, and their Plurals), denoting THINGS, are used as antecedents of relative clauses, the same as those denoting PERSONS (§ 357, 3), as *id quod*, that which (*what*, relat.); *ea quæ*, those things which (*what*, relat.). We may also here omit the demonstratives, as: *Id quod* (or *quod* alone) *tibi dixi, verum est*, That which (or what) I have told thee, is true. *Ea quæ (illa quæ or quæ alone) audisti falsa sunt*, Those things which thou hast heard are false, or *What thou hast heard is false*.

§ 359. The Form-adjectives, composed with the interrogative *quis*, take neuter forms in *quid* (not *quod*), if used absolutely, as: *quid* (not *quod*), what (neuter interrog.); *aliquid* (not *aliquod*), something; *quiddam*, something; *quicquam* (inst. of *quidquam*), anything; *quidque* (*quidvis*), everything.

Rem. 11. *Quid* is used as an indefinite adjective instead of *aliquid* or

*quicquam* (something or anything) in the same way as *quis* instead of *aliquis* and *quisquam* (Rem. 4), as: *si quid scio*, if I know anything.

Rem. 12. *Nihil*, nothing, is considered as neuter of *nemo*. *Nihil* frequently is translated by *not anything*, which never can be rendered by *non quicquam*: *He did not say anything*, *nihil dixit*. *Never anything* = *nihil unquam*, rarely *nunquam quicquam*. *Nihil non*, everything; *nonnihil*, something.

Rem. 13. The plural *quædam* (certain things, something) is used nearly in the same meaning as *aliquid*, whose plural *aliqua* seldom is used absolutely. *Quidquam, quidque* and *nihil* form no Plurals. *Aliud* and *alia* (other things, another thing), *reliquum* and *reliqua* (the rest), are used in both numbers. *Cetera* (the other things, the rest) is a plurale tantum. *Utrumque*, both (both things), used in the singular, is properly a disjunct. The demonstratives (*hoc, illud, id, idem*) are used in both numbers, without difference in signification (*hoc* or *hæc*, this or these things; *idem* or *eadem*, the same or the same things).

Rem. 14. The numerals, except *unum* (one, one thing), *solum*, alone (the only thing), *totum* (the whole, the whole thing) are used in the plural only, as *multa*, much, many things; *plura*, more, more things; *pauca*, few things, a little; *omnia*, everything, all things. The indeclinables *quot*, etc., cannot be used absolutely, being replaced by *quam multa*, how many things? *tam multa*, so many things. The QUANTITATIVES are used in the singular only. These latter always mean the AMOUNT of something, and when used absolutely they properly denote the amount of PROPERTY in general, as: *Quantum habetis*, how much (property) have you? *Plus quam Gajus*, more (property) than Gajus. But they frequently mean the amount of THINGS in GENERAL, and then their usage very little differs from that of the Absolute Numerals. Thus the sentence: *Tantum audivit quantum voluit* differs very little from the sentence: *Tam multa audivit quam voluit* (he heard as much as he wished).

Rem. 15. The neuter plural of the absolute Possessives (*mea, tua, sua, nostra, vestra*) mean either one's PROPERTY or one's (OWN) AFFAIRS, as: *Omnia mea mecum porto*, I carry all my property with me. *Tua magis ad me pertinere videntur quam mea*, Thy affairs seem to concern me more than my own.

§ 360. The Absolute Neuter Adjectives have a peculiar declension. They cannot be used in the GENITIVE, DATIVE, or ABLATIVE, if a doubt would arise, whether PERSONS or THINGS are meant, since neuters and masculines in these cases have the same forms. The rule is, therefore, that absolute adjectives in the GENITIVE, DATIVE, and ABLATIVE cases always mean *persons*, unless the connection clearly shows, that things must be meant. The absolute adjectives, denoting THINGS in the mentioned cases always take the noun *res* as the governing word, and are consequently placed in the Feminine Gender, as: NOM. *Falsa* (*res falsæ*), *false things*; GEN. *Rerum falsarum* (*not falsorum* alone), *of false things*; DAT. and ABL. *Rebus falsis*; ACC. *Falsa* (*res*



falsas).—N. hoc, *this*; G. hujus rei, *of this*; D. huic rei, *to this*, etc. Those adjectives, which have peculiar absolute forms, take their attributive forms in these cases, as:

|                                     |                                     |
|-------------------------------------|-------------------------------------|
| N. Quidquam, <i>anything</i> .      | N. Nihil, <i>nothing</i> .          |
| G. ullius rei, <i>of anything</i> . | G. nullius rei, <i>of nothing</i> . |
| D. ulli rei, <i>to anything</i> .   | D. nulli rei, <i>to nothing</i> .   |
| A. quidquam, <i>anything</i> .      | A. nihil, <i>nothing</i> .          |
| A. ullā rē, <i>by anything</i> .    | A. nullā rē, <i>by nothing</i> .    |

Plur. *Ulla*, any things; *nulla*, no things; Gen. *ullarum rerum*, etc. *Nihil* has a collateral form *nihilum* with regular inflection (*G. nihili* etc.), which is used 1) in the meaning of a substantive (nothing = a state of *nothingness*) most usually after prepositions: *In nihilum converti*, to be turned to nothing; *ex nihilo fieri*, to be created from nothing. 2) As gen. of value (*nihili esse*, to be worth nothing), see P. II, p. 272, 1. 3) As abl. of difference (*nihilo magis* = no more).

Rem. 16. The rule § 360 applies also to the neuter pronoun *id* (it), when it refers to the general idea of 'thing' (*G. ejus rei*, of it etc.). But in certain conventional connections the neuter forms are absolutely used, chiefly the abl. *eo* (*eo quod*, by the fact that). So *eo* as abl. of difference, before comparatives: *Eo magis quod*, the more so because.

Rem. 17. The declinable quantitative adjectives *quantum*, *tantum*, *multum*, *aliquantum* (in the singular) do not take the forms with *res*, but are used absolutely in the neuter, a certain grammatical office being assigned to each case (except the dative). In the gen. they occur as objects of price and value (P. II, p. 270): *Quanti hoc emisti?* At what price did you buy this. The acc. occurs as object of intensity (P. II, p. 261, 3), and the abl. as abl. of difference (*tanto melius*, so much the better), see § 311.

### III. COMBINATION OF ABSOLUTE ADJECTIVES.

§ 361. No absolute descriptive adjective can take another descriptive adjective as attribute. Thus "*innumerable great things*" cannot be translated by *magna innumerabilia*; "*excellent scholars*" not by *egregii docti*; "*renowned deeds*" not by *præclara gesta*, the words *doctus* and *gestum* (deed) being Absolute Participles of *docere* and *gerere*.

Rem. 18. The adjective attributes of absolute Participles must be changed into the corresponding Adverbs (*homo egregie doctus*, *præclare gesta*). Other adjectives are connected by COORDINATION, as *magna et innumerabilia*.

§ 362. But absolute FORM-ADJECTIVES may take Descriptive Adjectives as attributes, especially when the former belong to the INDEFINITE or INTERROGATIVE class. Other Form-adjectives generally refuse this connection; as: *Omnia præclara rarissima sunt*, all excellent things are exceedingly rare. *Boni omnes consentiunt*, all good men consent. But not: *Hi boni*, these good men; *duo præclara*, two excellent things.

Rem. 19. Since Form-adjectives are used absolutely in the Singular also, it follows, that combinations of indefinite Form-adjectives with Descriptive Adjectives in the singular do not require the addition of governing nouns of general import, as: *Ægrôtus quidam*, some sick person; *nemo bonus*, no good man; *mortale nihil*, nothing mortal; *quivis sanus*, every sane man.

Rem. 20. The indefinite adjective *quisque* rarely occurs except in connection with certain form-adjectives, reflexive pronouns, or superlatives and ordinal numerals. The Engl. 'every one', 'each', unless it is in one of these connections, is not expressed by *quisque*, but by *omnes* (everything = *omnia*) *nemo non*, *quivis*, *unusquisque* (*pro se quisque*, see OBS.).

OBS. *Quisque*, which in the historians sometimes takes its predicate in the plural, occurs: 1) With SUPERLATIVES, (a) in the meaning 'every' with a positive: *Epicurios doctissimus quisque contemnit*, Every scholar despises the Epicureans, Cic. Tusc. 1, 21. (b) In the meaning 'even', 'the very' with superl.: *Potentissimus quisque*, even the most powerful, Liv. 38, 50. *Fortissimus quisque pugnare destitit*; The very bravest had ceased to fight, Liv. 24, 15.—2) With ORDINALS: *Decimus quisque* (every tenth man) *ad supplicium lecti*, Liv. 2, 59. *Tertio quoque anno*, every third year. *Primo quoque tempore*, as soon as possible. So *quotus quisque* (p. 182, 16).—3) In connection with (almost always immediately after) the REFLEXIVES *sibi*, *se*, and the posse-sive *suus*: *Ipse se quisque diligit*, *quod per se sibi quisque carus est* (Every one likes himself etc.), Cic. Am. 21.—*Sua cuiusque animantis natura est*; Every living being has its own nature, Cic. Fin. 5, 9.—*Pro se quisque* (literally 'each for himself') often has the meaning 'every one'; *Pro se quisque minuciter fremunt*; Every one grumbled with threats, Liv. 2, 6.—4) In RELATIVE clauses by incorporation, as: *Defendit quod quisque sentit*, Let every one defend what he believes, Cic. Tusc. 4, 4. (see P. II, p. 532).—5) In INTERROGATIVE clauses introduced by interrogative adjectives or adverbs: *Ut viderit quisque, non quo quisque incommodo affectus sit, prædicandum est* (the manner how every one has borne his affliction, not by what affliction he is affected), Cic. Tusc. 3, 33.—6) In COMPARATIVE clauses with 'ut quisque', and in abbreviated comparative constructions with two superlatives P. II, p. 751.—7) In TEMPORAL clauses with *ut quisque*: *Ut quisque hostem occiderat* (as soon as any one had killed an enemy), *abscindendo terribat tempus*, Liv. 24, 15.—8) Sometimes in connection with *modus* or *genus* as qualitative genitive: *Cujusque generis nota*, the character of each class, Cic. Orat. 23, 75.—9) Very rarely *quisque* occurs in other connections than the above, as for inst.: *Quisque eorum* (each of these) *multa disputavit*, Cic. Att. 4, 2, 4.

§ 363. ABSOLUTE FORM-ADJECTIVES very frequently take OTHER FORM-ADJECTIVES as attributes, especially in the following combinations and arrangements: *Hi omnes, omnes illi* (all these, all those); *omnia hæc, omnia illa* (all these, those things); *omnia mea* (all my property); *alia quædam* (some other things); *alii quidam*, some others; *alii multi*, many others; *alia multa*, many other things; *alia omnia*, all other things; *pauci quidam*, some few; *pauca quædam*, some few things, some few remarks; *tale quis* or *quidam*, some such man; *tale quid* or *aliquid*, some such thing; *talia quædam*, some such things; *nihil tale*, no such thing; *tale quicquam*, any such thing. Instead of *talis* the phrase *ejusmodi* (written in one word) is very frequently used, as: *Nihil ejusmodi*, no such thing, nothing of that kind; *ejusmodi quid*, some such thing, etc.

Rem. 21. The English combinations with "else" are expressed by the different forms of *alius*, as: *Quis alius*, who else; *quid aliud*, what else; *alius aliquis* or *alius quis*, somebody else; *aliud quid*, something else; *alius quisquam*, any one else; *aliud quicquam*, anything else; *quivis alius*, every one else; *quidvis aliud*, everything else; *alius nemo*, nobody else; *aliud nihil*, nothing else.



Rem. 22. When these combinations refer to 'things in general', their genitives, datives, and ablatives, according to § 360, should be formed by the addition of *res*, as: *By nothing else, nullā aliā re; to something else, alii cui rei; of what else, cuius alius rei; by nothing of that kind, nullā ejusmodi re.*

#### IV. DISJUNCT ADJECTIVES.

§ 364. DISJUNCT ADJECTIVES are those, whose governing nouns are supplied from a preceding sentence or clause. They differ from the Absolute Adjectives in two points: 1) The nouns to be supplied, are not only of *general* import, as in the case of Absolute Adjectives, but nouns of every possible kind; they consequently may be used in all numbers and genders, while absolute adjectives in regard to number are subject to certain restrictions, and never can be placed in the *feminine gender*; 2) Those adjectives, which, when used absolutely, take specific forms, can never take these forms when they are merely *disjunct*; as: *Dabo tibi hoc medicamentum, si quod (not quid) opus erit*, I shall give you this remedy, if any will be necessary. Relatives therefore never can take the form *quid* in the neuter, since they always must be considered as *disjuncts*.

§ 365. Disjunct Adjectives assume the gender, case, and number of those nouns, which must be supplied as their governing nouns. In English we frequently employ here the word *one* in place of the noun understood, which *cannot be imitated* in Latin. The English possessives, if disjunct, take the forms *mine, thine, ours, yours, theirs*, which are translated by the common Latin forms *meus, tuus*, etc. Sometimes the governing noun is repeated in English, which generally is not the case in Latin; as:

*Hither Gaul was given to Sempronius, and thither Gaul to Marcellus, Gallia ceterior Sempronio data est, ulterior Marcello.*—*While Gajus refused a deserved gift, Sejus accepted an undeserved one, Cum Gajus meritum donum recusaret, Sejus immeritum accepit.*—*Accipe hunc pateram, ego alteram tenēbo, Take this vessel, I shall keep the other.*—*Concordiā parvæ res crescant, discordiā maximæ sæpe dilabuntur, By concord small states increase, by discord the greatest often are destroyed.*—*Vos vestram patriam laudatis, nos nostram, You praise your country, and we ours.*

Rem. 23. The Disjunct Demonstratives *hic* and *ille*, generally cannot be translated literally. They frequently are thus used, in order to connect two periods with each other, referring to one of the nouns contained in the

last sentence. *Hic* refers then to the last noun, and *ille* to one of the more remote substantives. The literal translation of *hic* would then be "*this one*," and that of *ille* "*that one*." But we generally translate *hic* in this connection by an emphatic "*he*" or by "*the latter*;" *ille* by "*the former*," especially when both *hic* and *ille* are employed in the same sentence.

*Cæsar Labienum—jussit. Hic duas legiones fluvium traduxit; Cæsar directed Labiēnus to . . . The latter (or he; literally: this one) led two legions over the river.—Dux Lucilium castra tenere, Labiēnum hostis aggredi jussit. Ille duas legiones in hostis duxit; ille cum duabus reliquis castra occupavit; The general directed Lucilius to hold the camp, and Labiēnus to attack the enemies. The latter (this one) led two legions against the enemies; the former occupied the camp with the two remaining ones.*

Rem. 24. Sometimes *hic*, or another demonstrative (especially *is, ea, id*) refers to a whole preceding sentence or clause. The demonstratives are then placed in the NEUTER SINGULAR (*hoc, id, this, it*), as: *While the army was crossing the river, the enemies, who had seen this (it), threw their missiles upon them, Dum exercitus fluvium transit, hostes, qui hoc (id) viderant, tela in eos coniecerunt.*

§ 366. Disjunct Interrogatives, Demonstratives, and Relatives frequently are used as subjects of predicative nouns. *Such subjects must agree with their predicate nouns in number, gender, and case*, reversing for this combination the general rule of agreement (§ 63, 2), as:

*Quæ (not quid) tristitiæ tuæ causa est? What is the cause of thy sadness?—What is the foundation of this republic? what are its laws? Quod (not quid) est reipublicæ hujus fundamentum? quæ (not quid) sunt ejus leges?—This is the source of all excellent things, Hic est omnium rerum præclararum fons.—This point, which is the base of my speech, etc., Hic locus, quod orationis meæ fundamentum est.*

Rem. 25. When by the interrogative "*what*" we ask for a *definition* of a person or thing (in the masculine or feminine), we translate it by *quid*, not by *quis* or *quæ*, as: *What is "friend?"* (meaning "*what is the definition of friend?*"), *quid (not quis) est amicus? What does the word rashness mean? quid (not quæ) est temeritas?*

§ 367. RELATIVE ADJECTIVES rarely are used in connection with their governing nouns, but nearly always as *disjuncts*. But they always, according to rule § 365, must be treated as if the noun to which they refer (their antecedent) were expressly employed as governing word. Thus in the following sentence: "*The picture, which I gave to Gajus, has been lost, tabula, quam Gajo dedi, amissa est,*" the relative takes the accusative singular feminine, because it must be treated in the same manner as if the word *picture (tabula)* was repeated as governing noun of the



relative: "the picture, which picture I gave, tabula, quam tabulam dedi."

Rem. 26. The ancient authors indeed sometimes use the relative in this primary way, especially Cæsar, as: Bell. Gall. 1, 6. *Omnibus rebus comparatis diem dicunt, qua die—omnes convenirent*. After all things had been obtained, they appoint a day, on which day they should all assemble.

We see from this, that the Relative Adjective does not always stand in the same case as its antecedent, but that the case of the relative depends on the case of its governing noun, as if it were expressed.

§ 368. Hence we have the following rule in regard to the agreement of Relative Adjectives: *They agree in number and gender with their antecedent, but assume that case, which the antecedent would have, if it were used in place of the relative.* For exceptions to this rule see P. II, p. 524, R. 10.

§ 369. When the Antecedent of a Relative is either itself a Disjunct FORM-ADJECTIVE (*hic, ille, is, idem, tantus, talis*), or has a Form-adjective as attribute, the class of the relative must agree with the class of its antecedent or the attribute of the latter. Thus *Determinative* Antecedents must be followed by *Determinative* Relatives (*hic, ille, is, idem* are followed by *qui*); *Quantitative* Antecedents are followed by *Quantitative* Relatives (*tantus* is followed by *quantus*); *Numeral* Antecedents are followed by *Numeral* Relatives (*tot* is followed by *quot*); *Qualitative* antecedents require a *Qualitative* relative (*talis, qualis*). These are called *syndetic antecedents* (P. II, p. 492, 15; p. 496, 4).

Rem. 27. In English we have the Relatives *who, which, that, as*. The rules for their employment are different from the Latin rules. The English relative "what" (to be distinguished from the interrogative) contains and implies its own antecedent; it stands instead of *that which*. It is either translated by *quod* or by *quæ*. See Rem. 28.

Rem. 28. The Latin possessives have no relative form, and are connected with the determinative relative *qui*. Among the numerals, only *tot* has a corresponding relative; the others likewise take the determinative relative *qui* (*multi, pauci*, etc., *qui*). Among the Latin demonstratives the determinative *is*, more frequently than *ille* and *iste*, is used as antecedent of *qui*, in order to express the English demonstrative *that*, as: *My brother has received that letter, which he had expected*, *Frater meus eas litteras, quas expectaverat, accepit*. The Latin Antecedent *eas*, and the English Antecedent *that*, may both be omitted, and we have then in English three ways of expressing the sentence. We either say: "the letter, which he expected," or "what letter he expected," or "the letter he expected." Any of the three forms of the English sentence is translated in the same way in Latin (*litteras quas*

*expectaverat*, or: *quas expectaverat litteras*). An omission of the Relative, as in English, is inadmissible in Latin.

When the Latin Antecedent is Absolute in the Neuter (*id* or *ea*), it generally is omitted, and the English "that which" is changed into "what" (see Rem. 10).

Rem. 29. As for the different classes of relatives, the rules of agreement in Number, Case, and Gender are in all of them the same as for the relative *qui* (§ 368), and the beginner ought to be especially careful, not to confound the different classes, since the English language knows none of the Latin distinctions. Thus *the same as* corresponds to the Latin *idem qui*; *such as*, to *talis qualis*; *so much as*, to *tantus quantus*; *so many as*, to *tot quot*. Nor must the beginner confound the Relative *that* with the Demonstrative *that*, but translate the English Relative, even when it is omitted, as: *All I have told you is true*, *Omnia, quæ tibi dixi, vera sunt*.—*The man that told you that, is insane*, *Homo qui tibi id (hoc) dixit, insipit*.

For special Rules regarding the Relatives, see Book VI. (Relative Clauses).

## V. PARTITIVE GENITIVE.

§ 370. Absolute Adjectives frequently are connected with other Absolute or Disjunct Adjectives in the form of the PARTITIVE GENITIVE.

The Partitive Genitive forms with its governing substantive an ATTRIBUTIVE PHRASE, in which the governing word stands to its attribute in the relation of the *part* to the *whole*, as: *Two pounds of silver*, *duo pondo argenti*; *the bravest of the soldiers*, *fortissimi militum*. Attributive phrases containing a Partitive Genitive are called PARTITIVE PHRASES.

§ 371. The Partitive Phrases are either:

- 1) QUANTITATIVE, answering to the question, *how much?* as: *Multum auri*, much (of) gold.
- 2) or NUMERAL, answering to the question, *how many?* as: *Pauci eorum*, few of them.

In the former the governing word is an ABSOLUTE Form-adjective in the NEUTER SINGULAR, and the dependent word a QUANTITATIVE NOUN in the singular. In the latter the governing word is a DISJUNCT Form-adjective in the PLURAL of ANY GENDER, and the dependent word a Substantive in the PLURAL.

But the language has extended both of these forms, and applies the QUANTITATIVE form to the question *what?* (*quid novi*, what [of] news? *nihil novi, aliquid novi, hoc novi*, nothing new, something new, this [of] news); and the NUMERAL form to



the question *which?* (*quis eorum*, which of them? *uterque eorum*, both of them; *sapientissimi hominum*, the wisest of men.)

§ 372. The QUANTITATIVE form of the Partitive Phrase in its original and primary application has been considered § 264. This form is applied not only to the *Quantitative*, but also to those *Determinative* Form-adjectives which have a similar meaning, as: 1) *quid*, both interrogative and indefinite; *quid temporis*, instead of *quod tempus*, what time? *si quid iræ habes*, instead of *si quam iram habes* (if thou hast any anger); 2) *aliquid*, as *aliquid patientiæ*, instead of *aliqua patientia* (some patience); 3) *quicquam*, as *quicquam laboris*, instead of *ullus labor*, any work; 4) the Determinatives *hoc* and *id*, as *hoc* or *id laboris*, instead of *hic* or *is labor*, that work; 5) the Relative *quod*, as *quod reliqui fuit*, instead of *quod reliquum fuit*, what was left.

Rem. 30. We notice here the phrases: *id temporis*, instead of *eo tempore*, at that time, *id ætatis*, instead of *eā ætate*, in that age. Livy, the poets, and later authors, have applied this form to other, even descriptive adjectives, as: *exiguū campi*, instead of *exigua campi pars*, a small part of the field; *ultimū inopiæ*, the last degree of poverty. Thus later writers use absolute neuter plurals, in order to designate real parts or even qualities of things, as: *plana urbis*, the level parts of the city; *ultima Orientis*, the farthest parts of the Orient; *incerta belli*, the uncertainties (chances) of war.

Rem. 31. The Parts (divisions) of TIME and SPACE in classical language are not expressed by Partitive Phrases, but by Attributive Adjective Phrases. Thus "the highest part of the mountain" is not expressed by *summum montis*, but by *summus mons* (literally, the highest mountain); the middle part of the city, *media urbs* (not *medium urbis*); *extrēmo anno*, in the last part of the year; *vere primo*, in the beginning (first part) of spring; *dimidium iter* (seldom *itineris*), the half-way. The adjectives subject to this construction are the indefinite ordinals (§ 261) and the definite ordinal *primus*.

§ 373. The Quantitative form of the Partitive Phrase, in regard to the DEPENDENT word, is applied to ABSOLUTE NEUTER DESCRIPTIVE ADJECTIVES, which, according to the analogy of the Quantitative nouns, are placed in the GENITIVE SINGULAR. This construction is expressed by English ordinary attributive phrases; as: *nihil boni*, nothing good, no good thing; *aliquid novi*, something new; *multum mali*, much evil. But this form is confined to the movable adjectives, while adjectives of common gender must agree in case with their governing absolute

adjectives (§ 362, Rem. 19), as: *nihil mortāle* (not *mortālis*), nothing mortal.

Rem. 32. Here belong the Latin idioms *nihil mihi reliqui est*, nothing is left to me; *nihil pensi habeo*, I do not care for it (literally: I consider it as no weighed [that is, important] thing).

Rem. 33. The rule, given for quantitative adjectives (§ 264), that the partitive construction can not take place, if the governing adjective is in any other case than the nominative or accusative, holds good in all cases where Absolute Neuter Adjectives in the Singular are employed as governing words of partitive genitives. Thus we cannot say *alicui novi*, to something new, but must employ here a common attributive phrase with *res* (*novæ alicui rei*).

§ 374. In the NUMERAL Partitive Phrase the governing words are Disjunct Numeral Adjectives, referring to a Plural noun in a preceding sentence, whose number they either determine or indicate. This noun of reference is indicated by the Partitive Genitive, dependent on them, which therefore must be a Pronoun or a Determinative Adjective, as: *How many of them?* *quam multi eorum*; *Some of us*, *quidam nostrum*; *Few of which*, *quorum pauci*.

Since this Partitive Genitive represents the noun, to which the governing disjunct adjective refers, it must be in the same gender with it; and since disjunct adjectives agree in gender with the noun to which they refer, (§ 365), it may be said, that disjunct adjectives agree in gender with their partitive genitives, as: *multæ eorum* or *multi eorum*, according as *multi* refers to a masculine or feminine noun.

§ 375. The form of the NUMERAL Partitive Phrase has been extended to the question *qui*, which? so that DETERMINATE Adjectives may be used as the governing words of the phrase, as: *quidam eorum*, some of them; *neuter eorum*, neither of them; *alter eorum*, the other of them; *quisque eorum*, each of them; *nemo eorum*, none of them. It has been also extended to superlatives, as: *sapientissimus eorum*, the wisest of them; *quorum fortissimi*, the bravest of whom.

Sometimes also the form of the Numeral Partitive Phrase is applied to common attributive phrases, having numeral adjectives as attributes. Thus, instead of saying *plerique milites*, we may say *plerique militum*, most of the soldiers; instead of *qui milites*, we may say *qui militum*.



Rem. 34. Plural NOUNS as partitive genitives cannot be employed with *uter, uterque, neuter, unus, omnes*, and generally not with *multi* and the other definite numerals. Here the COMMON ATTRIBUTIVE phrase must be used, as *utra filia*, not *utra filiarum*; *uterque filius*, not *uterque filiorum*; *omnes milites*, not *omnes militum*. *Unus* is construed with the preposition *ex* or *de*. The construction with *ex* or *de* frequently is applied to the other definite numerals, and to *multi* and *nonnulli*. See § 443.

Rem. 35. When *alii—alii, alter—alter* are coordinate (§ 357, No. 5), they cannot be connected with NOUNS as Partitive Genitives, as in English, but assume the form of APPPOSITIONS to their nouns of reference, as:

*Some of the soldiers were captured, others killed, Milites alii capti, alii interfecti sunt* (literally: *the soldiers, some were killed, others, etc.*)

*The one of the female captives crossed the river by a boat, the other by a ford, Captivæ fluvium, altera lintre, altera vado transiit* (literally: *The captives, the one by a boat, the other by a ford, crossed the river.*)

§ 376. The PERSONAL PRONOUNS of the first and second persons in the Plural as Partitive Genitives assume the forms *nostrum* and *vestrum*, instead of *nostri* and *vestri*, as: *Nemo nostrum*, none of us; *quis vestrum*, which of you? The pronoun of the third person *sui* never is used as Partitive Genitive, and we must use *ipsorum* instead of it, as: *They said, that many of them had perished* (*multos ipsorum, not sui*). But when *is, ea, id* can be used as pronoun of the third person (§ 238), the partitive genitive "of them" is expressed by *eorum* or *eārum*.

#### EXERCISES.

ABSOLUTE ADJECTIVES DENOTING PERSONS.—1. Indignum est a pari vinci aut superiōre, (sed) indignius ab inferiōre atque humiliōre.—2. Mortem timens beātus esse nequit.—3. Capitis<sup>1</sup> damnātus testamentum<sup>2</sup> facere legibus prohibetur.—4. Gajus, quum<sup>3</sup> a sapientibus despiceretur, a stultis laudatus est.—5. Omnes boni hujus viri mortem lugent (*mourn for*).—6. Bona aliēna appetentes<sup>4</sup> leges divīnas violant.—7. Ingens (*enormous*) fugientium multitudo insequentium<sup>5</sup> telis interfecta est.—8. Inhumāta (*unburied*) interfectōrum corpora aërem inquinaverunt.<sup>6</sup>—9. Omnes mei prudentiam tuam admirāti sunt.—10. Opportūnus<sup>7</sup> Bruti adventus (*arrival*) et tibi et tuis pergrātus fuisse videtur.—11. Cæsar locōrum angustis<sup>8</sup> suis auxilium ferre prohibitus est.—12. Hac Pompēji victoriā nostrōrum animi (*courage*) renovāti sunt.—13. Milites tantam Marii diligentiam (*application*) suis renuntiābant.<sup>9</sup>—14. Eisdem vincere et reconciliāre difficile est.—15. Quis Hannibalis victor fuit?—16. Cujus negligentia copiae nostrae repulsae sunt?—17. Cui soli obedire debemus?—18. Quem filii tui expectant?—19. A quo mundus universus regitur?—20. Quorum auxilio Gajus hæc perfecit?—21. Quibus Gajus hoc secretum prodidit?—22. Quos Verres avaritiā suā

<sup>1</sup> Caput, here: capital crime.—<sup>2</sup> Will.—<sup>3</sup> While.—<sup>4</sup> Appetere, to covet.—<sup>5</sup> Insequi, to pursue.—<sup>6</sup> Inquinare, to infest, infect.—<sup>7</sup> Opportūnus, opportune, timely.—<sup>8</sup> Locorum angustia, impracticable roads.—<sup>9</sup> To report

spoliavit, et a quibus idem Verres accusatus est?—23. Multi bona aliēna appetunt, sed pauci vi (ea) arripiunt<sup>1</sup> et tenent (*keep*).—24. Multōrum scelera a Deo solo puniuntur.—25. Platōnis philosophia a paucissimis intelligi videtur.—26. Quorundam opiniōnes tam obscurae sunt, ut nemini elucidari<sup>2</sup> possint.—27. Omnium consensus<sup>3</sup> grave hujus rei (*point*) argumentum esse videtur.—28. Alii arma abicientes effugiunt, alii fortiter pugnantes ab hostibus interficiuntur; reliqui, lintris nacti, Rhenum transeunt.—29. Qui nihil agunt, turpiter vivunt.—30. Eis, qui merita<sup>4</sup> sua modeste celare student, plus laudis tribuere<sup>5</sup> solēmus, quam ipsi expectare possunt.—31. Si quis fortunam suam experiri velit, amplissima ei occasio dabitur.—32. Si qui domum (*home*) redire voluerint (§ 347) veniam eis libentissime<sup>6</sup> dabo.

1. Greet in (by) my name all thy family.—2. Every one shall (*imper.*) defend his [friends].—3. It is disgraceful to be deserted by one's [followers].—4. Who should be willing to give up (*derelinquere*) so great advantages?—5. By whose arts has Troy been captured?—6. To whom doest thou owe such a change (*mutatio*) of thy affairs (*res*)?—7. By whom could so atrocious a crime be committed with impunity (§ 220, Rem. 6)?—8. Which [persons] disturb the quiet (*quies*) of the city, by nightly<sup>7</sup> revels?<sup>8</sup>—9. How many have committed (*committere*) their fortunes to this wicked (*nequam*) man?—10. Many are called (*vocare*), but few are elected (*eligere*).—11. The opinions of many are contrary to the measures of the president (*princeps*); but the rest defend him most persistently.<sup>9</sup>—12. By the frauds of some it has been effected (*facere*), that (*ut*) these most useful laws were rejected by the Senate.—13. This point (*res*) seems to be conceded by all.—14. The opinions of all are unfavorable<sup>10</sup> to you, because you covet (*appetere*) the property (*bona*) of others.—15. Some have confirmed, others have denied this rumor.—16. The others were compelled to surrender (*se tradere*) to the enemies.—17. These statues have been destroyed by somebody's wickedness (*scelus*).—18. If any one's authority could prevail<sup>11</sup> on me, I would be determined<sup>12</sup> by Plato's opinion.—19. The welfare of the republic must be dearer than life to every one.—20. This fruitless (*sterilis*) victory has been useful (*prodesse*) to nobody.—21. It pleased<sup>13</sup> (to) the general, to throw<sup>14</sup> some into prison (*in vincula*); [and] to strike<sup>15</sup> others by rods.<sup>16</sup>—22. The civil law (*ius*) has been written for (to) the careful (*diligens*).—23. The poor often unjustly accuse the rich, that (*quod* with subjunctive) they rob<sup>17</sup> their property.—24. Nobody's honor (*existimatio*) can be diminished (*imminuere*) by a drunken (*ebrius*) [man].—25. We fear those that (*partic.*) bring (*ferre*) gifts.—26. The words of the congratulating persons were very pleasant to Cicero.—27. It is often dangerous, to check<sup>18</sup> the course of one that hastens (*partic.*).—28. Some brought help to those who fought (*partic.*), and others restrained (*impedire*) those that fled (*partic.*).—29. He who (*relat.*) disdains<sup>19</sup> good councils must accuse himself (§ 280, Rem. 4), if he is left alone<sup>20</sup> by his friends.—30. Who (*relative*) prefer their own interest (*utilitas*) to the welfare of the country, are generally despised by their fellow-citizens.—31. To those who (*partic.*) intend (*velle*) to wage a war, arms are necessary.—32. To those who (*relative*) prefer pleasures to virtue, wealth (*divitiæ*) seems to be the highest good.—33. If any one has another opinion, I shall most

<sup>1</sup> Arripere, to seize. <sup>2</sup> Elucidare, to make clear. <sup>3</sup> Consensus, unanimity. <sup>4</sup> Meritum, a merit. <sup>5</sup> To grant. <sup>6</sup> Libens, willing. <sup>7</sup> Nocturnus. <sup>8</sup> Commisatio. <sup>9</sup> Persistent, constant. <sup>10</sup> Inimicus, contrary. <sup>11</sup> Transire, to move, committere, to me. <sup>12</sup> To determine, tenere. <sup>13</sup> Placet. <sup>14</sup> Conficere. <sup>15</sup> Cadere. <sup>16</sup> A rod, virga. <sup>17</sup> Diripere. <sup>18</sup> Inhibere. <sup>19</sup> Aspernari. <sup>20</sup> To leave alone, derelinquere.



willingly hear it.—34. If to any one a damage<sup>1</sup> will be done (*ferre*), he shall have (*imperare*) the fine (*multa*) of the accused.—35. If to any persons it should be more pleasant<sup>2</sup> (§ 347) to go away, I shall have no objection.<sup>3</sup>—36. Our ancestors were more liberal (*magnificus*), when (*cum* with indicative) they passed (*ferre*) this law.—37. It always has pleased (to) our ancestors, to defend the weak, but to restrain (*cohibere*) the mighty (*potens*).

**ABSOLUTE ADJECTIVES, DENOTING THINGS.**—1. Hic scriptor falsa et vera commiscet.<sup>4</sup>—2. Utilia pulchris præferre debemus.—3. Sæpe ignota reperire poteritis, si cognita bene novistis.—4. Dux, hæc et similia locutus, milites bono animo<sup>5</sup> esse jussit (*chac*).—5. Illa jam oblitterata<sup>6</sup> atque oblita videntur.—6. Hæc multo libentius<sup>7</sup> credimus, cum tu idem sentire (*to think*) videaris.—7. Eadem a Platone et Aristotele confirmantur.—8. Quid legis, mi Carole?—9. Quæ tibi ab amico tuo narrata sunt?—10. Omnia a Deo creata sunt.—11. Cujus rei Themistocles accusatus est?—12. Qui aliquid efficere student, laborare debent, ut id quod in animo habent,<sup>8</sup> bene fiat.—13. Si quid vultis, eras redite.—14. Quædam et dis et hominibus invisa sunt.—15. Nihil jucundius et suavius cogitari potest, quam hujus scriptoris oratio (*style*).—16. Fides mea nullâ re aut immutari<sup>9</sup> aut infirmari potest.—17. Homines semper sua defendere volunt.—18. Multa nobis promissa, sed pauca præstita<sup>10</sup> sunt.—19. Quæ mihi obscura sunt, tibi perspicua esse videntur.—20. Nihil unquam hoc spectaculo sublimius fuisse videtur.—21. Reliqua a militibus ablata sunt,<sup>11</sup> ejusque rei ipse testis<sup>12</sup> fuisti.

1. Human things are perishable.<sup>13</sup>—2. The foreknowledge (*divinatio*) of future things has been refused<sup>14</sup> to the human mind.—3. Philosophers try to investigate unknown things, and to understand (*perspicere*) better those which seem to be known.—4. The plans of Cæsar were disconcerted<sup>15</sup> by these unforeseen events (things).—5. Foolish<sup>16</sup> things cannot determine (*movere*) wise [men].—6. Such things were pleasant to many.—7. I often told (to) you the same.—8. Our friends doubt this.—9. We must concede these things.—10. Thou seemest to be willing to accuse me of this.—11. What doest thou do (*agere*), my son?—12. What did Gajus tell (to) you?—13. By what art thou terrified?—14. Of what are you in need?—15. To what did Gajus devote (*tribuere*) so much diligence?—16. The boys wish to do something.—17. All seem to be frightened by something.—18. That avaricious (*avarus*) man intends to give something to somebody.—19. Some things are so improper (*indecorus*), that they must be concealed.<sup>17</sup>—20. If thou hast heard anything, tell me.—21. Nothing can be more beautiful than a true friendship.—22. Nero could not be more delighted by anything, than by the agony<sup>18</sup> of the dying.—23. God alone knows (*nosce*) everything.—24. Give (*tribuere*) to everything its [proper] place and time.—25. I have never been more disconcerted by anything, than by this judgment.—26. Mortal [men] cannot foresee (*divinare*) the issue (*exitus*) of everything.—27. Many things induce (*adducere*) us to employ<sup>19</sup> most diligently the time allowed<sup>20</sup> to us.—28. Some things are neglected, others are treated with too much zeal.—29. Those that (*relat.*) neglect their own affairs, cannot transact (*agere*) those of others.—30. A few things were added (*adjungere*) by the ambassadors

<sup>1</sup> Detrimentum. <sup>2</sup> It is more pleasant, pleasant. <sup>3</sup> Translate: It will be allowed to be done (*ferre*) by me for me. <sup>4</sup> To commend. <sup>5</sup> Bene animo, of cheerful mind, cheerful. <sup>6</sup> Oblitterated. <sup>7</sup> Libens, willing. <sup>8</sup> In animo habere, to intend. <sup>9</sup> Immutare, to change. <sup>10</sup> Præstare, to fulfil (a promise). <sup>11</sup> Auferre, to steal. <sup>12</sup> A witness. <sup>13</sup> Perishable, fragilis. <sup>14</sup> To refuse, prohibere. <sup>15</sup> To disconcert, conturbare. <sup>16</sup> Foolish, ineptus. <sup>17</sup> To conceal, reticere. <sup>18</sup> Supplicium. <sup>19</sup> Translate: induce us, that we employ. <sup>20</sup> To allow, concedere.

of the Helvetians.<sup>1</sup>—31. It is absurd to bring forward<sup>2</sup> anew (*denuo*) things which (*part.*) have been once refuted.—32. These things have been finished, but now we wish to commence (*aggredi*) the rest.

**COMBINATION OF ABSOLUTE ADJECTIVES.**—1. All good men wish this.—2. Every wicked (*improbus*) man praises (*extollere*) the enemies of his country.—3. No honest (*probus*) man is in the habit of spreading (*divulgare*) falsehoods (*false things*).—4. Every new thing generally excites (*commovere*) the multitude.—5. Nothing remarkable (*memorabilis*) has happened (*evenire*) while you were absent.—6. This man does not write anything useless (*inutilis*).—7. Your friend neglects some important (*gravis*) things.—8. All this is unimportant.—9. All that is denied by our countrymen.—10. Something else occupies the mind of Cæsar.—11. A few other things must be done.—12. Roscius, deserted<sup>3</sup> by all others, is defended by Cicero alone.—13. This man, praised by every one else, is censured only by his accuser.<sup>4</sup>—14. These boys have devoted (*tribuere*) their labors to everything else.—15. Victory can be obtained by nothing else.—16. Nothing greater could happen.—17. Nobody else tries to prove such things.—18. The mind of nobody else could conceive (*excogitare*) such absurdities (*ineptiæ*).—19. Some great scholars have confirmed this opinion.—20. What else has produced (*efficere*) this change (*mutatio*) of public affairs (things)?—21. Call<sup>5</sup> everything by its own name.—22. Every learned [man] will most easily see (*perspicere*) this.—23. Every good (*superlative*) man most readily (*libens*) contributed<sup>6</sup> something.—24. If every one will fulfil<sup>7</sup> (§ 347) his own promises, we shall succeed.<sup>8</sup>—25. We demand, that (*ut*) to every one his own property be restored (*reddere*).—26. We have heard no such thing; but Gajus will be able to tell (*narrare*) (to) you something similar.—27. I suspected some such thing long since, but neglected this and innumerable other things.

**DISJUNCT ADJECTIVES.**—1. The Prussians (*Borussus*) invaded<sup>9</sup> Upper<sup>10</sup> Gaul, and the Austrians (*Austriacus*) the lower<sup>11</sup> [one].—2. If thou hadst accepted the smaller gift, thou wouldst now have got (*ferre*) the larger one.—3. Great thieves often escape, while (*quum* with subj.) small ones are punished.—4. Those who (*relat.*) lead<sup>12</sup> the happiest life, while (*dum*) they are living, often will lead the most wretched, when (*quum*) they will be dead.—5. When Cæsar had thus addressed (*alloqui*) Divitiacus, the latter stood (*imperf.*) looking on<sup>13</sup> the ground (*terra*).—6. While Sempronius was (*present*) thus attending<sup>14</sup> to the safety (*salus*) of the queen, the latter had already left the town.—7. Both the king and his wife had departed (*proficisci*); the former in order to (*ut*) collect<sup>15</sup> an army, the latter in order to attend to the safety of her family (§ 357, 6).—8. Artaxerxes intended to kill his brother Cyrus, but this one had escaped by the help of his mother.—9. The enemies intended to cross the river; but Cæsar, who had seen this before,<sup>16</sup> had sent armed [men] in order to (*that*) guard<sup>17</sup> the hither<sup>18</sup> bank.—10. The queen and her sister endeavored to escape, but both were captured by our [troops].—11. Both daughters of the king sought<sup>19</sup> safety by flight, but the one<sup>20</sup> was killed, the other was thrown<sup>21</sup> into prison (*in vincula*).—12. Gajus wished to buy both farms (*terra*); but he could obtain neither

<sup>1</sup> Helvetius. <sup>2</sup> To bring forward, proferre. <sup>3</sup> To desert, relinquere. <sup>4</sup> Accusator. <sup>5</sup> Appellare. <sup>6</sup> To contribute, conferre. <sup>7</sup> Implere. <sup>8</sup> The Latin says: "we have vanquished," in order to express a future success. <sup>9</sup> Ingredi. <sup>10</sup> Superior. <sup>11</sup> Inferior. <sup>12</sup> Agere. <sup>13</sup> To look on, contueri. <sup>14</sup> Consulere. <sup>15</sup> Conscribere. <sup>16</sup> To see something before, providere. <sup>17</sup> Tenere. <sup>18</sup> Citerior. <sup>19</sup> To seek, querere. <sup>20</sup> See § 357, 5. <sup>21</sup> Conjicere.



(§ 246).—13. Gajus has many books, Sejus owns<sup>1</sup> few, but the books of the latter are more valuable than those (§ 307) of the former.—14. Two votes were given to me, (and) to Gajus three.—15. This is the end of all these labors.—16. This was the beginning of all our evils.—17. This was the climax (*summa*, Gen. *summa*) of all his misery.—18. What else is friendship, than (*quam*) the connection (*conjunctio*) of two souls?—19. What was the opinion of thy family?—20. What will be the fate (*sors*) of the captives?—21. What is the source (*fons*) of these troubles (*querela*)?—22. Gajus' poems are beautiful, but thine are more so.<sup>2</sup>—23. Although the French<sup>3</sup> language<sup>4</sup> is very pretty,<sup>5</sup> still ours seems to be by far the better.<sup>6</sup>—24. Sempronius gave (to) me all books which his brother had left (*relinquere*).—25. Ambiorix defeated the Æduatici, who were the neighbors<sup>7</sup> of (transl. to) his kingdom.—26. Those men, whom thou hast hurt (*ledere*) so grievously,<sup>8</sup> will once (*aliquando*) accuse thee.—27. The royal<sup>9</sup> troops, whom Sempronius had led over<sup>10</sup> the river, were cut down<sup>11</sup> by the enemies.—28. All things which are determined<sup>12</sup> by weight (*pondus*) or measure (*mensura*) may (*can*) be given as a loan.<sup>13</sup>—29. No time, which thou hast spent<sup>14</sup> in (*by*) indolence, can ever be restored (*reddere*) to thee.—30. Most men wish to have a friend of such kind (*talis*), as they cannot be themselves.—31. The same [men], as had come, left the camp.—32. This is the same [thing], as I had shown to thee.—33. These are the best testimonies which can be brought forward.<sup>15</sup>

PARTITIVE GENITIVE.—1. Hic labor nemini vestrum quicquam prodesse<sup>16</sup> videtur.—2. Plerique incolarum gladio trucidati<sup>17</sup> sunt. Reliquorum vitam ducis lenitas<sup>18</sup> servavit.—3. Quis vestrum periculosa hujus expeditionis particeps<sup>19</sup> esse vult?—4. Nemo nostrum tantam laudem assequi poterit.—5. Omnium nostrum fides immutata est.—6. Duæ regis filiae salutem fugam petebant,<sup>20</sup> sed utraque earum occisa est.—7. Sociorum copiarum nihil stipendii acceperant.—8. Vos omnium harum virtutum nihil fere (*almost*) exhibetis,<sup>21</sup> nihil temperantiae,<sup>22</sup> nihil auctoritatis, nihil gravitatis.<sup>23</sup>—9. Si quid detrimenti respublica cepisset,<sup>24</sup> consules ab unoquoque accusarentur.—10. Quid æqui ac justis a legatis nostris impetrari potuit?—11. Hic juvenis nihil unquam stulti, nihil insulsi,<sup>25</sup> nihil falsi protulit.<sup>26</sup>—12. Templum illud insignis olim tabulas habuit; sed præstantissimæ earum vetustate<sup>27</sup> perierunt.—13. Constantinopolis urbs duabus partibus continetur (*consists of*), quarum alteram Turci,<sup>28</sup> alteram Græci inhabitant.—14. Nemo nostrum talem ignominiam unquam subiit.—15. Utrique vestrum amici nostri celebritas<sup>29</sup> jucundissima erit.—16. Magistratus alii nostrorum gladiis interfecti, alii a suis ipsorum civibus trucidati sunt.—17. Milites alii aliis itineribus effugerunt.—18. Duæ Ariovisti filii altera occisa, altera capta est (captæ sunt).—19. Cæsar Labienum jussit summum montem duabus legionibus occupare.—20. His operibus efficiebatur, ut infima urbs, si necesse esset, inundari<sup>30</sup> semper posset.

1. Our explorers (*explorator*) have not found any gold.—2. These mines<sup>31</sup> never have yielded (*reddere*) any silver.—3. We never saw any of them before.—4. If thou wilt find any gold, try (*experiri*) the lowest [part] of the

<sup>1</sup> To own, possidere.—<sup>2</sup> Translate: more beautiful.—<sup>3</sup> Franco-Gallicus.—<sup>4</sup> Sermo.—<sup>5</sup> Perbellis.—<sup>6</sup> Translate: more preferable (præstabilis).—<sup>7</sup> Finitimus.—<sup>8</sup> Grievous, gravis.—<sup>9</sup> Regius.—<sup>10</sup> To lead over, traducere.—<sup>11</sup> To cut down, cadere.—<sup>12</sup> To be determined, contineri.—<sup>13</sup> As a loan, mutuo.—<sup>14</sup> To spend, transigere.—<sup>15</sup> To bring forward, proferre.—<sup>16</sup> To be of any use.—<sup>17</sup> Trucidare, to slay.—<sup>18</sup> Humanity.—<sup>19</sup> A partaker.—<sup>20</sup> Petere, to seek.—<sup>21</sup> To show.—<sup>22</sup> Moderation.—<sup>23</sup> Dignity.—<sup>24</sup> To suffer.—<sup>25</sup> Absurd.—<sup>26</sup> To utter.—<sup>27</sup> Vetustas, old age.—<sup>28</sup> The Turks.—<sup>29</sup> Celebrity.—<sup>30</sup> To overflow.—<sup>31</sup> A mine, metallum.

mountain.—5. If you had some (*partitice*) pity, you would have given to me some oil<sup>1</sup> and wine.—6. They never had any fear.—7. How much evil is produced (*efficit*) by civil wars!—8. So much good is effected by firmness!—9. What (*partitice*) damage (*detrimentum*) can the republic suffer?—10. What just and fair [thing] has ever been done by this man?—11. Something more serious seems to have happened to thy brother.—12. We have never seen anything more prudent.—13. Nobody could tell anything new.—14. Nothing false ever stained<sup>2</sup> the mouth (*os*) of this man.—15. Nothing glad (*letabilis*) has been reported (*referre*) to any of us.—16. I did not hear anything certain.—17. None of you has ever heard anything similar.—18. Mithridates, the last of the kings of Pontus, perished by the treachery of his son Pharnaces.—19. The female captives endeavored to swim across<sup>3</sup> the river, but none of them could reach<sup>4</sup> the shore.—20. Some of us wish to peruse<sup>5</sup> these books.—21. These countries are now highly (*§ 313*) flourishing,<sup>7</sup> but few of them were known to the ancients (*vetus*).—22. Which of the two girls did address the queen?—23. But others of you, who have fought most bravely, will obtain immortal glory.—24. The rest of you will wait (*expectare*) till (*dum*) the first battle-line will have repulsed (*repellere*) the enemy.—25. None of these crimes will be unpunished.<sup>8</sup>—26. Some of these animals are covered (*obductus*) by hides (*pellis*), others by scales (*squamæ*).—27. Two wives of Ariovistus survived<sup>9</sup> (to) this battle; but both of them were killed afterwards.—28. All of you will try to accomplish (*perficere*) this.—29. Which of you wish rather to flee than to die?—30. Both of the brothers perished by the same murder (*causes*).—31. Both of them seem to have endured (*ferre*) much.—32. A multitude of women and children was found, many of whom were exhausted<sup>10</sup> by hunger and thirst.—33. The king admitted (*admittere*) these women, one of whom spoke thus (*sic*).—34. We found two causes of this disaster (*clades*), the one (*alter*) of which I shall now explain to you.—35. Some of the barbarians sought [their] safety by some, and others by other roads (*iter*).—36. The highest [part] of the hill was occupied by the enemies, before our troops could prohibit them.—37. Midnight<sup>11</sup> approached (*appetere*, imperf.) already, when (*quum* with indic.) our soldiers began to climb (*ascendere*) the walls of the town.—38. The highest part of the city was occupied by the Carthaginians, while (*cum* with subj.) the lowest was held by our soldiers.

<sup>1</sup> Oleum.—<sup>2</sup> Perfect future.—<sup>3</sup> Inquinare.—<sup>4</sup> To swim across, transire.—<sup>5</sup> Assequi.—<sup>6</sup> Perlegere.—<sup>7</sup> Theophrastus.—<sup>8</sup> Impunitus.—<sup>9</sup> Superesse.—<sup>10</sup> Conficere.—<sup>11</sup> Translate: the middle [part] of the night.



## CHAPTER FIFTH.

## DIVISION AND FORMATION OF SENTENCES.

## I. GENERAL THEORY.

§ 377. A SENTENCE or PROPOSITION, in its GRAMMATICAL acceptance, is a word, phrase, or combination of phrases, containing a PREDICATE, either expressed or understood.

Rem. 1. A sentence may consist of a single word, as: *Veni*, come! *Non*, no. Thus the three words of Cæsar: "*Veni, vidi, vici*" (I came, saw, and conquered), contain three coördinate sentences.

Rem. 2. A sentence need not contain a complete thought, or, as some grammarians express it, make complete sense. Else, many dependent sentences would be no sentences at all. The question, whether a sentence "makes complete sense" or not, belongs either to *rhetoric* or to *logic*. Grammar considers only the *form* of thought, and has nothing to do with its logical completeness.

§ 378. Sentences are divided:

1) According to their CONNECTION WITH EACH OTHER. In this respect they are either PRINCIPAL OR DEPENDENT;

2) According to the grammatical FORM of the PREDICATE. In this regard sentences are either FINITE, INFINITIVE, OR PARTICIPIAL sentences;

3) According to the connection of the THOUGHT with the SPEAKER, in regard to its REALITY. In this respect sentences are either AFFIRMATIVE OR NEGATIVE.

4) According to the relation of the speaker TO OTHER PERSONS. In this respect sentences are divided into DECLARATIVE, IMPERATIVE, OR INTERROGATIVE. When he intends other persons simply to hear and understand his words, the sentence is *declarative*; when he intends them to *do* something, the sentence is *imperative*; and when he intends them to *answer* something, the sentence is *interrogative*.

Rem. 3. We have given in the first chapters the elementary rules in regard to principal and dependent sentences, and shall consider this subject more accurately in the last book. In this chapter we consider the Sentences according to the second, third, and fourth divisions.

## II. COÖRDINATION OF SENTENCES.

§ 379. The Coördination of Sentences is made, like that of the Phrases (§ 112), by the Copulative, Adversative, and Dis-

junctive Conjunctions. But two classes, the CAUSAL and CONCLUSIVE (illative) coördination, are peculiar to the sentence alone.

Regarding Coördination in general, there are two points to be observed: 1) the correct use of the different coördinating conjunctions; 2) the correct position of the words in those coördinate sentences, which contain one or more words or phrases common to both. In the latter respect we must distinguish the *common* from the *coördinate* parts of the sentence (§ 114, § 123), and observe the following rule:

Arrange the common parts of two or more coördinate sentences so, that they either precede or follow ALL coördinate parts of EVERY ONE of the coördinate sentences.

Rem. 4. Common Predicates generally follow, common Subjects generally precede all the coördinate parts of the sentences. This follows from the general rules of coördination (§ 123). But for rhetorical reasons, and especially for the purpose of making coördinate objects more emphatic, a common predicate may stand immediately after the first coördinate sentence, and while some of the coördinate objects thus precede the common predicate, others immediately follow it, as: *Gracchus was great both by his language and by his authority*, *Gracchus et oratione gravis fuit et auctoritate*.

Rem. 5. If among several objects some are common and some coördinate, the common objects must precede the coördinate objects. This rule generally cannot be observed in English, where we cannot make objects precede their governing verbs. Thus, in the following sentence:

"He wounds Gajus and kills Sejus by treachery,"

the object "*by treachery*" is common, the objects *Gajus* and *Sejus* are coördinate. If we would proceed here strictly according to the rules on the coördination of phrases (§ 123), we would thus constitute the sentences:

He wounds Gajus by treachery, *Gajum perfidiâ vulnerat*.  
He kills Sejus by treachery, *Sejum perfidiâ interficit*.

The coördinate parts are "*Gajum vulnerat*" and "*Sejum interficit*." We evidently cannot apply here the general rules of substitution (§ 123), since both coördinates are separated by a common object. But by observing the rule § 378, we make the common word *perfidiâ* precede all coördinate parts, and therefore translate the sentence thus:

*Perfidiâ Gajum vulnerat et Sejum interficit*.

If we had placed the object "*perfidiâ*" before "*vulnerat*," it would belong only to the former, not to the latter sentence; and if we had placed it before *interficit*, it would belong only to the latter, and not to the former.

The following sentence:

"He directs Labienus to enclose the city and reduce it by hunger,"

will be thus constituted:

He directs Labienus to enclose the city, *Labienum urbem cingere jubet*.  
He directs Labienus to reduce the city by hunger, *Labienum urbem fame cogere jubet*.

Here the coördinate parts are: "*cingere*" and "*fame cogere*." By strictly proceeding according to § 123, we translate the sentence thus:

*Labienum urbem cingere et fame cogere jubet*;

and this corresponds to the rule § 378, since the common words either precede or follow all the coördinate parts; the predicate *jubet* follows, and the common object *urbem* precedes. But by making both objects "*urbem*," "*fame*" precede the coördinates, we would obtain a sentence "*urbem fame cingere et cogere jubet*," which means "*he directs to enclose and reduce the city by hunger*," an evident nonsense.

We observe that the English language, on account of the impossibility of making the common object "*city*" precede the verbal objects "*enclose*" and "*reduce*," employs here a personal pronoun (*it*), or else it would be necessary to repeat the object "*city*." Neither is necessary in Latin.

§ 380. COPULATIVE COÖRDINATION.—We use here the Copulative Conjunctions *et*, *ac*, *atque*, *que* (§ 115), the same as in







6. *Tamen* corresponds to the English conjunctions "yet," "still," "however;" *sed tamen*, *attamen*, *verumtamen* to the English *but still*, *but yet*, *but though*. It may, like *sed*, be preceded by *quidem* in the first of the coördinate sentences.

Rem. 9. Adversative Propositions or Phrases often are connected *asyn-detically* (§ 120), when the opposition appears from the words themselves. It is especially used, when of two coördinate words the latter is negative. In this case it would be bad Latin, to use an adversative conjunction, as:

*Ulysses* (but) *not Agamemnon* has taken Troy, *Ulixes*, non *Agamemnon*, *Trojam* cepit.—*The Senate wishes to vanquish, but not to oppress these States*, *Senātus* has *civitates* vincere, non opprimere vult.

§ 382. The DISJUNCTIVE Coördination connects two or more propositions or phrases (called ALTERNATIVES), only one of which is represented as a reality, without deciding which, excluding at the same time all other alternatives.

Rem. 10. A Disjunctive Coördination contains four requisites: 1) the coördinate members must be different, 2) only one of them must be represented as a reality, 3) it must be left undecided, which of them is a reality; 4) all other alternatives must be excluded. If a disjunctive coördination contains all these 4 elements, we call it COMPLETE, as: *Ego hic aut in conspectu vestro moriar, aut perferam legem*, I shall either die here under your eyes, or shall carry the law. The alternatives are "I shall die" and "I shall carry the law." They are 1) different. 2) Only one of them is represented as a reality; 3) it is not decided, which of the two will happen; and 4) all other alternatives are excluded. Hence the disjunction is a complete one.

But when one or the other of the specified requisites is wanting, the disjunction is called an improper one. Thus in the following disjunction "*The old Britons used either brass or iron rods in place of coin*, *Britanni veteres aut ære aut taleis ferreis pro nummo utebantur*," both alternatives, brass and iron rods, are represented as real, and hence the second and third requisites of a complete disjunction are wanting. See Rem. 12.

§ 383. The DISJUNCTIVE CONJUNCTIONS are *aut*, *vel*, *sive* (*seu*) and the enclitic *ve*. The first three generally are placed before each of the alternatives, while *ve* is used only to connect single words, and only then, when they belong to the less important members of the sentence (as *duobus tribusve diebus*, in two or three days). By *aut—aut* we declare either the decision between the proposed, or the exclusion of all other alternatives as essential; by *sive—sive* we declare either the one or the other as unessential. *Aut—aut* always is translated by *either—or*, *sive—sive* is translated by *either—or*, or by *whether—or*; the latter is the case, if the proposed alternatives, introduced by

*sive—sive* are dependent clauses, and therefore have a predicate, different from that of the principal sentence. See CONDITIONAL CLAUSES (Book VI.)

The disjunction by *vel—vel* represents the alternatives as depending on the will or the conception of the speaker or of the subject or object of the action, and in such case it takes the place of either *aut—aut* or *sive—sive*.

Examples:

1. *Aut—aut*. *Clamārun*t, eum sibi carnificem novum exortum esse, qui aut mori aut servire jubeat, *They exclaimed, that he had arisen as a new kind of executioner, commanding the citizens to die or to be slaves*. Liv. 2, 35. All other alternatives, but the two stated ones (*mori* and *servire*) are excluded, and this exclusion is represented as the essential point of the sentence.

*Demonstrābant*, judicium fieri oportere, ut aut uterque inter se, aut neuter satisfaceret, *They showed, that the decision must be this, that either both of them should give security to each other, or neither*. Cic. pro Quinct. 8. Here the alternatives are: "*Both shall give security*" or "*neither shall give security*." The other alternative, that only one of them should give security, is excluded by *aut—aut*, and this is represented as the essential point of the sentence.

2. *Sive—sive*. a) *Either—or*. Ita sive casu, sive consilio deorum immortalium, quæ pars civitatis Helvetiorum insignem calamitatem populo Romano intulerat, ea princeps pœnas persolvit; *Thus either by accident or by the will of the immortal gods, that part of the state of the Helvetians, which had inflicted a signal disaster on the Roman people, paid the penalty first*. Cæsar Bell. Gall. 1, 12. Here it is represented as unessential, to decide between the two alternatives (*accident or will of the gods*), one of which had brought punishment on the Helvetians.

b) *Whether—or*. Dicunt, facilem esse rem, seu maneat, seu profiscantur, si modo unum omnes sentiant, *They said, that the thing was easy, whether they stayed, or departed, if but all would have the same opinion*. Cæsar B. G. 5, 31. Here by *facilem esse rem* the safety of the army is meant, and the decision between the two alternatives (*whether they would stay or depart*) is represented as unessential, since in either case the army would be safe, if but, etc.

3. *Vel—vel*. Mihi quidem concedunt omnes, ut vel ea defendam, quæ Pompejus velit, vel taceam, vel etiam ad nostra me studio referam litterarum; *To me indeed they all concede, either to defend the cause of Pompey (ea quæ Pompejus velit), or to keep silent, or to retire to our literary occupations*. Cic. Fam. 1, 8. Here the decision among the three alternatives is not declared unessential, and hence *sive—sive* cannot be used. But the exclusion of all other alternatives is declared essential, since the author implies, that only these and no other alternatives were allowed to him. Nevertheless not *aut—aut*, but *vel—vel* is used, since the decision among the stated alternatives (following the cause of Pompey, keeping silent, or occupying himself with literature) depended on the speaker.

(Helvetii) Allobrogibus sese vel persuasuros existimabant, vel vi coactū.



ros, ut per suos fines eos ire paterentur, *The Helvetians believed, that they would either persuade the Allobrogiens, to let them pass through their territory, or to compel them by force (to do it).* The alternatives are "inducement by persuasion" or "inducement by force." The decision between these is declared as *unesential* in regard to the passing of the territory. This would require *sive—sive*. But since the decision depended partly on the Helvetians, partly on the Allobrogiens, *vel—vel* were the proper conjunctions for this case.

Rem. 11. Often alternatives, containing substantially the same propositions, may be expressed by any of the three conjunctions, according to the conception of the speaker. Thus Cæsar says (B. G. 4, 7): *Germāni postulant, ut (Romāni) vel sibi agros attribuant, vel patiantur eos tenere, quos armis possederint*, The Germans ask, that the Romans might assign lands to them, or allow them to keep those they had conquered. And Livy says (2, 30) *Latini petebant a senatu, ut aut mitterent subsidium, aut se ipsos arma capere sinerent*; The Latins asked the Senate, either to send them help, or to allow them to take up arms themselves.

In both places the alternatives are substantially the same, and apparently have exactly the same relation. In both instances it was the object of the petitioners, to exclude all other alternatives but the ones proposed; the decision in both places depended on the will of the Romans. But the connection shows, that in the place of Livy the Latins represented the alternatives as an *imperative* necessity, while, in the place of Cæsar, the Germans appeal to the *fairness* of the Romans. Therefore Livy employed *aut—aut*, and Cæsar *vel—vel*.

Rem. 12. The Disjunctive Coördination often has the meaning of a Copulative Coördination, and the conjunctions *either—or* are then equivalent to *partly—partly, not only—but also, both—and*. These belong to the *Improper* Coördinations (Rem. 10), as: *Omnes reliquarum cohortium centuriones aut vulnerati aut occisi erant*; All the centurions of the other cohorts were either (partly) wounded, or (partly) killed. Cæsar B. G. 2, 25. Here the second requisite of a Disjunctive Coördination, that only *one* of the Alternatives must be a reality, evidently is wanting, since both alternatives took place, but *partly* the one, *partly* the other. But since every other alternative (except that of being killed or wounded) is excluded, and this is represented as the essential point, Cæsar took here the conjunctions *aut—aut*.

*Tanta est expectatio vel animi vel ingenii tui, ut ego te obsecrare non dubitem, sic ad nos revertere, etc.*, So great is the hope in (either) thy courage (or) and thy mind (or both, thy courage and thy mind), that I do not hesitate to implore thee, etc. Cic. Fam. 2, 1. This is evidently a *Copulative* Coördination, but Cicero represents it disjunctively, because some had hope in the courage, and others in the mind of Cicero, and he uses *vel—vel*, because these alternatives depended on the individual opinions of the Romans. Disjunctions of this kind can only be expressed by *aut—aut* or *vel—vel*, not by *sive—sive*.

Rem. 13. When Sentences with Disjunctions begin with negative words (*nemo, nihil, nunquam, non*, etc., see §§ 408, 409), or when the Alternatives virtually have a negative meaning so that they may be expressed by *neither—nor*, the disjunctions are either introduced by the negative conjunctions *neque—neque* (see § 409, 3), or by *aut—aut*, sometimes by *vel—vel*, but never in good prose by *sive—sive*; as:

*Nemo inquam meum potius neque orator fuit, qui quinquam meliorem quam se putaret, 7. . . .* Here the conjunctions *neque—neque* must not be translated by *neither—nor*. . . . *Quam potius enim id est, quod aut potius gratius aut sibi iucundius aut revera honestius . . .* . . . *Ita enim mirari oportet, tantum vel animi fuisse in illo ordine vel auctoritatis, . . .* . . . *Am. 18, 51.*

*Si unquam mea causa quicquam aut sensit aut fecit, si he ever either felt or did any- . . .* . . . *Ita enim mirari oportet, tantum vel animi fuisse in illo ordine vel auctoritatis, . . .* . . . *Fam. 1, 9, 12.*

The conjunctions *vel—vel* in such negative Propositions have always a copulative meaning. Copulative affirmative conjunctions cannot be used in such coördinations unless the coördinated words are synonymous, or conceived as such, as: *Nec tantum matrem de curam sentiat mors P. Cædici, etc.*, etc.; Nor did Clodius's death cause to the Senate so much grief and mourning that etc. Cic. Mil. 5.—*Nulla res tanta ac tam difficili, quam Q. Catulus non consilio regere possit*; No matter is so great and so difficult, that Q. Catulus should be unable to direct it by his mind. Cic. Leg. Man. 20. In both of these sentences the use of *vel—vel* would be improper.

Rem. 14. When *sive—sive* have predicates of their own, being rendered by 'whether . . . or,' they must be considered as *CONDITIONAL CONJUNCTIONS* (= *vel si . . . vel si*; see P. II, p. 737, Obs. 5). Their predicate is in the *INDICATIVE*, unless the subjunctive is required according to the general rules (see P. II, p. 737 foll.); as: *Veniet tempus, sive retardabis, sive properabis*; The time will come, whether you will retard or hasten your course. Cic. Tusc. 1, 33.

This coördination by 'whether . . . or' having the meaning of 'be it that . . . or that,' must be distinguished from the *INTERROGATIVES* 'whether . . . or,' mentioned p. 311, § 423.

§ 384. The Disjunctive Conjunctions are more rarely used singly in Latin, than in English, so that in translating from English into Latin, it must be considered as the *rule*, to translate the single "or" by the *double* Latin conjunction.

Rem. 15. *Sive (seu)* and *vel* mostly occur with *potius*, in order to modify or correct an expression, as: *Tum illam incredibilem celeritatem seu potius audaciam protuli*, then did I mention that incredible quickness or rather boldness. Cic. Quint. 29, 88. *Dolabella meus, vel potius noster*, my or rather our Dolabella. Cic. Fam. 2, 16, 5.—*In ardore caelesti, qui ather vel calum nominatur*. Cic. Nat. Deor. 1, 15, in the heavenly fire, which is called ether or sky. In the last example, *vel* (without *potius*) denotes different expressions of the same idea.

The single *vel* is also used with a restrictive force, accompanied with a conditional clause (or at least), as: *Ubi magnopere orabant, ut sibi auxilium ferret, vel, si id facere prohiberetur, exercitum modo Rhenum transportaret*, The Ubians asked urgently, that he might bring them help, or at least, if he should be hindered from doing this, to transport only the army over the Rhine. Cæs. B. G. 4, 16.

The single conjunction *aut* mostly is used in questions, beginning with an interrogative adjective or adverb, when the latter forms one of the alternatives, or when it has the force of "or else," "or also," "or perhaps," or with single, less important members of the sentence, as: *Quid primum querar? aut unde potissimum ordiar?* Of what shall I first complain, or whence shall I begin first? Cic. Rose. Am. 11. *Sed plane quando aut ubi te visurus sim, nisi ad me scripseris, ne suspicari quidem possum*, But really, when or where I shall see you, I cannot even suspect, unless you write me. Cic. Fam. 3, 6. *Si hoc non crederis, nonne statim ad Aquilium aut ad*



*eorum aliquem qui consuluntur concurrisses?* If thou didst not fear this, wouldst thou not immediately have run to Aquilius, or (else) to some lawyer? Cic. Quinct. 16, 53. *Romæ aut circa urbem multa ea hieme prodigia facta*, At Rome or about the city many prodigies happened that winter. Liv. 21, 62. *Titurius sero facturos clamitabat, cum majores manus hostium convenissent, aut cum aliquod calamitatis in proximis hibernis esset acceptum*, Titurius exclaimed, that they would be too late, when a greater force of the enemy should appear, or (perhaps) in the next winter-quarters some disaster had happened. Cæs. B. G. 5, 29. *Appius censebat, uno aut altero arrepto quieturos alios*, Appius was of opinion, that when one or the other was arrested, the others would be quiet. Liv. 2, 23, 15.

§ 385. The CONCLUSIVE (illative) Conjunctions are *ergo* (therefore, consequently, hence), *igitur* (therefore), and *itaque* (therefore). The conjunction *igitur* represents the predicate as a *natural* consequence of the previous proposition. *Itaque* is limited to actual facts, which are represented as a consequence of those facts mentioned in the previous sentences. By *ergo* an inference or logical conclusion is made.

EXAMPLES:—Non solum hostis, sed ipsos civis suos timebant. *Multa igitur blandimenta per id tempus plebi ab Senatu data*, They were not only afraid of the enemy, but of their own fellow-citizens. Therefore many civilities were shown through this time by the Senate to the Plebeians.

*Nemo liber Phocionem ausus est sepelire. Itaque a servis sepultus est*; No free person dared to bury Phocion; therefore he was buried by slaves.

*Homo es, ergo errare potes*, Thou art a man, hence canst thou err.

Rem. 16. *Igitur* takes often the place of either *ergo* or *itaque*; but the reverse is not the case in good prose. *Ergo* and *itaque* generally open the sentence; but *igitur* generally is preceded by one word of the proposition; sometimes even by two. When the sentence, without *igitur*, would begin with a preposition, *igitur* occupies either the third or the first place (*ab hostibus igitur*, or *igitur ab hostibus*). Thus the Latin generally says *Quid est igitur, quis est igitur, nemo est igitur*.

Rem. 17. When the English word *therefore* is an *adverb*, it must be translated by *iccirco* or *ideo*. See P. II, p. 281, 7.

§ 386. The CAUSAL Connection of sentences is either *subordinating* or *coordinating*. The SUBORDINATING causal conjunctions are *quia*, *quoniam*, *quod*, *quum* (see Book VI.); the COORDINATING causal conjunctions are *nam*, *enim*, *namque* and *etenim*, all corresponding to the English conjunction *for*.

Of these *nam*, *namque*, and *etenim* stand at the beginning of the sentence, while *enim* (the most usual of them) occupies the second, and the third place in the same instances as *igitur* (*quid est enim, nihil est enim*, etc.), as: *Duas auris habemus, sed os unum; plus enim (or nam plus, namque plus, etenim plus) audire debemus quam loqui*, We have two ears, but one mouth; for we must more hear, than speak.

GENERAL REMARK.—Not only principal or simple sentences, but also *dependent* clauses may be connected by any of the different methods of coordination, or *coördinate* clauses may be dependent on the same principal sentence by the same subordinating conjunctions. In the former case which is called COORDINATION OF CLAUSES, each of the dependent clauses retains its own coördinating conjunction, as: *Postea, vel quod tanta res erat, vel quod nondum audieramus*, Bibulum in Syriam venisse, *vel quia* administratio hujus belli mihi cum Bibulo pene est communis, scribenda hæc ad vos putavi. *Afterwards I thought, that I ought to write this to you, either because the matter was so important, or because we had not yet heard, that Bibulus had come to Syria, or because the administration of this war is almost common to me with Bibulus.*

In the latter case, which is called SUBORDINATION OF COORDINATE SENTENCES, the subordinating conjunction stands only *once* before all the coördinate propositions in Latin, while in English it may be repeated or stand after the coördinates, as:

*Obsecravit eos, ut aut secum jure contenderent, aut injuriam sine ignominia impo- nent*; He adjured them, that they either should go to law with him, or do him wrong without disgrace.

Here we may say in English, but not in Latin: *either that they should go—, or that they might do*, etc., while it would be barbarous Latin to say: *Obsecravit eos, aut ut—contenderent, aut ut injuriam—imponerent.*

In order to translate English coördinates, dependent on a principal sentence, into Latin, the coördinates should first be constituted separately, repeating the subordinating conjunction before each of the coördinates; and in combining them, the subordinating conjunctions are dropped, and placed only once immediately before the first coördinating conjunction.

For special rules on the subordination of coördinates, see Book VI, p. 474 foll.

### III. INFINITIVE SENTENCES.

§ 387. The Latin INFINITIVE is either a SUBJECT, or an OBJECT, or a PREDICATE-INFINITIVE (§ 72). Sentences which have a PREDICATE-INFINITIVE, are called INFINITIVE SENTENCES. They are either *independent sentences* or *clauses* (Infinitive-clauses). A predicate-infinitive of the *Present* in independent sentences often is used instead of the *Imperfect* (not Perfect) *Indicative* in historical style, and therefore is called HISTORICAL INFINITIVE.

The Historical Infinitive, which very rarely occurs in CLAUSES, is chiefly used instead of imperfects of repeated action, especially when several predicates of repeated action are coördinated with each other (For more particular rules see P. II, § 575, p. 311 foll.); as: *Jugurtha ubi primum adolevit, non se luxu neque inertia corrumpendum dedit, sed, ut mos gentis illius est, equitare, jaculâri, cursu cum æqualibus certare, et, cum omnis gloria antefret, omnibus tamen carus esse; ad hoc pleraque tempora in venando agere, leonem atque alias feras primus aut in primis ferire; plurimum facere, minimum ipse de se loqui.* As soon as Jugurtha was grown, he did not give himself to the ruining influences of luxury or indolence, but, as it is the custom of that nation, rode, threw darts, vied with his companions in running, and, though he surpassed all, nevertheless was dear to all. Besides this, he spent most of his time in hunting, he killed the lion and other wild beasts first or among the first; he did a great deal, but spoke very little of himself.

§ 388. Infinitive CLAUSES are chiefly employed to translate English clauses introduced by the conjunction *that*, and sometimes also to translate English Object-Infinitives. The subject



of Infinitive-clauses always stands in the *accusative* and the predicate in the *infinitive*. Every word of the sentence, which must agree with the Subject, as predicative adjectives or nouns (if movable), and the Participles of the compound tenses of passive and deponent verbs, must be placed in the *ACCUSATIVE*, and agree with such subjects also in gender and number. Subjects of this kind are called *SUBJECT-ACCUSATIVES*, in opposition to the *OBJECT-ACCUSATIVES*, and the whole construction is termed: *Construction of the Accusative with the Infinitive*.

**EXAMPLES:**—*Epicūrus dicit, hominum animos unā cum corporibus interire, Epicurus says, that the souls of men perish together with the bodies.* Here the Subject-accusative *animos* and the Predicate-infinitive *interire* form together the *PREDICATIVE PHRASE*. *Cicero ait, hominum animos immortalis esse, Cicero says, that the souls of men are immortal.* Here the Predicate phrase is: *animos immortalis esse*, the Predicative Adjective *immortalis* agreeing with the Subject-accusative in case and number.—*Marcus scribit, uxōrem suam aegrōtam esse, Marcus writes, that his wife is sick.* Here the Predicative (movable) Adjective *aegrōtam* agrees with the Subject-Accusative *uxōrem*, in case, gender, and number.

**Rem. 18.** *PREDICATE-INFINITIVES* may be active as well as passive, as: *Gajus existimat, hanc causam a Sejo male defendi, Gajus believes, that this case is badly defended by Sejus.* Here the predicative phrase has a passive predicate (*causam defendi*).—*Dux nuntiat, hostis a nostris victos esse, The general reports, that the enemies have been defeated by our troops.* Here the participle *victos* in the passive predicate phrase *hostis victos esse* must agree with the subject-accusative *hostis* in case, gender, and number.

**Rem. 19.** The beginner must closely distinguish *SUBJECT-ACCUSATIVES* and *PREDICATE-INFINITIVES* on the one part, and *OBJECT-ACCUSATIVES* and *OBJECT-INFINITIVES* on the other. All four may occur in the same sentence, and it often would be impossible to understand sentences of this kind without making these distinctions. Constituting the single phrases and analyzing them according to the general rules are the only means for understanding sentences of this kind. Thus in the following sentence, we would proceed in this way: *Constat, hominem solum cælum intueri posse.* Here we have three Accusatives and two Infinitives. Granting, that there is no Subject-infinitive in the sentence, of the two infinitives *intueri* and *posse* one must be an *Object-infinitive* and the other a *Predicate-infinitive*. But we know, that *posse* belongs to the verbs governing an *Object-infinitive* (§ 80). Hence *intueri* must be an *Object-infinitive*, so much the more as according to § 79 the *Object-infinitive* precedes its governing verb. We know therefore that *posse* must be a *Predicate*, and that its subject must be an *Accusative*. Now we have two nouns which possibly may be the subjects of *posse*, either *hominem* or *cælum*, one of which must therefore be a *Subject-accusative*, and the other an *Object-accusative*. Supposing now, that we should take the accusative *cælum* to be the subject, the predicative phrase would be *cælum posse, the heaven can, and in connection with the object-infinitive intueri* we would come to the translation: *Heaven can behold.* But this phrase would make no sense, and it follows that not *cælum*, but *hominem* must be the Subject-infinitive (*hominem intueri posse, that man can behold*). Now it is easy, to recognize at once *cælum* as the object of *intueri* and *solum* as the attribute of *hominem*. We translate therefore: *It is known, that man alone can behold heaven.* At the same result we would arrive, by simply observing the position of the words, since the subject, if we follow the general rules of combination, precedes the objects, so that *hominem* immediately presents itself as the subject of the infinitive clause. But it is better for the beginner, not to rely alone on the position of the words, because there are innumerable deviations from the regular position from the reasons indicated page 86.

§ 389. *The Personal Pronouns*, which as *Nominative-subjects* generally are omitted in Latin, must generally be expressed as *Accusative-subjects*, as: *Gajus says, that I hold this opinion, Gajus dicit, me hanc opinionem habere.* The pronoun of the third person, whether Subject-accusative, or Object, in Infinitive-clauses always is *sui, sibi, se* (not *eum*, etc.), if it has the (logical) subject of the principal verb as antecedent.

*Gajus believes, that he (Gajus) is loved by Sejus, Gajus credit, se a Sejo amari.*—*Atticus thinks, that this has been useful to him, Atticus existimat, hoc sibi (not ei) utile fuisse.*—*The ambassadors announced, that this business had been accomplished by them, Legati nuntiavērunt, hoc negotium a se perfectum esse.*—*Gajus thinks, that Sejus is envious of him, Gajus putat, Sejum sui invidum esse.*

**Rem. 20.** The Possessives of the 3d person (his, her, its, their) in Infinitive-clauses must be translated by *suis* (not by *ejus* or *eorum*), when they have the Subject of the Principal sentence as antecedent, as: *Gajus is of opinion, that his horse is the quickest of all, Gajus existimat, equum suum (not ejus) omnium celerrimum esse.*

**Rem. 21.** The pronouns *is, ea, id* are used in Infinitive-clauses, if they neither refer to the Subject of the Principal sentence as Antecedent, nor to a noun in the Infinitive-clause, which according to § 238 would require the use of *sui, sibi, se*, as: *The Sequanians, after they had received Ariovistus, saw that he (Ariovistus) had their towns in his power, Sequani, postquam Ariovistum receperant, intellexerunt, eum (not se) oppida sua (not eorum) in sua (not ejus) potestate habere.*

Here we must use *eum*, because the antecedent is neither the subject of the principal sentence, nor does it stand in the infinitive-clause. We say *oppida sua*, because the antecedent (*Sequani*) is the subject of the principal sentence. We say *in sua potestate*, because the antecedent of *sua* (Ariovistus) has become by the word *eum* the subject of the Infinitive-clause. It is true that the two words *sua* will now have different antecedents, which might make the sense ambiguous. But when the sense in itself is clear, the Latin usage authorizes such apparent ambiguities. However, in instances of this kind we may employ the form-adjective *ipse* instead of *sui, sibi, se*, and *ipsius (ipsorum)* instead of *suis*. So it would have been correct in the preceding example to have said either *ipsorum oppida* instead of *oppida sua*, or *in ipsius potestate* instead of *in potestate sua*.

Let us now express the mentioned sentence in a slightly different way, as: *The Sequanians, after they had received Ariovistus, saw, that their towns were in his power, Sequani, postquam Ariovistum receperant, intellexerunt, oppida sua (not eorum) in ejus (not sua) potestate esse.* Here *oppida sua* must remain the same as in the former sentence, since the Sequanians are in both sentences the subject of the principal sentence. But the words "*in his power*," which in the former sentence were translated by *in potestate sua*, must now be expressed by *in ejus potestate*, since the antecedent of *his* (Ariovistus) no more stands in the infinitive-clause.

Since the Latin language has three words to express our personal pronoun (*is, ipse, and sui*), and since to these three words may be added the dis-junct demonstratives *hic* and *ille*, which likewise may be used with the force of a personal pronoun (§ 364, R. 22), it frequently happens, that it is utterly impossible to render Latin sentences literally into English, so as to make the sense clear. Thus in the following sentence of Caesar (B. G. 1. 34). *Ariovistus respondit: Si quid ipsi a Cesare opus esset, sese ad eum venturum fuisse; et quid ille se velit, illum ad se venire oportere.* In this sentence the words *ipse, ille, and se* all have the force of pronouns of the third person, and the place literally would be thus translated: *Ariovistus answered: If to him anything was necessary (if he wanted anything) from Caesar, he would have come to him; if he wished anything of him, he ought to come to him.* The meaning of the coördinate (*if he wished, etc.*), is here entirely obscure in the English version, and we ought to translate: *but Caesar ought to come to him* (emphatically), if he wished anything of him.



§ 390. The Predicate-Infinitive in infinitive-clauses stands either in the Present or in the Perfect (of either voice). Whether we use the one or the other, depends on the relation which the predicate of the Infinitive-clause has to that of the Principal sentence. When the time of the Predicate-infinitive is conceived as happening *before* that of the principal predicate, we use the PERFECT-INFINITIVE; else the PRESENT-INFINITIVE must be used, even if in English a past tense is employed, which in this language always is the case when the principal predicate is in a past tense. This tense in English is the *Pluperfect*, when the action of the CLAUSE is prior to the action of the principal predicate in a *past* tense.

EXAMPLES:—*Gajus believed, that the enemies had been defeated*, *Gajus putavit, hostis victos esse* (the defeating precedes the believing; hence *perfect-infinitive*).—*Gajus saw, that his brother was absent*, *Gajus vidit, fratrem suum absentem esse* (the absence happened at the same time, as it was seen; hence *Present-Infinitive*).—*I hear, that Gajus has been sick*, *Audio Gajum aegrotum fuisse* (the sickness has existed *before* it was heard from: hence *Perfect-Infinitive*).—*I wish, that Gajus would arrive*, *Cupio, Gajum adventre* (the arriving cannot precede the wishing, but must follow it; hence *Present*).—*He gave directions, that the field should be ploughed*, *Jussit, agrum arari* (the ploughing does not precede, but follows the direction; hence *Present-Infinitive*).

Rem. 22. For the use of the infinitives of the Periphrastic Conjugations, see P. II, p. 134 foll.; p. 630 foll.

§ 391. When a Finite Clause is dependent on an Infinitive Clause, the predicate of the former generally stands in the Subjunctive, subject to the law of consecution. The tense of the Subjunctive however generally is not determined by the Predicate-infinitive, but by the Principal Predicate of the whole sentence.

*The Germans said, that they intended to keep the lands which they had taken by arms*, *Germani dixerunt, se agros, quos armis cepissent, tenere velle*. Here the relative clause "which they had taken" is dependent on an infinitive clause, and consequently must be placed in the Subjunctive. The Tense of this subjunctive is not determined by the governing infinitive (*velle*), which would require a *Perfect* subjunctive, but by the Principal Predicate of the whole sentence (*dixerunt*), which requires a *Pluperfect*.

*Cicero wrote, that he was daily expecting letters, because he was very much troubled by the health of his daughter*, *Cicero scripsit, se litteras quotidie expectare, quia filiae valetudine vehementer angeretur*. Here the predicate of the clause *angeretur* is in the subjunctive, because it is dependent on an

Infinitive-clause, and in the Imperfect, because its tense is determined by the Principal Predicate *scripsit* of the whole sentence.

Rem. 23. When COMPARATIVE PERIODS are introduced by "that," and must be expressed by a Latin infinitive-clause, the Nominative-subject not only of the first but also of the second member *generally* is made an Accusative, and the *common* predicate *always* stands in the Infinitive. This is also the *rule*, when the predicates are *different*. But sometimes the second member is treated like a dependent clause, and then its predicate must have a Finite Form, and be placed in the Subjunctive. For these exceptions see Book VI. (comparative clauses).

I assert, that Philip was greater than Alexander, *Ajo Philippum majorem fuisse quam Alexandrum* (or *majorem fuisse Alexandro*. See § 310).—It is more just, that a guilty person should be acquitted, than that an innocent one should be condemned, *Justius est nocentem absolvi, quam innocentem damnari*.

Rem. 24. Infinitive Clauses are connected by coördination by means of the same conjunctions, and according to the same rules, as Independent Propositions. The conjunction "that" in the English clauses is here sometimes repeated, sometimes not. It generally is repugnant to the English idiom, to make a causal coördination dependent on the conjunction "that," while in Latin causal coördinations are frequently placed in the construction of the accusative with the infinitive. CONCLUSIVE Coördinations in English generally assume a double coördination, a copulative *and* conclusive conjunction (*and therefore*). In Latin the COPULATIVE conjunction must be omitted.

*Gajus dicit, hunc praesentem, illum (vero) absentem fuisse*, *Gajus* says, that the latter had been present, but that the former had been absent.—*Gajus dixit, se utrumque contemnere; nihil enim fedius esse quam ejusmodi inimicitias*, *Gajus* said, that he despised both; for (that) nothing was more abominable than such an enmity. [Here the conjunction "that" ought to be omitted in English; but the proposition, introduced by *for*, can never be made a finite clause or sentence in Latin, when it is coördinate to an infinitive-clause]. *Gajus narravit, muros fortiter a nostris defensos esse; hostis igitur se recepisse*, *Gajus* reported, that the walls had been bravely defended by our troops, and that therefore the enemies had retreated. (We cannot say in Latin "*et hostis igitur*;" but must omit the copulative conjunction.)

§ 392. The Principal Predicate very frequently is placed *after* the Infinitive clause in Latin, and especially, when the latter is *short*, as: *Gajus se heri advenisse dicit*, *Gajus* says, that he arrived yesterday.—*Dux castra moveri jussit*, The general gave orders, that the camp should be moved.

Rem. 25. Every one of the infinitive-clauses, given as examples, might assume an arrangement according to this rule. The beginner ought to make use of this form, whenever the infinitive-clause has no dependent clauses, especially when the principal sentence consists only of a predicative phrase.

§ 393. The English conjunction "that" is translated either







Such attributive participles in connection with the words dependent on them, when they must be resolved into English clauses, are called: PARTICIPIAL CLAUSES.

*Rem. 31.* When and how English clauses may be changed into Participial clauses, will be shown Book VI. The grammatical form, in which these clauses appear, is that of a common attributive phrase, except in the case of the ABSOLUTE ABLATIVES. See § 395.

§ 395. The ABSOLUTE ABLATIVES form a Predicative Phrase, consisting of a Substantive (noun, pronoun, absolute or disjunct adjective) in the Ablative, as *Subject*, and a Participle agreeing with it in gender, number, and case as *Predicate*. Clauses in which the absolute ablatives form the predicative phrase are called ABSOLUTE PARTICIPIAL CLAUSES, while those participial clauses in which the participle agrees like a common attribute with a substantive of the principal sentence, are called: ATTRIBUTIVE PARTICIPIAL CLAUSES.<sup>1</sup>

*Rem. 32.* Every adverbial clause (*i. e.* a clause introduced by an adverbial conjunction, as 'while, after, because, although, if', see P. II, p. 488) may be expressed in the form of ablatives absolute if the subject of the clause is different from that of the principal sentence. P. II, p. 179.

§ 396. The form of the Absolute Participial Clause is chiefly used, when a clause, introduced by one of the temporal conjunctions *after, when, or while*, has a subject, *different* from that of its principal sentence. But in order to employ this construction it is necessary, 1) that clauses, whose time *precedes* that of the principal predicate, should have a *Passive* Predicate; 2) that clauses, whose time *coincides* with that of the principal predicate, should have an *Active* Predicate. Hence clauses, introduced by "*after*," which always presupposes a difference in the time of the two predicates, can only assume this form, when they have a *Passive* predicate; while clauses, introduced by "*while*," which always presupposes coincidence of time, necessarily require an *Active* predicate for the use of the absolute ablatives.

In both instances the Subject of the clause is placed in the *Ablative Case*. When the Predicate is a *Passive*, it is placed in

<sup>1</sup> It is often discretionary in Latin, to employ CONJUNCTIONS or RELATIVES with a finite clause, or a PARTICIPIAL clause. This will be illustrated by special rules in Book VI. In the following exercises it is always suggested, when English conjunctions must be rendered by Latin Participial Clauses.

the *Perfect* participle, when an *Active*, it is placed in the *Present* participle; in either instance it must stand in the *Ablative*, agreeing with the Subject-ablative in gender, number, and case. The conjunctions *after, while, or when* are not translated.

EXAMPLES:—After the enemies had been defeated, *hostibus victis*.—After the queen had been killed, *regina interfecta*.—After this had been obtained, *huc re impetrata*.—After the consul had been slain, *consule trucidato*.—When a council had been called together, Cæsar accused the centurions seriously, *Cæsar, concilio convocato, centuriones graviter incusavit*.—When the arrival of Cæsar had become known, Ariovistus sent ambassadors to him, *Cæsaris adventu cognito, Ariovistus legatos ad eum misit*. In the last sentence the predicate 1) is a *passive* (to become known, *cognosci*), 2) its time *precedes* that of the principal sentence (*sent*), 3) the subject of the principal sentence is *different* from that of the clause. We therefore employ absolute ablatives with a *perfect* participle (*cognito*).

While the army approached, *exercitu appropinquante*.—While the enemies fled, *hostibus fugientibus*.—While money is wanting, *pecuniâ deficiente*.—While Tarquinius Superbus reigned Pythagoras came to Italy, *Tarquinius Superbo regnante Pythagoras in Italiam venit*.—When nothing hinders, I shall come to-morrow to see thee, *Nullâ re impediente, cras te visum veniam*. In the last example the predicate of the clause is an *active*; the times of the principal and dependent predicate are the same; the Subjects of the clause and the principal sentence are *different*. We employ therefore the Absolute Ablatives with a *Present* Participle.

*Rem. 33.* If any of the requirements for this construction is wanting, ablatives absolute cannot be used. Thus the sentence 'After Dionysius had been expelled from Syracuse, he taught school at Corinth', cannot be rendered '*Dionysio Syracusis expulso*', but by an attributive participial construction: *Dionysius, Syracusis expulsus, Corinthi pueros docebat*. Cic. Tusc. 3. 12.—'I heard (the lectures of) the greatest men after I had come as questor to Athens', can neither be rendered by ablatives absolute, nor by an attributive participial clause, but requires a finite temporal clause: *Audivi summos homines quum questor venissem Athenas*. Cic. Or. 1. 11.

*Rem. 34.* A clause with a predicate in a perfect active cannot take the form of ablatives absolute, unless the verb is a DEONENT. But only a few perfect Deponent participles are used in this construction, especially *mori* and the compounds of *gredi* (*ingredi*, etc.), as: *Servio Tullio mortuo*, After Servius Tullius had died.

*Rem. 35.* Coördinate subject ablatives have their predicate-ablatives in the plural or singular, as in a finite sentence (§ 127).

*Rem. 36.* When present participles are employed in this construction, their ablative singular always takes the ending *e*, never *i*.

§ 397. When the Predicate of a Clause consists of a Copula with a Predicative Adjective or Noun, the clause can only then be changed into an Absolute Participial construction, when the times of both the clause and the principal sentence are the same, and hence never when the clause is introduced by "*after*." The Copula is then altogether omitted, and the Predicative Adjective or Noun is placed in the Ablative with the force of a Parti-



ciple. For the use of ablatives absolute when verbs other than *esse* have the office of the copula, see P. II, p. 76.

EXAMPLES:—Cicerone consule, while Cicero was consul.—Bruto (et) Collatino consulibus (generally written *Coss.* by abbreviation), during the consulship of Brutus and Collatinus.—Sereno quoque celo aliquando tonat, even while the sky is clear, it sometimes thunders.—Alexandro irato, while Alexander was angry.

Rem. 37. Not only Nouns but also Pronouns, and Absolute or Disjunct Adjectives, may be the subjects of Absolute Ablatives, as: *me liberato*, after I had been released; *te presente*, while thou wast present; *eo interfecto*, after he had been killed; *multis repugnantibus*, while many objected.

Rem. 38. The Latin often expresses by absolute ablatives, what we express by verbal or other abstract nouns. Here belong the following idioms:

*Urbe condita*, after the building of the city (of Rome); *Gajo adjutore*, with the help of Gajus; *me deprecatore*, by my mediation; *natura duce*, by the guidance of nature; *Cæsare duce*, under the command of Cæsar; *me puero*, in my boyhood (when I was a boy); *me invito*, against my will; *Cæsare invito*, against Cæsar's will; *te auctore*, by thy authority, by thy influence, by thy instigation; *me nescio*, without my knowledge; *me teste*, by my testimony.

Rem. 39. The arrangement of the absolute participial clauses follows the general rules of the arrangement of the phrases and words. As for the place which the absolute participial clauses occupy in the principal sentence, they generally are placed in the same way as the corresponding English clauses. They may begin the sentence, or be inserted after the subject or other members of the sentence. But they generally do not follow the whole sentence, unless they contain several objective or attributive phrases besides the absolute ablatives, as: *Germani—quam maximas manus possunt cogunt et de improviso ad Ciceronis hiberna advolant, nondum ad eum fama de Titurii morte perlata*, The Germans—raise as many troops as possible, and on a sudden hasten to Cicero's winter-quarters, the rumor of Titurius' death having not yet been brought to him (been heard by him). *Cæs. B. G. 5, 39.*

Participial clauses, as it is apparent from the last example, may contain, besides their predicative phrases, objective and attributive phrases. The form of these phrases is not affected by the Participial construction, and they are arranged according to the general rules.

## V. AFFIRMATIVE AND NEGATIVE SENTENCES.

§ 398. If the speaker represents the Predicate as *real*, we call the sentence **AFFIRMATIVE**; if he *denies* the *reality* of the predicate, the sentence is called *negative*.

Rem. 40. We must here, as in many other points, distinguish between the logical and grammatical form of the sentence. There are between a pure affirmation and a pure negation many intermediate degrees, those of possibility, probability, and doubt. Logically we would not call such sentences *affirmative*, but grammatically we call all sentences *affirmative* which contain no negative words. On the other hand, many sentences would be logically called *affirmative*, although they contain negative words, as for instance the copulative coördination by "*not only—but also*," and negative questions, as: "Have I not done this?"

§ 400. A pure *Affirmation* is not expressed by any special words; but the *Negation* is rendered by **NEGATIVE PARTICLES** (*non, haud, ne*) or by other negative words (*nemo, nunquam*, etc.) The different degrees between affirmation and negation are expressed by **LIMITING PARTICLES** (*fere, fortasse, vix*, etc.) Both, negation and affirmation, are increased in force: 1) by the form of the sentence; 2) by interjections; 3) by emphatic particles.

Rem. 41. By giving to a sentence the form of an **EXCLAMATION** (exclamatory sentence), we increase either its affirmative or negative force. Such exclamations generally are made in the form of an *interrogative* sentence, introduced by interrogative adjectives or adverbs (as: How great is the goodness of God! instead of an emphatic affirmation of the sentence: The goodness of God is great). Sentences of this kind strictly follow the rules of interrogative sentences. (See § 422 and § 423, Rem. 73.)

Rem. 42. Interjections belong to the class of **PARTICLES**. Particles are those parts of speech by which the conception of the speaker in regard to the reality of the predicate (and the different degrees of this reality) is expressed. *Interjections* are exclamatory particles, which increase the force of an affirmation or negation, or denote the different emotions of the mind. The ancients used many interjections, and oaths, without considering them as improper. Most of them cannot be translated into English, since corresponding words are either wanting in the language, or profane. The most usual of them are: *heu, heus, eheu*, alas! *en, ecce lo!* behold! *hercle, mehercle* or *hercule* (by Hercules); *medius fidius*, by the son of Jove (instead of *me Jovis filius*); *mecastor*, by Castor; *edepol*, by Pollux. Here belong also the phrases "*per deos*" (by the gods), "*per deum fidem*," etc.

§ 401. **PARTICLES** either refer to the whole sentence or to single members of the sentence. The former is the case when the reality of the *Predicate as such* is either affirmed, denied, or limited. The latter is the case, when the action, expressed by the predicate, is restricted to single members of the sentence. Then the particle is said to be **EMPHATIC**, and the word to which it refers is called the **EMPHATIC WORD**.

1) Equivalents of "*indeed*"; *Næ, profecto, vero, sane, certe, quidem, omnino, prorsus*; 2) equivalents of "*at least*"; *Certe, saltem, modo*; 3) equivalents of "*also*"; *etiam, quoque, et*; 4) equivalents of "*even*"; *vel, etiam, et, quoque*; 5) equivalents of "*especially*"; *imprimis, præcipue, maxime, potissimum, præsertim*; 6) *potius*, rather; 7) equivalents of "*only*"; *tantum, modo, tantummodo, solum, demum, dumtaxat*; 8) *fortasse (forsitan)*, perhaps; 9) equivalents of "*almost*"; *fere (ferme), pene, prope, circiter*; 10) *vix*, scarcely, hardly; 11) equivalents of "*not*"; *non, haud, ne*.

The particles *nempe, nimirum, scilicet, videlicet* are idiomatically used in certain connections, either in an ironical sense, or = 'evidently', 'namely'. For *tandem* as particle, see p. 310, R. 71, and P. II, p. 224, Obs. 5.







is used before *superlatives*, as: *Vel amicissimi*, even the best friends.—*Concordia parvæ res crescunt, discordiæ vel maximæ dilabuntur*, By concord small states grow; by discord even the greatest are ruined. *Sall.* Else *etiam* and *quoque* are synonyms of *vel*; but more frequently the former than the latter. Both *etiam* and *quoque* originally mean "also," and are entirely synonymous, except in their positions. *Et* in both significations, *even* and *also*, is limited to certain connections, at least in classical language. It mostly is used after *nam* and *sed*, and before pronouns and demonstratives, as: *Sed et hoc (illud) tenere debetis*, but you must mind also (even) this. *Nam et nobis displicet*, etc., For it is unpleasant also (even) to us, etc.

*Rem. 45.* The use of *ipse* for *even* (§ 279) is confined to nouns without adjective attributes, to pronouns and disjunct demonstratives.

§ 405. The equivalents of *especially* and *rather* denote a comparative affirmation (*Rem. 48*). *Potissimum* (especially, chiefly, mainly) and *potius* (rather) represent a predicate, as referring to certain persons, things or actions rather, than to others, either with or without excluding the latter. *Potius* is opposed to *one*, and *potissimum* to *all* other persons, things or actions. The latter very frequently may be rendered by the English particle "just." By *præsertim* we add to the sentence a clause, containing a reason or condition, which *more* than others, and without excluding the latter, go to establish the reality of the predicate. Therefore it is followed by clauses, introduced by *cum* or *si*, or by words or phrases which may be resolved into such clauses.

*Sed tamen—quantum mihi vel fraus inimicorum, vel res publica tribuat otii, ad scribendum potissimum conferam.* But still, so much leisure as the cunning of my enemies or the republic leave to me, I shall especially apply to writing (*mainly, chiefly* to writing). *Cic. de Orat. 1, 1, 3.*—*Credo ego; vos—mirari. quid sit. quod—ego potissimum surrexerim*, I believe, that you wonder, why it is, that just I have arisen. *Cic. Rosc. Amer. 1, 1.*—*Quid primum querar, aut unde potissimum ordiar?* Of what shall I complain first, or where shall I chiefly begin? *Cic. Rosc. Amer. 11.*—*Ut audiremus potius ex te, quam te afficeremus ulli molestiâ.* That we rather hear you, than give you any inconvenience. *Cic. Brut. 3, 11.*—*Cæsar graviter eos accusat, quod ab his non sublecebatur, præsertim cum eorum precibus, adductus bellum suscepit.* Cæsar reproaches them seriously, for not being relieved by them, especially since he had undertaken the war, induced by their prayers. *Cæs. B. G. 1, 16.*—*Faciam vero, Læli, præsertim si utrique vestrum gratum futurum est.* Yes, I shall do it. *O Lælius*, especially if it will be pleasant to both of you. *Cic. Sen. 2, 6.*—*Quamobrem non ista me sapientiæ fama delectat, falsa præsertim.* I am therefore not pleased with this notoriety of scholarship, especially a false one (that is, especially if it is false). *Cic. Læl. 4, 15.*

*Rem. 46.* Instead of *potissimum* very frequently *maxime* is used in the same signification, as: *Id eâ maxime ratione fecit, quod noluit eum locum—vacare.* He did this especially for this reason, that he did not wish that place to be vacant. *Cæs. B. G. 1, 28.*—*Imprimis* (properly meaning "among the first, before the others") and *præcipue* (properly meaning "by preference") sometimes, but more rarely, are used with the force either of *potissimum* or of *præsertim*, in order to increase its force, as: *Fortuna, quæ plurimum potest quum in reliquis rebus, tum præcipue in bello.* Fortune, which is most powerful in other respects as well as especially in war. *Cæs. B. Civ. 3, 68.*—*Multa me movent in discessu, imprimis, mehercule, quod disjungor a te.* Many things affect me on my departure, especially—because I am severed from thee. *Cic. Att. 16, 3.*

*Rem. 47.* *Imprimis* and *præcipue* (especially, particularly) are mainly used as *adverbs* with the force of an absolute degree (§ 313), in order to increase the *intensity* of the predicate, and *maxime* is especially used to form the superlative degree of descriptive adjectives (§ 293), as: *Homo imprimis doctus* (instead of *admodum doctus*), an extremely learned man.—*Huic legioni Cæsar et indulserat præcipue et propter virtutem confidebat maxime.* Cæsar had been extremely partial to this legion, and very greatly confided (had the most unbounded confidence) in it on account of its excellent qualities. *Cæs. B. G. 1, 40.*

*Rem. 48.* The equivalents of "especially," when used as *PARTICLES*, must be distinguished from *ADVERBS*, and especially from the comparative adverbs (*superlatives*), since they represent a comparison not of the predicate itself and its intensity, but of its *reality*. In none of the mentioned examples (except those of *Rem. 46*), these particles form a

phrase with the predicate, and less yet with their emphatic words; but they must be considered as one of those forms by which the speaker affirms or limits his affirmation.

The particle *potius*, although it may be followed, like comparative adverbs, by *quam*, is distinguished from a real comparison by the fact, that it does not *compare* but *exclude* the second member of the comparison.

§ 406. *Fere, prope, pæne* denote "almost, nearly," without much difference in meaning. But *fere*, more than *prope* and *pæne*, is used, with form-adjectives (as *nemo fere, omnes fere*) and adverbs of time and place (*semper fere, numquam fere*), as:

*Bello Helvetiorum confecto totius fere Galliæ legati ad Cæsarem conveniunt.* After the war of the Helvetians was ended, the ambassadors of almost the whole of Gaul came to Cæsar. *Cæs. B. G. 1, 30.*—*Propterea quod flumen Dubis pæne totum oppidum cingit,* because the river Dubis encloses nearly the whole town. *Cæs. B. G. 1, 38.*—*Prope firmissima eorum regionum civitas,* almost the strongest community of those regions. *Cæs. B. G. 5, 20.*

*Circiter* is used only of numbers (meaning *about*), as: *Horâ circiter tertiâ,* at the third hour about. *Fere* with numerals means "quite," as: *Mille fere hostes occisi sunt,* quite a thousand enemies were killed.

*Rem. 49.* *Satis fere* means "quite enough." *His fere verbis*, chiefly (mainly) with these words.—*Hæc fere dicere habui*, I had chiefly this to say.

## THE NEGATION.

§ 407. The regular negation is *non*. The use of *ne* is confined to imperative sentences, to negative coördinations (§ 409) and to certain clauses and phrases (§ 415). *Haud* is used in certain connections only, especially in *haud scio*, instead of *nescio*, *haud magnus*, *haud exiguus*, *haud multus*, *haud mediocris*, *haud difficilis*, *haud sane* (indeed not). In Cæsar *haud* occurs only once (*haud scio an*, *B. G. 5, 54*), in Cicero rarely.

The place of *non*, when it refers to the whole sentence, generally is immediately before the finite verb (in infinitive and participial sentences before the predicate), and hence before *esse*, whether this word is a copula or an auxiliary, as: *hoc fieri non potest; hostibus enim non prohibentibus; dixit, se hanc calamitatem ferre non posse; hæc necessaria non sunt; castra expugnata non sunt.* But when the negation, as emphatic particle, refers to single members of the sentence, it immediately precedes them, as: *Non Gajus (sed Sejus) hoc mihi dixit.—Non omne facinus in omni vitâ nascitur; Not every crime appears in every rank of life.* *Cic. Rosc. Am. 47.*

*Rem. 50.* *Non* frequently opens the whole sentence to increase the stress of the negation.—*Non* before adjectives imparts to them a negative meaning, which may also be expressed by the prefix *in* (*non gratus = ingratus; non multi = pauci*). The quantitative adjective and adverb "little" is



generally expressed by *non multum*, not by *paullum*, which denotes "a little". The English "do" in negative sentences is not separately rendered: *The general did not grant the conditions*, *Dux conditiones non concessit*. The English "no" before adjectives and adverbs, is rendered *non*, not *nullus*: *I had no great pleasure*, *Voluptatem habui non magnam*.

*Rem. 51.* Often two negations are connected in the same sentence: 1) *Non possum non* with an object-infinitive means "I cannot help doing something", "it is impossible not to", "I must": *Equidem (quam non potui non probare)*; It was impossible for me not to acknowledge (I could not help acknowledging) your fairness. *Cic. Fam. 1, 9, 26.*—*Non possum non confiteri, cumulari me maximo gaudio*, I must confess to be overwhelmed with the greatest joy. *Ib. 1, 9, 1.—2)* *Non* with a negative form-adjective or adverb (§ 408) has a different meaning according as the negation precedes or follows (*non nunquam* = sometimes; *nunquam non* = always (p. 259. *R. 5*; p. 261. *R. 12*).—3) *Nec non, nec nihil* have the force of an affirmative particle added to a copulative coordination: *Nec hoc Zeno non vidit*; Nor indeed did this escape Zeno's attention (= and indeed Zeno noticed this). *Cic. Fin. 4, 22.*—*Nec tamen scit nihil*; And yet he really knows something. *Cic. Att. 2, 20.*—4) *Neque... neque*, following a negative word have the meaning of *and... and*: *Mihi nihil neque a te ipso neque ab ullo alio de adventu tuo scriptum est* (Nothing has been written to me either by thyself, or etc.). *Cic. Fam. 2, 19, 1.—5)* For *ne non* see *R. 56*. For *non nisi* see *P. II, p. 740*.

*Rem. 52.* The force of the negation often is increased by the usual emphatic particles: *non sane*, indeed not; *ferè non*, almost not; *omnino non*, not at all, under no circumstances, by no means. Instead of *omnino non*, the adverb *nequāquam*, or the phrases *nullo modo*, *nullo pacto* are frequently used. *Not even* is not expressed by *non vel* or *non etiam*, but by *ne—quidem*, the emphatic word being placed between *ne* and *quidem*, as: *He does not even laugh*, *Ne ridet quidem*.—*I did not even tell the king, that*, etc., *Ne regi quidem dixi*, etc. The emphatic word, which in the last example is "king," is not always indicated by position in English, but must be inferred from the connection. In Latin the position of the emphatic word between *ne* and *quidem* never can be changed.

§ 408. Many words attract the negation; that is, the negation is blended with them into one word, as: *nescire*, *nequire*, *nolle*, *negare*, the form-adjectives *nemo*, *nihil*, *nullus*, *neuter*, the adverbs *nunquam*, *nusquam* (nowhere), *nequāquam* (by no means), *nondum* (not yet), *nihilum* (nothing yet), *nullusdum*, *nemodum* (none, nobody yet), and the conjunctions *neque*, *neve*, *nisi*. In the combinations of these negative expressions, the Latin idiom frequently is different from the English:

1. The verbs *nescire*, *nequire*, and *nolle* cannot stand in the same sentence with any form-adjective or adverb having the meaning "any" or "ever." Thus we must say: *You do not know how to do anything*, *Nihil facere scitis* (not quicquam facere nescitis.—*We cannot see anybody*, *Neminem videre possumus* (not quemquam videre nequimus).—*We are not willing ever to change this law*, *Hanc legem mutare nunquam volumus* (not hanc legem unquam mutare nolumus). Hence form-adjectives and negative adverbs attract the negation more strongly than verbs.

2. When FORM-ADJECTIVES and ADVERBS, both of which may attract the negation, are in the same sentence, the negation generally is attracted by the FORM-ADJECTIVE. Thus the English expressions *never anybody*, *never*

anything must be changed into *nobody ever*, *nothing ever* (*nemo unquam*, *nullus unquam*, *nihil unquam*; not *nunquam quisquam*, *nunquam ullus*, *nunquam quicquam*, although under special circumstances the latter expressions may become correct).

3. When a negative sentence, or a sentence containing negative form-adjectives, adverbs or verbs, is placed in coordination with a preceding proposition, the negation must be taken from its place before the finite verb, or from its combination with the negative words, and must be joined with the conjunction. The negative words then assume their affirmative forms, and instead of *nemo* we must use *quisquam* or *ullus*; instead of *nihil*, *quicquam*; instead of *nullus*, *ullus*; instead of *neuter*, *uter* (either). The conjunctions *et* (atque, etc.) take the form *neque* or *nec* (*nor*, and *not*). The other conjunctions take the negation before them, either in the form of *non* or of *neque* (*nec*). Thus "but not" is rendered by *neque (nec) vero*,<sup>1</sup> yet not, still not, however not, by *neque (nec) tamen*; for not by *non enim* or *neque (nec) enim* (not by *nam non*); therefore (hence) not, by *non ergo* or *non igitur* or *neque igitur* (not by *ergo non*, etc.) From this rule the disjunctive conjunctions alone make an exception, which produce no change in negative propositions.

EXAMPLES:—*And we have seen nobody* (nor did we see anybody), *neque (nec) quemquam vidimus* (not et neminem). *And he never returned* (nor did he ever return), *neque (nec) unquam rediit* (not et nunquam). *And he cannot see the enemies* (nor can he see the enemies), *neque hostis videre potest* (not et hostis videre non potest, or nequit). *And this is by no means certain*, *neque hoc ullo modo certum est* (not et—nullo modo).—*But he did not say this*, *neque (nec) vero hoc dixit*.—*Still I did not learn this from thy oration*, *neque tamen hoc ex oratione tua didici* (not tamen—non didici).—*For he did not fear to die*, *neque enim (non enim) mori timebat* (not nam mori non timebat).—*Therefore such men ought not to live*, *non ergo (igitur) ejusmodi homines vivere debent* (not ergo—non debent).—*But we shall not only take pains, but, etc.*, *nec vero operam dabimus solum, sed etc.* (not sed non solum operam dabimus, sed).

*Rem. 53.* Both "nor" and "and not" are generally rendered by *neque* (for *neve* see *R. 55*), but in the following instances by *et non*: 1) *Et non* MAY be used instead of *neque* if the negation closely belongs to a single word of the sentence (so that we may in English unite not by a hyphen with this word), as: *Demetrius, vetus et non ignobilis dicendi magister*; an old and not obscure (not-obscure) teacher of rhetoric. *Cic. Brut. 91.* 2) *Et non* is always used instead of *neque* if it is virtually affirmative in clauses introduced by *si*, *tamquam* (as if), *quasi* (as if) and *ut*, "et non" having the force of "instead of": *Nulla res recte potest administrari si unusquisque velit verba spectare, ET NON ad voluntatem ejus qui verba habuerit accedere*; if every one would regard the words only, AND NOT enter (= instead of entering) into the meaning of the speaker (i. e. it is proper that everyone should enter into the meaning etc.) *Cic. Inv. 2, 47.*—*Lippitudine adductus sum ut dicterem hanc epistolam, ET NON ipse scriberem*; I am compelled by sore eyes to dictate this letter, INSTEAD OF writing it myself. *Cic. Qu. Fr. 2, 2, 1.—3)* "And not" (but not), connecting single members of a sentence is asyndetically expressed by *non*, without *et*: "I mean Gajus, and (but) not Sejus", *Gajum, non Sejum, dico*.

4. Negations in CLAUSES introduced by subordinating conjunctions do not combine with the conjunctions, except with *ut* (that) and *si*. *Ut* generally takes the form *ne*, or *ut ne* (always with subjunctive), the negative words of the clause becoming affirmative (as in No. 3), *aliquis* & *quisquam* being changed into *quis* (*ne quis*, *ne quid*). In English "lest", or "that not" is used, or an infinitive after *not*. But when *that not* is preceded by *so* or *thus* (*tam*, *ita*, *sic* etc.), *non* retains its place and *that* is translated by *ut*.

EXAMPLES:—*Birds warm their young ones with their feathers, lest they may be hurt* (that they may not be hurt) by cold, *Aves pullos pennis fovēt, ne frigore ledantur*.—*Who stands, must strive not to fall*, *Qui stat niti debet ne labatur*.—*We demand that nobody's*

<sup>1</sup> By *sed non* only in the case of a direct or restrictive opposition, and then *non* is placed immediately after *sed*.



offences be punished, *Postulāmus, ne cuius injuriæ puniantur.*—*They asked, that those conditions should never be changed.* *Orābant, ne unquam conditiones illæ mutarentur.*—*The troops were so tired, that they could not advance any farther.* *Copie tam fessæ erant, ut longius progredi non possent.*—*The orator spoke so, that nobody understood him.* *Orator ita locutus est, ut nemo eum audiret.*

The conjunction *si* introducing a negative sentence, is generally changed into *nisi*, and translated by *unless* or *if not*, as: *Nisi hæc ita sunt, unless this is so (if this is not so).* *Nisi forte* means "*unless perhaps*" (not *nisi fortasse*).

Rem. 54. For the use of *si non* instead of *nisi*, see Book VI.

Rem. 55. When a negative proposition is copulatively connected with a clause introduced by *ut* or *ne*, and *not* or *nor* are not translated by *neque* but by *neve* (*neu*), as: *Cæsar exhorts them to throw their darts from afar, and not to approach (any) nearer.* *Cæsar exhortatur eos, ut procul tela coniciant, neve (neu) propius accedant.*—*I ask thee, not to lose courage, and not (nor) let thyself be overwhelmed by the greatness of the task.* *Rogo te ne animum demittas, neve te obrui negotii magnitudine sinas.*

Rem. 56. The English conjunction *lest* after verbs of **FEARING** is equivalent to *that*, but in Latin is expressed by *ne*, while the conjunction *lest not* or *that not*, is translated by *ut*, or *ne non*: *Timeo ne veniat*; I am afraid lest (that) he may come.—*Verbar ut redderetur litteræ.* I was afraid that (lest) the letter would not be delivered. (Cic. Fam. 12. 19. 1.—*Vereor ne non liceat*; I am afraid it will not be allowed. Ib. Att. 2. 19. 3.—*Timeo ne non impetrem*; I am afraid that I shall not succeed. Ib. 9. 6. 6.

§ 409. The COPULATIVE COÖRDINATION of two negative phrases or sentences is made by *neque* (*nec*)—*neque* (*nec*), *neither*—*nor*, corresponding to the affirmative *et*—*et*, *non solum*—*sed etiam*. But when clauses connected by "*neither*—*nor*" are dependent on the conjunction "*that*," so that the latter in negative sentences would be rendered by *ne*, we translate the English "*neither*" by *ne*, and the English *nor* by *neve* (*neu*).

EXAMPLES: *The ambassadors neither can nor will consent,* *Legāti consentire nec possunt nec volunt.*—*Neither Scipio nor Lælius was present,* *Neque Scipio neque Lælius adfuit.*—*The Gauls neither wished to leave the camp, nor were they ready to give battle,* *Galli neque castra relinquere volebant, neque pugnare parati erant.*—*Cæsar demanded, that he should neither provoke the Aduans without cause, nor should make war on them or (and) their allies,* *Cæsar postulavit ne Aduos injuriâ (without cause) lacerasset, neve his sociisque (or sociisve) eorum bellum inferret.*

§ 410. The English negative coördination with "*not only*—*but even*" is expressed by *non modo* (*solum*) *non*—*sed etiam*. The coördination with "*not only not*—*but not even*" is made by *non modo* (*solum*) *non*—*sed ne quidem* (or *sed vix*), as:

*My pain is not only not diminished, but even increased,* *Dolor meus non modo (solum) non minuitur, sed etiam augetur.*—*I not only am not angry with thee, but do not even censure thy action,* *Ego non modo tibi non irascor, sed factum tuum ne reprehendo quidem.*

Rem. 57. When coördinate sentences with "*not only not*—*but not even*" have the same predicate, the coördination is made in Latin by *non modo* (*solum*)—*sed ne quidem*, leaving out the second *non* of the first proposition,

as: *To the Senate it was not only not allowed to help the republic, but not even to mourn,* *Senatui non solum servare rempublicam, sed ne lugere quidem licuit.*

§ 411. INFINITIVE CLAUSES are made negative according to the general rules, but when they are governed by a verb denoting an utterance (*verbum dicendi*) (§ 393, Rem. 26), it is customary to take out the negation from the infinitive clause, and to change the *verbum dicendi* into the verb *negare* (to deny), as: *The ambassadors declared, that they had not seen the enemies,* *Legāti se hostis vidisse negarunt.*—*He promised that, if they would do so, he would not violate their territory,* *Si ita fecissent (§ 347) finis eorum se violaturum (§ 347) negavit.* Cæsar B. G. 6, 32.

§ 412. When the first member of a COMPARATIVE PERIOD is made negative, the comparison of *difference* (§ 295) is hereby made a comparison of *equality*, and *non magis*—*quam* (not more—than) assumes then the meaning of "*as little*—*as*," while *non minus*—*quam* (not less—than) stands for "*as much* as." *Non minus*—*quam* is the general way to render the English "*as much as*" (see § 301), and *non magis*—*quam* the only way to render the English "*as little as*." P. II, p. 757.

*I love thee as much, as thou dost me,* *Ego te non minus amo, quam tu me (Ego te tantum amo quantum tu me, would mean: I love thee only as much as—no more than—thou dost me).*—*Gaius will hurt you as little as I,* *Gaius vos non magis lædet, quam ego.*—*Non nascitur ex malo bonum, non magis quam fœus ex olea,* Good does not grow from evil, as little as (no more than) a fig from an olive-tree. Sen. Benef. 5, 7.

Rem. 58. When a comparison of **EQUALITY** (by *tam*—*quam*) is made negative (*non tam*—*quam*), it means either *less*—*than*, or *not so much*—*as*. *Hoc non tam facile est nobis quam tibi,* This is less easy (not as easy) to us, than (as) to thee.—*Ut eos non tam constantia nostra delectet, quam splendor offendant,* So that our firmness does not so much please, as our renown hurts them.

Rem. 59. The English "*not so*...*as not to*" is expressed by "*non tam*" with *ut*: *Non tam dives sum ut hoc emere possim*; I am not so rich as to be able to buy this.

Rem. 60. "*No more than*" before numerals (§ 312) is expressed by *non amplius* or *non plus*, which is often placed after the numeral: *No more than 500 soldiers were killed*; *Non amplius (plus) quingenti milites (or quingenti, non amplius, milites) interfecti sunt.* *Non amplius* also means "no longer," "not any longer," referring to **TIME**.

## VI. IMPERATIVE SENTENCES.

§ 413. Imperative sentences are those whose predicates are represented as '*willed*' by the speaker. They are either *independent* or *dependent*, the latter being called '*Imperative clauses*'.

EXPLANATION. Independent imperative sentences are shown to be imperative by the mere grammatical form of their predicates, which, in Latin, is either the **IMPERATIVE MOOD**, or the **SUBJUNCTIVE**, or the **FUTURE**, and in English the imperative mood (for the second person), the circumlocution with '*let*,' or the potential with '*may*' (for the first person plural, and for the third person), or the future with *shall*.—**DEPENDENT** sentences are marked as imperative, 1) by the **GOVERNING VERB** (I commanded, wished, allowed, etc.); 2) by the grammatical form of the **CLAUSE**, which is always a *That*-clause with its predicate in the subjunctive.

§ 414. If the predicate of an independent affirmative imperative sentence is in the **SECOND PERSON**, it is generally in the *first form of the imperative mood*, but sometimes in the present subjunctive, or in the second form of the imperative, or in the future tense (R. 61).—2. If the predicate is in the **THIRD PER-**







Ib. Fam. 4, 16. — *Vellim animo sapienti fortisque sis*; Be of a wise and strong mind (I wish you would be, etc.). Ib. Fam. 9, 12. — Often *Quæso, rogo, obsecro* (pray, I implore you) are parenthetically inserted in imperative sentences.

Rem. 63. If the predicate of an affirmative imperative sentence is in the THIRD PERSON, it is generally placed in the present subjunctive: *Vineat utilitas reipublicæ*; Let the interest of the republic prevail. Cic. Off. 3, 23. — *Religio et fides antepōnātur amicitie*; Let religion and duty be placed before friendship. Ib. 3, 10. — *Omnes sciant*; May all know it. Sen. Ep. 42. — The THIRD PERSON of the SECOND FORM of the IMPERATIVE is used: 1) In the LAWS of the republican time (but not in those of the later periods, nor in the decrees of the Senate or in the edicts of the magistrates); *Ni judicatum facit, vincito*; If he does not satisfy the judgment, he (the complainant) shall fetter him. XII Tab. 3. — *Illis hominibus eam pecuniam capere licito*; It shall be lawful for those men to receive that money. Lex Cornelia de Quæstor. (Ritschl C. I. 674). — So if the language of the law is imitated: *Qui tyrannum occiderit, Olympionidem præmia capito*. Cic. Inv. 2, 49. — *Viri in urbibus delubra habento*. Ib. Leg. 2, 8. — 2) In PUBLIC TREATIES with other nations and kings: *Amœchus, credito ca urbis eis Taurin*; A. shall evacuate the cities this side Mount Taurus. Liv. 38, 38. — 3) In LEGAL INSTRUMENTS, especially testaments: *Tullius, meus, Terentia uxori meæ XXX pondo vasorum argenteorum dato*; Tullius shall give to Terentia 30 pounds of silver vessels. Auct. Her. 1, 12. — 4) Sometimes this form occurs in the poets in didactic rules: *Non satis est pulchra esse poemata; dulcia sunto, et quocunque coeant, auctoritas datioris aperit*. Hor. A. P. 99. — 5) The 3d pers. imperative *esto* is frequently used in the meaning 'be it so'. So *Verum esto*, let this be true. Cic. Flacc. 29.

§ 415. Negative imperative sentences with predicates in the second person are generally expressed by a circumlocution of *noli* (*nolite*) with an object-infinitive (sometimes by *cave* or by *fac ne* with a present subjunctive); more rarely by *ne* with a PERFECT SUBJUNCTIVE. If the predicate is in the 3. person, or 1. pers. plur., *ne* is used with PRESENT SUBJUNCTIVE (*ne quis* = nobody; *ne quid* = nothing).

*Noli*. Cato, *maiorum instituta reprehendere*; Do not, O Cato, censure the institutions of our ancestors. Cic. Mur. 36, 75. — *Nolite id velle quod fieri non potest*; Do not wish what is impossible. Ib. Phil. 7, 25. — *Cave existimes me abieciisse curam reipublicæ*; Do not believe that I have given up the care for the republic. Ib. Fam. 9, 24. — *Tu, mi, frater, primam navigationem ne omiseris*; Do not miss the first opportunity of sailing. Cic. Qu. Fr. 2, 6, 3. — *Ne dubitatis eas mittere*; Do not hesitate to send them. Ib. Att. 1, 9. — *Socum illius de sua egestate ne aspernatus sis* (do not slight his jest, etc.). Ib. 2, 12. — *Ne sis perturbatus*. Ib. 2, 24. — *Ne quis fastidial grammatices elementa*; Let nobody disdain the elements of grammar. Quint. 1, 46.

Rem. 64. *Ne* with a perfect subjunctive mostly corresponds to the second form of the imperative in affirmative sentences. *Ne* with present subjunctive of the 2. person is chiefly ante-classical, as: *Ne illum verberes*. Plaut. Bacch. 4, 3, 110. In classical prose it is sometimes used of uncertain persons; else it is extremely rare: *Istud bonum, quam absit, ne requiras*. Cic. Sen. 10. — *Scribere ne pigrescere*; Be not negligent in writing. Ib. Att. 14, 1. — *Ne* with the first form of the imperative is ante-classical and poetical: *Ne interturbat*. Plaut. Bacch. 4, 3, 96. — *Ne formidet*. Ib. Asin. 2, 4, 56. — *Ne clama nimis*. Ib. Most. 3, 1, 43. — *Ne seri*. Virg. Æn. 6, 544. — *Ne* with the SECOND FORM of the imperative either with the second or third person is confined to the republican laws in the strict sense: *Hominem mortuum is qui in sepulchro, nec vivit, nec vult*. XII Tab. 10. — *Ne quis in contum decuriones legito, neve sublegito, neve cooptato, nisi*, etc. Lex Jul. Munic. (Ritschl C. I. 206). In didactic rules and other commandments *ne* with the perf. subj. is employed, which must always be used, if an affirmative sentence would require the second form in *to*: *Hec omnia decoquito; oleum ne addideris*. Cato R. R. 158. — So in the ethic laws of the Stoics: *Nihil ignoveris; misericordiam commotus ne sis*. Cic. Mur. 31, 65. Pliny, however, uses *ne* with the second form of the imperative in rules on agriculture: *Stercus, nisi decrescente luna, ne tangito*. Plin. H. N. 18, 75. — *Vento flante ne arato*. Ib. 18, 77.

Rem. 65. DEPENDENT imperative sentences (§ 413) are introduced by *ut*, and if negative by *ne* (sometimes *ut ne*). Often the mere subjunctive is used instead of *ut* with a subjunctive. In such clauses, *neve* takes the place of *neque* (neither, nor, and not). See P. II. p. 389; p. 595 foll.

*Peto a te ut id a me neve in hoc reo, neve in aliis requiras*; I ask you, to require this of me neither in regard to this defendant, nor in regard to others. Cic. Fam. 1, 9, 19. — *Divitiacus Cæsarem obsecravit ne quid gravius in fratrem statueret*; D. implored Cæsar not to take any harsh measures against his brother. Cæs. B. G. 1, 20. — *Cæsar Labiæno mandat Remos aleat*; Cæsar orders Labienus to proceed to the Remi. Ib. 3, 11.

## VII. INTERROGATIVE SENTENCES.

§ 416. Interrogative sentences express a doubt as to the reality of the predicate, implying a request that the person addressed should remove the doubt. They are either ABSOLUTE or RELATIVE. In the former the doubt refers to the *predicate*, the answer 'yes' or 'no' being expected; in the latter the doubt refers to any other member of the sentence.

Rem. 66. The English absolute interrogative sentence is distinguished by the inversion of the predicate, which is placed *before* the subject, and especially by placing the auxiliaries at the beginning of the sentence. In the simple tenses the auxiliary "do" is generally used, which word, neither here, nor in any other case where it is used as an auxiliary, can be expressed in Latin.

§ 417. The Absolute interrogative sentences in Latin generally are introduced by one of the interrogative particles *num* or *ne*,<sup>1</sup> without changing the position of the words on account of the question. The particle *ne* is enclitic, and is attached to the end of the most prominent word, which then must open the sentence. *Num* is used, when the answer "no" is expected; *ne*, when the answer is doubtful, as:

*Meministine me ante diem XII Kalendas Novembris dicere in senatu fore in armis—C. Manlium? Num me fecerit, Catilina, non modo res tanta, etc.? Doest thou remember that I said, on the 12th before the Calends of November in the Senate, that C. Manlius would be in arms? Was I mistaken, O Catiline, not only in so great an event, etc.? Cic. Cat. 1, 3, 7. — *Num, quæ tempestas impendat, vates melius conjiciet quam gubernator? Will the poet guess better than the commander (of a ship), what weather is impending? Cic. Div. 2, 12. — *Num te fugi? Num a domo absum? Have I fled before thee? Am I absent from home? Plaut. Epid. 5, 2, 16. — *Apollinemne tu Delium spoliare ausus es? Didst thou dare to plunder the Delian Apollo? Cic. Verr. 1, 18. — *Itane facere oportet? Must you act thus? Ter. Phorm. 3, 2, 42. — *Quid! Duasne is uxores habet? What! has that man two wives? Ter. Phorm. 5, 1, 27.******

Rem. 67. Notice, that after *num*, *aliquis* and *quisquam* must be changed into *quis* (§ 357, Rem. 4, and § 359, Rem. 11), as: *Num quis hic alius præter me atque te (est)? Is here any one besides me and thee? Ter. Andr. 2, 2, 19. — In Servio Tullio—num quod eloquentiæ vestigium apparet? In Serv. Tullius—does any trace of eloquence appear (in him)? Cic. opt. gen. dic. 5, 16. When *ne* is used, and the subject of the interrogative sentence is the second person, the latter generally is *expre sed*. If it has the emphasis it stands at the first, if not, at the second place, as: *Vixne tu te, Serri, cohibere? Wilt thou not restrain thyself, O Servius? Cic. Fam. 4, 5, 10. — *Tunc dixerat huic? Hast thou told him (that)? Ter. Phorm. 4, 3, 8.***

<sup>1</sup> The interrogative particle *nē* must be distinguished from the negative particle or conjunction *nē*; the former has a short, and the latter a long *e*.



The ending *s* of the second person of the verb, if *ne* is attached and *tu* follows, frequently is elided, together with the vowel *e* of the enclitic, as: *Ain'tu* (instead of *aisne tu*), doest thou say? *Censen'tu* (for *censesne tu*), doest thou believe? *Vin'tu* (for *visne tu*), doest thou wish? The demonstrative *hic*, and the adverb *sic* (thus), when *ne* is attached, assume the syllable *ci* before *ne*, as: *Hecine tua domus est*, Is this thy house? Plaut. Amph. 1, 1.

Rem. 68. In rhetorical style the interrogative particles frequently are omitted, as: *Tu id nesciebas?* Didst thou not know this?

§ 418. If the question is NEGATIVE, and consequently an affirmative answer is expected, the sentence is introduced by the particle *nonne*, corresponding to the English negation *not*, as: *Nonne poëtae post mortem nobilitari volunt?* Do not poets wish to be celebrated after death? Cic. Tusc. 1, 43.

§ 419. If two questions are connected by disjunctive conjunctions (*disjunctive questions*), each of them must be introduced by an interrogative particle, the former by *utrum* or the enclitic *ne*, the latter by *an*, which corresponds to the English *or*. When the second question consists only of the words *or not*, it is translated by *annon*.

*Utrum ignorant di, quæ res maximæ sint; an vim non habent, quæ tantas res sustineant et gerant?* Are the gods ignorant of what the greatest things are, or have they not (do they lack) the power, by which they may sustain and rule such things? Cic. Nat. Deor. 2, 77.—*Vosne Lucium Domitium, an vos L. Domitius deseruit?* Did you desert (from) L. Domitius or did L. Domitius desert (from) you? Caesar B. C. 2, 32.—*Isne est quem quero, annon?* Is this (the man) for whom I am asking or not? Ter. Phorm. 5, 6, 12.

Rem. 69. The English *or* cannot always be translated by *an*, when it occurs in questions, but only when there are two alternatives, that is, alternative (§ 381) questions, so that the answers, which are given to each, would form two distinct sentences. In the case of a disjunctive coordination, as in the foregoing sentence: *Utrum quis potius videtur quam deus habere vim?* Does pleasure make a man better or more praiseworthy? Cic. Part. 1, 3. Here are no alternatives, and virtually there is only one question. If the question should be separated in two, the answers would be the same to both, and form no alternatives. Hence, not *an* but *aut* must be used, according to the rules on improper disjunction.

§ 420. An AFFIRMATIVE ANSWER to a question is expressed by *ita*, *ita vero*, *vero* (yes); *sane*, *sane quidem*, *prorsus*, *ita prorsus*, *omnino* (certainly, unquestionably), or by a repetition of the predicate with *vero*, corresponding to the repetition of the English auxiliary, as:

*Has Gajus returned?* Yes. *Rediitne Gajus, Ita, vero, or ita vero.*—*Hast thou not often seen my brother?* Certainly. *Nonne fratrem meum sæpe vidisti?* Sane (sane quidem).—*Have not even the most renowned men sometimes been punished with death?* Certainly. *Nonne vel clarissimi (not ne-*

*quidem*) viri morte sæpe puniti sunt? *Prorsus (ita prorsus).*—*Canst thou not do this?* I can. *Nonne hoc facere potes?* Possum vero.—*Hast thou read Cicerō's works?* I have. *Legistine tu Cicerōnis opera?* Legi vero.—*Doest thou not remember that man?* I do. *Illiusne tu viri meministi?* Memini vero.

Negative answers (English: *No, I do not, am not, by no means*, etc.) are expressed by *minime*, *minime vero*, *non*, or by *non* with the repetition of the predicate or copula. If a negative or affirmative answer is combined with a correction, the particles *immo* or *immo vero* are used (*no but, no on the contrary, nay more, not only this, but*). If an affirmative answer is connected with a modification, we use *omnino sed* (yes, but).

*Num Romæ fuit?* *Immo, longe abfuit*, Was he in Rome? no, on the contrary, he was far away.—*Ille tamen vivit. Vivit?* *Immo vero, etiam in Senatum venit*, Still this man lives. *Lives?* *Nay more*, he comes even into the Senate.—*Cur fiat quidque queris?* *Recte omnino, sed non nunc id agitur*, Thou askest, why everything happens? Yes, right; but this is not the question now. Cic. Div. 1, 39, 86.—*Num quis propinquus fuit?* *Non (non fuit)*, Was he any relation? No (he was not).—*Num igitur erramus?* *Minime vero*, Are we therefore in an error? Certainly not.—*Non existimas cadere in sapientem ægritudinem?* *Prorsus non arbitror*, Thou believest not that sorrow affects a wise man? I certainly do not. Cic. Tusc. 1, 6.

§ 421. The RELATIVE INTERROGATIVE sentences are introduced by one of the interrogative adjectives (§§ 243, 254, 260, 261, 263, 267, 268) or adverbs. To these belong, besides the numeral and quantitative adverbs (*quoties*, *quantum*, *quam* [how], *quantopere*): 1) the local adverbs *ubi* (where), *unde* (whence), *quo* (whither), *quatenus* and *quousque* (to what point, how far); 2) the temporal adverbs *quando* (when), *quamdiu* (how long, for how long); 3) the modal adverbs *quomodo*, *quemadmodum* and *quā* (how); 4) the causal adverbs *cur* or *quid* (why), *cur non*, *quidni* or *quān* (why not?)

The interrogative adjectives and adverbs frequently are made more emphatic by the enclitic *nam*, as: *quisnam*, *ubīnam*, *curnam*.

*Whose letters doest thou bring?* *Cujus litteras affers?* (Answer: *those of Gajus, Gaji.*)—*Why do you not answer?* *Cur non respondētis?*—*Whence does he come?* *Unde venit?*—*Who has written this letter?* *Quisnam* has *litteras scripsit?*—*Where hast thou been?* *Ubīnam* fuisti?—*When will Gajus return?* *Quando* Gajus redibit?—*Quæ potest esse jucunditas vitæ,*



*sublati amicitii?* What can be the charm of life, after friendships have been taken away? Cic. Planc. 33.—*Quo Senatus consulto erat hoc legito permissum?* Nullo. *Cur fecit?* Coactus est. By what decree of the Senate has this been permitted to the delegate? By none. Why did he do it? He was compelled. Cic. Verr. 3, 39.—*Uter vestrum est celerior?* Which of you is quicker? Plaut. Aul. 2, 4, 42.

Rem. 70. We must distinguish between the *quantitative* and the *modal* adverb "*how*." The quantitative *how*, asking for the *intensity* of an *adjective* or *adverb*, is translated by *quam* (§ 269, Rem. 11: § 303), while the *modal* adverb *how*, asking for the *manner* of an *action*, is translated by *quomodo*, *quemadmodum*, or *qui*. The latter are governed by *verbs*, while *quam* depends on an *adjective* or *adverb* (*quam acuti*, *quam fortiter*, *quam difficilis*, but *qui fit*, how happens it? *quomodo scribit*, how does he write?).

The temporal adverb *quando* (when, at which time?) must be distinguished from the conjunction *quum* (when, at the time when). *Quidni* is always followed by the subjunctive, corresponding to our *why should*, as: *Quidni meminerim*, Why should I not remember? *Cur non*, however, stands (with the subjunctive only) in *indirect* questions (§ 422).

Rem. 71. The emphasis of a relative question is increased by the adverb *tandem* (still more than by *nam*). This is often difficult to translate. It corresponds most closely to the English colloquial expression "in the world," as, *Quid tandem agebātis?* What in the world did you do? Plaut. Men. 5, 1, 12. Often we may translate it by our "pray."

Rem. 72. A relative question, introduced by *uter* (§ 243, Rem. 5), may be followed by a disjunctive question. The first member must then be connected with the enclitic *ne*, not with *utrum*, as: *Uter nostrum popularis est, tunc an ego?* Which of us is popular, thou or I? Cic. Rab. 4, 11.

Rem. 73. In relative questions the English language does not admit more than one doubtful member (§ 416); and therefore only one *interrogative* word can occur in the same question. But in Latin there may be *two* and even *three* doubtful members in the same relative question, and thus two or three *interrogatives* may occur in the same sentence. Such constructions, mostly occurring in *indirect* questions, are variously recast in English, as: *Uter utri insidias fecit?* Which of the two waylaid the other? Cic. Mil. 9.—*Utinam, quante aliorum fundamine imperium meo non cum pice delerit!* Think, how almost one night destroyed an empire founded with so great labor. Ib. Cat. 4, 9.—*Ego quid cui d-beam scio?* I know what I am owing, and to whom. Sen. Ben. 4, 32.—*Milo si Clodium interficere voluisset, quanta, quante occasiones fuissent!* Had Milo intended to kill Clodius, how great and many occasions would there have been! Cic. Mil., 14.

Rem. 74. In Latin, relative questions may be *INCORPORATED* in infinitive and participial clauses. Such combinations, which are called 'INTERROGATIVE INVOLUTION' must be recast in English, as: *Quid petentes venistis?* What is the object of your coming? (literally "What asking have you come?")—*Quid me fecisse existimātis?* What, do you think, I did?—So with *ablatives absolute*: *Qua frequentia omnium generum prosequente creditis nos Capuā profectos?* By what crowds of all kinds do you think we were accompanied when we departed from Capua? Liv. 7, 30.

§ 422. If a sentence, by which a question is expressed, is *dependent* on another sentence, it is called an *INTERROGATIVE CLAUSE* or *INDIRECT QUESTION*, as: "I do not know, *whether he will come*;" "It is uncertain, *how long it will last*." Such a clause is

either the *object* of one of the members of the principal sentence, or the *impersonal subject* of its predicate, as in the latter of the mentioned examples. The governing word of the indirect question either expresses the *act of asking itself*, as (*I asked*, what he was doing), or it implies a *doubt* or *uncertainty*, in regard to some fact, which is added in the form of a question, as: "I wonder, what he is doing;" "I wished him to *ascertain*, what was going on in the city."

Rem. 75. Clauses, containing a thought without any uncertainty or doubt, frequently are expressed in the *form* of an indirect question, when they are conceived as exclamations (§ 399, R. 41), as: *Sæpe mecum cogitari, quam esset difficile sensum in republica deponere*, I often thought, how difficult it was, to lay aside one's feeling for the country. Here the author means nothing but: "I thought, that it was *very* difficult," etc. But he conceives the thought as in *exclamation* (how difficult is it, to, etc.), and hence the sentence has assumed the form of an interrogative proposition.

§ 423. *INTERROGATIVE CLAUSES* are either *absolute* or *relative*, like the sentences, and are introduced by the same words (whether particles, form-adjectives, or adverbs), as if they were expressed as independent sentences. Only the adverb *quidni* and the particle *annon* are not used in indirect questions. Instead of them *cur non* and *necne* must be employed.

The absolute interrogative clauses in *English* are introduced by *whether* or *if*; in *Latin* by *num* or the enclitic *ne*. If they are *negative* (*whether not*, *if not*), they are introduced by *nonne*. If the indirect question is disjunctive, we use *utrum* or *ne* in the *first*, as in direct questions, and *necne* (instead of *annon*) in the second member. The particles of the first member (*utrum* and *ne*) sometimes are omitted.

The mood of the predicate in all interrogative clauses always is the subjunctive, subject to the rules of consecution (§ 349).

*Legati cognoscere jussi sunt, num Perseus socios sollicitasset*, The ambassadors were directed to ascertain, whether (if) Perseus had solicited the allies.—*Scire velim, locutusne sit hæc verba Sempronius*, I should wish to know, whether Sempronius spoke these words.—*Nescio, utrum dux hostis vicerit necne*, I do not know, whether the general has defeated the enemies, or not.—*Quæsit, nonne secum ire mallet*, He asked, whether he did not rather wish to go with him.—*Sæpe et multum hoc mecum cogitari, bonine an mali plus attulerit hominibus eloquentiæ studium*, I have often and much considered, whether the study of eloquence has caused more good or evil to men. Cic. Inv. 1, 1.—*Cæsar legatum cognoscere jussit, quæ*



*in castris gererentur*, Cæsar directed his lieutenant, to ascertain, what was going on in the camp.—*Dux nescit, quo hostes iter facerent*, The general did not know, whither the enemies were marching.—*Intelligere nequeo, cur hoc duci non nuntiaveris*, I cannot understand, why thou hast not announced this to the general.

*Rem. 76.* In interrogative clauses the pronoun of the third person takes the reflexive form, if referring to the logical subject of the principal sentence, the same as in infinitive clauses (§ 388 and R. 20), as: *Cæsari in mentem venit, quantā audaciā hostes insidias sibi struxissent*, Cæsar remembered, with what boldness the enemies had laid a snare for him. Here *Cæsari* is the logical subject of the principal sentence, and hence the pronoun *him* in the interrogative (here exclamatory) clause, must be translated by *sibi*, not by *ei*.

*Rem. 77.* Interrogative clauses are frequently used as SUBJECTS of impersonal predicates, such as *incertum est, dubium est, quæritur* (— it is the question whether etc.). Here belong the impersonal verbs *interest* and *refert*, generally translated by "it is important," "it makes a difference;" negatively *non* or *nihil refert*, *non* or *nihil interest* (there is no difference, it is unimportant), or with an interrogative adjective *quid interest*, what is the difference, what difference does it make?; or with quantitative adverbs (*multum interest, magnopere refert*, it makes a great difference, is very important), as: *Multum interest, utrum hanc imaginem sit, an salus discatur*, It makes a great difference, whether a prize is diminished, or one's happiness is given up.—*Quid refert, quo quis die morietur*, What difference does it make (what matters it), on which day somebody dies?

*Rem. 78.* The words *nescio, dubito, incertum est*, followed by an interrogative clause, which is introduced by *an* (*nescio an, dubito an, incertum est an*) have the meaning *perhaps*. These expressions are either followed by an affirmative assertion, and then they are translated by: *I should think that*, etc., or by *I am doubtful, whether not perhaps*. Or they are followed by a negative clause, and then they are translated by: *I should not think that*, or *I doubt whether*. But in this case the Latin negative clause becomes affirmative in English, as: *Nescio an melius facere potuissem*; I should think, that I might have done better; or: I am doubtful, whether I might not perhaps have done better.—*Dubito (or nescio) an nunquam hoc dicat*, I doubt whether he ever said so; or: I should not think, that he ever said so; or: I should think, that he never said so.

*Rem. 79.* In disjunctive interrogative sentences the student should be careful, to connect only the disjunctive members of the sentence, and not also the common words, by the interrogative particles. Thus the sentence: *Ido mihi laus, whether this task is difficult or easy*, must be translated by: *Asserit dignum, an utrum laus sit, an labor*, or by: *hoc meritum, an laboris, not utrum dignum sit, an labor*; and not by: *Ido laus, an labor*, etc. The coordinate members are *utrum* and *an*, and these alone, not the common words *laus, meritum*, can be placed within the two disjunctive particles.

## EXERCISES.

## COORDINATION OF SENTENCES.

1. Scelerum promissio<sup>1</sup> et eis, qui expectant præmium, turpis, et eis qui promittunt<sup>2</sup> perniciosā est.—2. A rege et Atheniensibus auxilium promissum, et Etolis bellum indictum<sup>3</sup> est.—3. Hannibal non solum fortitudine

<sup>1</sup> Promise.—<sup>2</sup> To make a promise.—<sup>3</sup> To announce.

et ingenio militari, sed etiam sapientiā et animi magnitudine ceteros Carthaginienſis superavit.—4. Nero provincias ita exhaust, ut dona amplissima<sup>1</sup> non modo reciperet, sed etiam flagitaret.<sup>2</sup>—5. Rabirius se abdidit,<sup>3</sup> non modo ut pœnam effugeret, sed etiam ut nova scelera excogitaret.<sup>4</sup>—6. Sabirus castris (*within the camp*) se semper tenebat, ut (*so that*) jam non solum ab hostibus contemneretur, sed etiam nostrorum militum vocibus nonnihil<sup>5</sup> carperetur.<sup>6</sup>—7. Dulce est ipsum pacis nomen, res vero ipsa cum jucunda rum salutāris<sup>7</sup> (est).—8. Sex. Roscius quum omni tempore (*at all time*) nobilitatis<sup>8</sup> fautor<sup>9</sup> fuisset, tum hoc bello proximo (*in this last war*) nostram partem (*party*) causamque defendit.—9. Quum omnium rerum simulatio (*a feigning of everything*) vitiōsa<sup>10</sup> est, tum amicitiae maxime<sup>11</sup> repugnat.—10. Non meis sed Sempronii nostri periculis graviter angor.<sup>12</sup>—11. Non exercitus mihi, sed duces defuerunt.—12. Hortensius hanc quidem opinionem defendit, sed suaviter (*mildly*) ac moderate.—13. Sempronius nobilium auctoritate, Lucilius autem plebis voluntate (*love*) atque exercitu sustinetur.—14. Hic vir a plurimis laudatur; nobis vero Gajus omnium candidatōrum praeſtantissimus videtur.—15. Et civitates et singuli homines concordia valent, discordia intereunt.—16. Quæſtiōnes dialecticæ (*philosophical*) opinionum gravitate (*weight*) dijudicari debent, non numero ac gratia.—17. Reus aut culpam suam confiteri debebit, aut innocentiam suam novis argumentis probare.—18. Catinienses (*inhabitants of Catina*) sive metu (*from fear*) Atheniensium, sive tædio<sup>13</sup> belli pacem facere cupiunt.—19. Syracusani vel vi coëgi vel consilio adduci poterant, ut civibus nostris satisfacerent (*to give satisfaction*).—20. Facile est, multos vel liberos vel servos dicere (*to mention*), qui hujus rei testes<sup>14</sup> fuerunt.—21. Hæc expeditio sive ducum (*officers*) imbecillitate,<sup>15</sup> sive exiguo militum numero, infeliciter terminavit.<sup>16</sup>—22. Hoc oppidum vi expugnare difficile erit; ipsius enim loci natura (*situation*) et munimentis validissimis defenditur.—23. Hæc ego consilia secutus essem, si tu præsens fuisses. Novi enim temperantiam<sup>17</sup> et moderationem<sup>18</sup> naturæ tuæ.—24. Consilia tua perfici non poterunt; nam et adversariōrum tuōrum invidia et ipsa inopia tua tibi obstabunt (*to be an obstacle*).—25. Hæc pugna nihil est nobilius. Nulla enim unquam tam exigua manus (*band, number*), tantas opes<sup>19</sup> prostravit (*to crush*).—26. Phocio vitæ suæ integritate multo notior<sup>20</sup> fuit quam gloria militari. Itaque hujus memoria nulla est, illius autem fama magna (est).—27. Qui talia affirmant<sup>21</sup> aut indocti sunt, aut improbi. Sempronius autem et affirmavit et doctus est. Ergo Sempronius improbus esse videtur.—28. Si Gajus hoc dicit, mentitur; dicit autem: mentitur igitur.—29. Hæc erat loci natura, ut copiae nostræ undique (*everywhere*) hostium telis<sup>22</sup> attingerentur.<sup>23</sup> Dux igitur receptui canere jussit (*gave the signal for retreat*).

1. Eight towns of the Prænestians<sup>24</sup> were captured, and their fields divided.—2. This rumor was told (*narrare*) (*to*) me by Sejus and confirmed by my brother.—3. The army of the Latins occupied the left bank of the river and that of the allies the right one.—4. The general censured the indolent (*ignāvus*) and slothful (*socors*), but praised the active and careful (*diligens*).—5. Cæsar was able to conquer as well the bodies of his adversaries as their hearts (*animus*).—6. We intend both to uphold<sup>25</sup> the laws

<sup>1</sup> Amplius, splendid.—<sup>2</sup> To demand.—<sup>3</sup> To conceal.—<sup>4</sup> To devise.—<sup>5</sup> Somewhat.—<sup>6</sup> To tease.—<sup>7</sup> Beneficial.—<sup>8</sup> Nobility.—<sup>9</sup> Adherent.—<sup>10</sup> Vicious, wicked.—<sup>11</sup> Especially, mostly.—<sup>12</sup> Angere, to trouble, to make uneasy.—<sup>13</sup> Disgust.—<sup>14</sup> Witness.—<sup>15</sup> Ignorance.—<sup>16</sup> To terminate.—<sup>17</sup> Moderation.—<sup>18</sup> Discretion.—<sup>19</sup> Opes in plur., power.—<sup>20</sup> Notus, known.—<sup>21</sup> Assert.—<sup>22</sup> Telum, a dart.—<sup>23</sup> Attingere, to reach.—<sup>24</sup> Prænestinus.—<sup>25</sup> Sustinere.



and to protect the liberty of the people.—7. The consul did not only appease the hearts of the inhabitants, but also renewed the old *(vetus)* friendship *(with them)*.—8. Sempronius squandered<sup>1</sup> not only his own property *(bona)*, but also that of others (§ 357, R. 6).—9. As always the welfare of the republic was dearest to him, so was he a most zealous advocate of the last war.—10. As many things are not sufficiently (§§ 263, 269) explained,<sup>2</sup> so is this question more difficult than the others.—11. By these words I intend not to depress<sup>4</sup> but to encourage *(erigere)* thee.—12. This speech *(oratio)* did not bring light *(lux)* and day to me, but darkness *(caligo)* and night.—13. Thou hast indeed lost thy property, but thy honor *(existimatio)* will be intact *(integer)*.—14. Many indeed endeavored to explain this question, but nobody treated it better, than either thou or Gajus.—15. The others betook *(intredire)* themselves to a most disgraceful flight, but the fifth legion sustained bravely the attack of the enemies.—16. So great dangers were overcome by both consuls; but the army of the Samnites *(Samnites)* tried to reach<sup>5</sup> the town of Capua.—17. Thus the ambassadors of the Sigambri addressed Caesar; but the latter demanded, that not only all the arms, but also 600 hostages, the noblest of the state, should be delivered to him *(sibi)*.—18. Thou wilt carry *(impetrare)* the first prize *(premium)*, but Gajus will obtain *(obtinere)* the third.—19. The activity *(industria)* of Domitius carried help to Cassius, but the quickness of Scipio to Favonius.—20. The war seemed already finished. But Jugurtha unexpectedly won<sup>6</sup> the friendship of Bocchus.—21. Sulla was kind to his friends, but inexorable<sup>7</sup> to his enemies.—22. Everything may *(posse)* either be refuted or proved by reasons.—23. All states are governed either by many, or by few or by one.—24. We approve the reasons of neither; however, it will be necessary to adopt *(accipere)* the opinion either of the one *(hic)* or of the other *(ille)*.—25. How many brave youths are perishing either by disease or by the sword of the enemies!—26. How great bravery show<sup>8</sup> our soldiers, whether conquering<sup>9</sup> or conquered!—27. It will be very easy either to eject *(ejicere)* the nobility by force or to intimidate<sup>10</sup> them by fear *(metus)*.—28. Cottaianus forbade the troops to violate the possessions *(agri)* of the Patricians, either because he was irritated against<sup>11</sup> the plebs, or in order to *(ut)* divide the Patricians *(patres)* and the plebs by discord.—29. A few of these, either by some [good] fortune *(felicitas)*, or by the goodness *(clementia)* of their nature, or by some other reason have followed a better way.—30. What can be better than the friendship of good [men], or what more abominable *(fodius)*, than the hatred and the enmity of the wicked?—31. I shall thus obtain either a certain help, or the favor *(gratia)* and [good] will *(voluntas)* of all good [men].—32. I prayed *(orare)* the general, to *(ut)* give [to] me this embassy,<sup>12</sup> or, if he should be prevented *(solv. imperf.)* from doing this, to allow me to leave the army.—33. Nothing can be either more pleasant or more useful than the intimate *(familiaris)* conversation<sup>13</sup> with *(transl. of)* this man.—34. The republic seems to be governed<sup>14</sup> now by the authority or rather the pleasure *(arbitrium)* of one man.—35. We directed this man, or rather animal, to be silent.—36. If thou hadst either praised Gajus more or scolded [him] less, he *(that one)* would now treat thee more kindly.—37. Hannibal, after he had quieted *(pacare)* the others by threats *(metu)* or by money *(pretio)*, resolved

<sup>1</sup> Dissipare. —<sup>2</sup> Advocate, suator ac factor. —<sup>3</sup> Diligere. —<sup>4</sup> Deprimere. —<sup>5</sup> To try to reach, petere. —<sup>6</sup> Translate: he concluded to himself. —<sup>7</sup> Inexorabilis. —<sup>8</sup> Prodere. —<sup>9</sup> Vincere. —<sup>10</sup> Perterrere. —<sup>11</sup> Transl. hostile (adversus) to. —<sup>12</sup> Legatio. —<sup>13</sup> Sermo, in the plur. —<sup>14</sup> Gubernare.

to invade *(ingredi)* the district of Neapolis.<sup>1</sup>—38. Thy brother will be able to accomplish this task *(labor)* excellently; for everything seems easy to him.—39. That boy did not learn *(discere)* enough; for he devoted *(tribuere)* too much time to trifles *(nugæ)*.—40. The treatise *(liber)* of Gajus pleases<sup>2</sup> me more than that of Sempronius; for it has been written more concisely<sup>3</sup> and accurately.—41. The Romans suddenly perceived<sup>4</sup> a great quantity<sup>5</sup> of dust; for a field, planted<sup>6</sup> with *(by)* shrubs<sup>7</sup> had hindered *(prohibere)* the prospect.<sup>8</sup>—42. Metellus resolved to wage<sup>9</sup> the war in *(by)* another manner.<sup>10</sup> Therefore he began to devastate the fields, to take towns and castles *(castellum)*, and to plunder the property of the inhabitants.—43. Meanwhile *(interea)* Jugurtha was increasing his army. Metellus therefore resolved to renew the war.—44. No wise [man] can be unhappy. But thou art a wise man. Hence thou canst not be unhappy.—45. The shade *(umbra)* of the earth is round. It must therefore be round itself.—46. The weather<sup>11</sup> will be stormy.<sup>12</sup> Therefore we shall stay<sup>13</sup> home *(domi)*.

## INFINITIVE CLAUSES.

1. Omnes arbitrāmur, ducem nostrum et ingenio et virtute præstare.—2. Frater meus bene scit, Sempronium hæc verba dixisse.—3. Cæsar cognovit,<sup>14</sup> hostium copias magnis itineribus<sup>15</sup> appropinquare.—4. Labienus hostium copias montem occupasse confirmavit.—5. Legati Cæsarem adfuisse intellexērunt.—6. Fratrem tuum diligentem esse video.—7. Hanc aquam nimis calidam esse arbitror.—8. Milites impatientis fuisse scribit.—9. Hæc negotia fratri tuo nimis difficilia esse novimus.—10. Scimus te fortissime pugnasse.—11. Spero me hoc facillime discere posse.—12. Te regni cupidum esse audivi.—13. Vos ita vincere nunquam posse credo.—14. Eum nunquam ita locutum esse existimo *(believe)*.—15. Lucilius mihi sæpissime dixit, se nunquam aliud quid compertire potuisse.—16. Gajus se spei plenum esse scripsit.—17. Gajus confirmavit, Sempronium sui invidum esse.—18. Frater meus, hoc sibi accidisse negat.—19. Sempronius fratrem suum redisse scribit.—20. Omnes novimus, mundum a Deo gubernari.—21. Certo scio, hoc negotium a Sejo jamdiu finitum esse.—22. Brutus noster scripsit, Laberium ab omnibus derideri.—23. Cæsar se a Gallis deceptum esse intellexit.—24. Sempronius hanc statum sibi a Gajo datam esse negat.—25. Consul compertit, multa jam oppida a Persæ rege occupata esse.—26. Nuntius juravit, hostis a se visos esse, eosque proximos montis magnâ multitudine tenere.—27. Oppidani hostis noctu advenisse, ac tormenta<sup>16</sup> jam mœnibus admoveri vident.—28. Omnes credimus, solem longius distare<sup>17</sup> quam lunam.—29. Sempronius nuntiavit, eos quos Cæsar pabulatum misisset, in castra *(into the camp)* redisse.—30. Omnes sciunt, milites qui scelus aliquod commiserint, gravius puniri quam ceteros civis.—31. Frater meus putat, te hoc negotium finire nolle, quia laboribus gravioribus prohibeâris.—32. Meministi, me sæpius hoc dixisse, fratrem autem meum aliam opiniõnem habere.—33. Sempronius te male locutum esse existimat; nihil enim minus probari<sup>18</sup> posse, quam rationem illam, qua adversarios tuos aggressus sis.—34. Legati responderunt, regem omnis conditiones rejecisse; nullam igitur pacis spem reliquam *(left)* esse.

<sup>1</sup> Neapolitanus, belonging to Neapolis. —<sup>2</sup> Delectare. —<sup>3</sup> Concise, concinnus. —<sup>4</sup> Animadvertere. —<sup>5</sup> Vis. —<sup>6</sup> Consilium. —<sup>7</sup> Arbustum. —<sup>8</sup> Prospectus. —<sup>9</sup> Gerere. —<sup>10</sup> Mos. —<sup>11</sup> Tempestas. —<sup>12</sup> Turbulentus. —<sup>13</sup> Manere. —<sup>14</sup> To learn. —<sup>15</sup> Per, a march. —<sup>16</sup> Tormenta, heavy artillery (that is, instruments and missiles for attacking a besieged city). —<sup>17</sup> To be distant. —<sup>18</sup> Probare, to praise, allow.



1. My brother writes, that Gajus is well.—2. My father confirms [the report], that the enemies are approaching.—3. You all know, that the sun is larger than the moon.—4. Cicero says (*ajō*), that virtue is contented with (*by*) itself.—5. The ambassador reports (*renuntiare*), that the captives are still alive.—6. We all know, that Cicero was the greatest of all Roman writers.—7. The scouts<sup>2</sup> confirmed, that the enemies were approaching with (*by*) great quickness.—8. The ambassadors answered, that their states were desirous of the friendship of the Roman people.—9. The messengers announced to Cæsar, that all Belgians had conspired.<sup>3</sup>—10. We know, that Gajus always was unmindful of his duty.—11. I suppose,<sup>4</sup> that thou writest better than Gajus.—12. I acknowledge,<sup>5</sup> that I have broken<sup>6</sup> the laws both of God and men.—13. He acknowledges, that he has committed that murder.<sup>7</sup>—14. We see, that you have acted with (*by*) great prudence, and have well accomplished this whole business.—15. The messengers denied, that they had been able to learn<sup>8</sup> anything new.—16. Gajus denies that he ever spoke thus.—17. Sempronius suspects that Gajus is jealous<sup>9</sup> of him.—18. Solon pretended<sup>10</sup> to be mad.<sup>11</sup>—19. Ariovistus boasted (*prædicare*), that nobody had ever made<sup>12</sup> war on (*to*) him with impunity (§ 220, Rem. 6).—20. Thales of Miletus<sup>13</sup> (§ 112, B.) has said, that water is the beginning of everything.—21. Xenophanes states (*ajō*), that the moon is inhabited, and that she is an earth with (*transl. of*) many cities and mountains.—22. My brother acknowledges, that the president<sup>14</sup> of the republic has been killed by him, and that he has been induced<sup>15</sup> to (*ut*) do<sup>16</sup> [it] by promises and bribes.<sup>17</sup>—23. The chiefs of the state denied, that they were filled with<sup>18</sup> any envy or hatred toward (*transl. of*) the Roman people.—24. When the king saw, that he had been deserted by the greatest part of the army, he sent ambassadors to (§ 351) treat for<sup>19</sup> peace.—25. If I had learned (*cognoscere*), that the city had been occupied by the enemies, I never would have returned there.<sup>20</sup>—26. The king already believed that he had obtained<sup>21</sup> victory, when (*cum* with indicat.) Lucius approached on horseback,<sup>22</sup> shouting, that the second line of battle had been destroyed<sup>23</sup> by a stronger force<sup>24</sup> of the enemies.—27. When (*cum* with subjunct.) the chiefs of the states had understood,<sup>25</sup> that their troops everywhere<sup>26</sup> were defeated by our [soldiers], they implored Cæsar, to state<sup>27</sup> the conditions of peace.—28. When (*cum* with ind.) Brutus pretended to be mad, he deceived the king in order to give liberty to the republic.—29. We know, that the diligence of Gajus is greater than that of Sempronius, but that the latter has more talent than the former.—30. The scouts reported, that they had been in sight (*in conspectu*) of the enemies; that those, whom they had seen, had had arms, and that their number was much smaller than that of our soldiers.—31. Tiro wrote, that he had made a most unfortunate voyage;<sup>28</sup> for the ship, which he had chartered,<sup>29</sup> had been lost<sup>30</sup> by shipwreck,<sup>31</sup> although his life had been saved.—32. Gajus wrote, that these affairs (*negotium*) were daily becoming more difficult, because he was assisted (*adjuvare*) by nobody's help.—33. We often observe (*animadvertere*), that those who laugh most (§ 302, Rem. 14), generally (§ 80, 3) grieve most if something unfortunate (*adversus*)

<sup>1</sup> Vires. — <sup>2</sup> Explorator. — <sup>3</sup> To conspire, conjurare. — <sup>4</sup> Parare. — <sup>5</sup> Confiteri. — <sup>6</sup> Violare. — <sup>7</sup> Crimes. — <sup>8</sup> Cognoscere. — <sup>9</sup> Jealous. — <sup>10</sup> Simulare. — <sup>11</sup> To be mad. — <sup>12</sup> Initare. — <sup>13</sup> Belonging to Miletus. — <sup>14</sup> Milesius. — <sup>15</sup> Princeps. — <sup>16</sup> Mille. — <sup>17</sup> Facere. — <sup>18</sup> Langitudo. — <sup>19</sup> Transl. were moved by. — <sup>20</sup> To sue for peace, pacem rogare. — <sup>21</sup> Eo. — <sup>22</sup> Nancisci. — <sup>23</sup> To approach on horseback, adquire. — <sup>24</sup> To destroy, opprimere. — <sup>25</sup> Transl. by a greater number. — <sup>26</sup> Intelligere. — <sup>27</sup> Ubique. — <sup>28</sup> Statuere. — <sup>29</sup> Transl. had sailed most unfortunately (infelix). — <sup>30</sup> Conducere. — <sup>31</sup> Transl. had perished. — <sup>32</sup> Naufragium.

has happened<sup>1</sup> to them.—34. The inhabitants observed, that some of the besiegers<sup>2</sup> were throwing<sup>3</sup> darts,<sup>4</sup> and (§ 356, 5) that others were approaching (*subire*) the town by a covered way.<sup>5</sup>—35. Cæsar understood, that if they had reduced (*perfringere*) the fortifications, the end of all labors was on hand.<sup>6</sup>—36. The general observed, that those, who were attacking the first line of battle, were fighting with greater energy,<sup>7</sup> than those who were occupying the forest.—37. I hear with pleasure (*gaudeo*), that thou hast bought the estate.

## PARTICIPIAL CLAUSES.

1. Naturā repugnante labor irritus est.—2. Omne pondus, nullā re impediēte, perpetuo movetur et fertur.—3. Astyage regnante, Thales Milesius defectionem<sup>8</sup> solis prædixit.—4. Athenienses, Lacedæmoniis nihil sentientibus (*to perceive*), navis ascenderunt.—5. Me et te consentientibus nemo repugnabit.—6. Græci, advenientibus Persis, Thermopylas occupaverant.—7. Camillus novum exercitum conscripsit,<sup>9</sup> nullo militiam detrectante.<sup>10</sup>—8. Darius copias suas duxit, uxore et matre exercitum sequentibus.—9. Pythagoras Tarquinio Superbo regnante vixisse videtur.—10. Trajāno mortuo Ælius Hadriānus imperium (*throne*) occupavit.—11. Diōne interfecto, Dionysius rursus Syracusarum imperii potitus est (*to take possession*).—12. Ænēas, Trojā a Græcis expugnata, in (*to*) Italiam venit.—13. Sardanapālus victus, exstructā<sup>11</sup> incensāque<sup>12</sup> pyrā<sup>13</sup> et se et divitias suas concremavit.—14. Alii tela conjiciunt (*throw*), alii testudine factā oppidum subeunt.<sup>14</sup>—15. Regibus Bruti virtute exterminatis<sup>15</sup> libertas constituta (*to establish*) est.—16. Oculis amissis alba et atra discernere<sup>16</sup> non possumus, sed bona et mala, honesta et turpia, utilia et inutilia.—17. Cæsar, his rebus gestis,<sup>17</sup> legatos civitatum finitimarum convocavit.—18. Sulpicius consul bello (*in the war*) Macedonico Antipatrem expugnavit pueribusque<sup>18</sup> interfectis ac prædā omni militibus concessā (*to leave*) muros diruit atque urbem incendit.<sup>19</sup>—19. Anno quingentesimo quinquagesimo ab urbe condita (*after the building of the city*), Sulpicio Galbā (et) C. Aurelio Coss., Philippo bellum indictum est.—20. Pater meus me puero hanc rem sæpe narravit.—21. Romāni, Hannibale vivo se nunquam securos esse posse existimabant.—22. Eis invitis, a quibus Pharus tenetur, naves Alexandriæ portem intrare nequeunt.—23. Parvis adhuc rebus<sup>20</sup>, Romānis virtus tamen militaris magna erat.—24. Fulminum opera mira sunt: oculis<sup>21</sup> integris argentum conflatur,<sup>22</sup> manente vaginā<sup>23</sup> gladius liquescit (*becomes liquid*).—25. Novimus, solis defectionem nonnisi<sup>24</sup> lunā novissimā<sup>25</sup> fieri (*happen*) posse.—26. Pompējum tibi valde amicum (*kind*) esse cognovi (*I know*), et eo tu consule omnia quæ voles obtinebis.—27. Solis occāsu<sup>26</sup> (*at*) Ariovistus copias suas multis vulneribus et illatis<sup>27</sup> et acceptis (*supply* ab eis) in castra (*into the camp*) reduxit.—28. Cæsar duobus maximis bellis unā æstate (*in one summer*) confectis, exercitum paullo maturius,<sup>28</sup> quam tempus anni postulabat, in hiberna (*into winter-quarters*) deduxit.<sup>29</sup>

1. While Tiberius reigned (*regnare*), the Parthians<sup>30</sup> were subjected<sup>31</sup> by

<sup>1</sup> Accidere. — <sup>2</sup> Transl. the besieging ones. — <sup>3</sup> Conjicere. — <sup>4</sup> A dart, telum. — <sup>5</sup> A covered way, testudo. — <sup>6</sup> To be on hand, adesse. — <sup>7</sup> With great energy, vehementer. — <sup>8</sup> Eclipse. — <sup>9</sup> To draft. — <sup>10</sup> To decline. — <sup>11</sup> To erect. — <sup>12</sup> To kindle. — <sup>13</sup> A funeral pile. — <sup>14</sup> To approach. — <sup>15</sup> To exterminate. — <sup>16</sup> To distinguish. — <sup>17</sup> To carry out. — <sup>18</sup> § 214. — <sup>19</sup> Burn. — <sup>20</sup> Res in the plural often is the same as *res publica* in the sing. — <sup>21</sup> Loculi, a casket, a box (*plur. tant.*). — <sup>22</sup> Conflare, to melt. — <sup>23</sup> Scabbard. — <sup>24</sup> Only. — <sup>25</sup> Absol. degree, to be translated by *exactly*. — <sup>26</sup> Set (§ 229). — <sup>27</sup> To inflict. — <sup>28</sup> Sooner. — <sup>29</sup> To lead. — <sup>30</sup> Parthi. — <sup>31</sup> Domare.



the Romans.—2. While the ambassadors of the Grecian states were assembling,<sup>1</sup> the army of the Macedonians<sup>2</sup> prepared to invade (*invadere*) Greece.—3. While pleasure rules,<sup>3</sup> the greatest virtues are prostrate.<sup>4</sup>—4. While I was staying<sup>5</sup> with thee (*apud te*) the vices of Dolabella were unknown to me.—5. While they were thus disputing, a lightning struck (*tungere*) the ship.—6. While this man governs (*gubernāri*), the republic will be safe (*salvus*).—7. When a storm<sup>6</sup> arises,<sup>7</sup> the sails<sup>8</sup> must be struck (*subducere*).—8. The soldiers entered the city, Labienus leading<sup>9</sup> (*while Labienus led*) the rear rank.<sup>10</sup>—9. The other legions attacked (*aggredi*) the enemies, while Varro and Æmilius defended the camp.—10. While thou wast absent, I received two letters of Cicero.—11. I should wish, that all these things had been done in my presence.—12. Augustus was born while Cicero and Antonius were consuls.—13. In (*mere ablative*) the 249th year after the building of the city the kings were expelled at the instigation of Brutus.—14. Octavianus hoped, that he by the help of Antonius and Lepidus could take possession<sup>11</sup> of the government.<sup>12</sup>—15. All these things were done (*gerere*), when thou wast a boy.—16. This house, while thy father was living, was mine.—17. The Helvetians thought (*putare*) that against their will no army could enter these defiles.<sup>13</sup>—18. Gajus has arrived, not only against my will, but also without my knowledge.—19. The captives were cruelly (*fedus*) mutilated,<sup>14</sup> more than 2000 men being (*while they were*) witnesses.—20. Horatius Cocles, after the bridge had been destroyed (*rescindere*), crossed the Tiber<sup>15</sup> by swimming.<sup>16</sup>—21. Physicians think, that after the cure<sup>17</sup> of a disease has been discovered,<sup>18</sup> the remedy has been discovered.—22. After Licinius had been murdered (*occidere*), Constantinus took possession of the empire.—23. After Darius, the king of the Persians, had died, Artaxerxes accused Cyrus his younger (§ 291, R. 11) brother, of aspiring (*that he aspired*) to<sup>19</sup> the throne.<sup>20</sup>—24. Jugurtha, after [his] friends had died, the most of whom he had killed himself, was suddenly seized<sup>21</sup> by a strange (*mirus*) insanity.<sup>22</sup>—25. The king thought (*existimare*), that after I and my brother had been dismissed, he could commit these crimes with impunity (§ 220, R. 6).—26. When nobody (§ 249) contradicts, I shall take the liberty (*conari*) to submit (*proponere*) this whole question to you.—27. After these two most difficult labors have been accomplished [by me] in one summer, I shall endeavor to finish the other easier ones.

## AFFIRMATIVE SENTENCES AND PARTICLES.

1. Epistola tua gratissima fuit Tulliae meae et mehercule mihi.—2. Næ ego homo infelix fui.—3. Næ tu malus orator es!—4. Næ ille, medius fidius, nescit, parvum hoc lucrum<sup>23</sup> ingentem<sup>24</sup> sibi damnum afferre.<sup>25</sup>—5. Meministi enim profecto omnium harum rerum.—6. Omnes profecto liberi quam servi esse malumus.—7. Magnum profecto patientiae documentum dedistis!—8. Hoc sane nunquam credidissem, nisi ipse tu confirmares.—9. Gajus redibit sane, si hoc cognoverit (*to learn*).—10. Hæc quidem opinio a philosophis nostris jam diu refutata est.—11. Sempronio quidem nihil inexpectatum aut mirabile esse videtur.—12. Equidem semper existimavi,

<sup>1</sup> Convenire.—<sup>2</sup> See § 152, exc.—<sup>3</sup> Dominari.—<sup>4</sup> To be prostrate, *jacere*.—<sup>5</sup> Commovēri. <sup>6</sup> Tempestas.—<sup>7</sup> Oriri.—<sup>8</sup> Velum.—<sup>9</sup> Ducere.—<sup>10</sup> Agmen novissimum.—<sup>11</sup> To take possession, *potiri*.—<sup>12</sup> Respublica.—<sup>13</sup> Angustie.—<sup>14</sup> Mutilare.—<sup>15</sup> § 179.—<sup>16</sup> To cross by swimming, *transire*.—<sup>17</sup> Curatio.—<sup>18</sup> Inventire.—<sup>19</sup> Transl. coveting (*concupiscere*) the throne.—<sup>20</sup> Regnum.—<sup>21</sup> Corripere.—<sup>22</sup> Dementia.—<sup>23</sup> Gain, profit.—<sup>24</sup> Enormous.—<sup>25</sup> To cause.

has res multo facilius reprehendi quam emendari posse.—13. Sempronius quidem primo respondit, se nihil intellexisse, deinde (§ 261, Rem. 18) se id facere non posse; postrēmo se jam fecisse.—14. Mihi quidem nihil exoptatius,<sup>1</sup> nihil jucundius esse potuit.—15. Omnino errare videris.—16. Verbum prorsus nullum intelligo.—17. Hoc quidem prorsus intelligo, te domi (*at home*) manere nolle.—18. Si aliud nihil fieri potest, hoc certe efficiemus, ut minore suffragiorum numero quam unquam antea vincamur.<sup>2</sup>—19. Hæc, si laudari non possunt, vituperari certe non debent.—20. Pompējo certe hoc senatus consultum (§ 227) pergratum fuisse videtur.—21. Veri nihil dicere potes: finge<sup>3</sup> saltem aliquid commode.<sup>4</sup>—22. Si pecuniam mihi dare nequis, velim consilium saltem des.—23. Mihi quidem etiam Appii Cæci carmen Pythagoræum<sup>5</sup> esse videtur.—24. Video alios etiam eisdem vitiis deditos<sup>6</sup> esse.—25. Nam qui opibus,<sup>7</sup> armis, potentia<sup>8</sup> plus valent, adversariorum stultitia et inconstantia<sup>9</sup> tantum mihi profecisse<sup>10</sup> videntur, ut jam (*now*) etiam auctoritate plus valeant.—26. Nefas est nocere patriæ: ergo civi<sup>11</sup> quoque, nam hic pars patriæ est; ergo etiam homini, nam hic in majore urbe tibi<sup>12</sup> civis est. Sen. Ira 61.—27. Ea quæ docētis exemplis etiam vestris confirmare debētis.—28. Velim nobis quoque orationem tuam legas.—29. Hæc quoque a majoribus nostris melius quam a nobis facta sunt.—30. In victoria (*in victory*) vel ignavis gloriari licet, adversæ res (*misfortune*) etiam bonos detrectant (*degrade*).—31. Vel iniquissimam pacem bello justissimo antepōno.—32. In fidibus<sup>13</sup> musicorum<sup>14</sup> aures vel minima<sup>15</sup> sentiunt (*notice*).—33. Marius vel amicus suis funestus erat.—34. Prædones, agro Vibonensi<sup>16</sup> depopulato,<sup>17</sup> etiam urbem terrabant.—35. Olim seditio (*rebellion*) suppliciis<sup>18</sup> gravissimis puniebatur; nunc vero rebellare vel virtus videtur.—36. Is quidem ita judicat, sed et nobis hæc Epicuri opinio falsa videtur.—37. Sempronius et Lucilius plus consentiunt, quam existimas; nam et ille existimat, hominum animos nunquam interire.—38. Hoc oppidum magno tantum præsidio defendi poterit.—39. Scribis, te tris libros mihi misisse; sed unum modo accēpi.—40. Si tantummodo cogitare vis, facile invenies, hoc consilium vel utriusque nostrum perniciosum fore (*that it will be*).—41. Tum demum beate vivere potes, si te ipse noveris.—42. Tum demum legati litteras, eis<sup>19</sup> a rege datas, protulerunt (*to show*).—43. Sempronius hoc imprimis effici vult, ut eadem jura omnibus hominibus reddantur.<sup>20</sup>—44. Omnes regionis nostræ terræ hanc herbam gignunt,<sup>21</sup> imprimis autem meridianæ.<sup>22</sup>—45. Mirum me desiderium tenet<sup>23</sup> urbis, incredibile (*supply* desiderium) meorum atque imprimis tui.<sup>24</sup>—46. Nos quidem omnium hominum jura defendimus, præcipue autem civium nostrorum.—47. Scio te Græcas potissimum litteras colere (*to like*), nostras vero negligere, aut illis certe posthabere (*postpone*).—48. Memini, te his potissimum libris delectari, qui non solum pulchra, sed etiam utilia propōnunt (*teach*).—49. Cæsar hæc eā<sup>25</sup> maxime ratione fecit, ut mercatores libentius (*more readily*) provinciam nostram adfrent (*to visit*).—50. Hæ conditiones a legatis rejectæ sunt, præsertim cum militum iram

<sup>1</sup> Acceptatior.—<sup>2</sup> Vincere, to beat.—<sup>3</sup> Fingere, to invent.—<sup>4</sup> Decently.—<sup>5</sup> Pythagorean.—<sup>6</sup> Given.—<sup>7</sup> Opes, wealth.—<sup>8</sup> Power.—<sup>9</sup> Frivolousness.—<sup>10</sup> Proficere, to gain.—<sup>11</sup> Supply notice to his est.—<sup>12</sup> *Latere*, to be hidden.—<sup>13</sup> *Latere*, to be hidden.—<sup>14</sup> A frequent Latin idiom instead of *music*, as governing nouns.—<sup>15</sup> *Latere*, to be hidden.—<sup>16</sup> A musician.—<sup>17</sup> Supply *utilitatem*, to be useful.—<sup>18</sup> *Latere*, to be hidden.—<sup>19</sup> Why should I care here *de*, and not *sibi*?—<sup>20</sup> *Reddere*, to allow.—<sup>21</sup> To produce.—<sup>22</sup> Southern.—<sup>23</sup> *Desiderium urbis*, a desire for the city; a longing for the city.—<sup>24</sup> *Desiderium me tenet*, a longing holds me, has taken possession of me.—<sup>25</sup> § 281, Rem. 7.—<sup>26</sup> *Est ratio*, for this reason.



timērent.—51. Si celeriter progredi vis, libros utilis potius quam jucundos lege.—52. Itaque non tam (not so much) negre tuli, quod scribere impeditus fuisset, sed potius letatus sum.—53. Omnes fere, qui morbo aliquo laborabant,<sup>2</sup> ab hoc potissimum medico curari<sup>3</sup> volēbant.—54. Terrarum distantiae nunc pene sublatae (annihilated) sunt, ut (so that) vel remotissimas<sup>4</sup> regiones oculis fere vidēre aut manibus attingere<sup>5</sup> videāmur.—55. Hoc vulnus prope fatale fuit.—56. Hoc non tam me, quam te delectabit, qui illius loci prope in conspectu (in sight) es.—57. Duo fere militum millia interfecta sunt ac tria circiter millia vulnerata.—58. Has nugae satis fere audivi.—59. Haec vix a sapientissimis, multo minus a barbaris atque indoctis intelligi queunt.—60. Nulla fortasse inventio<sup>6</sup> generi humano utilior fuit, quam illa, qua libros imprimere<sup>7</sup> docemur.

1. Nothing, by Hercules, can ever induce (adducere) me, to change (deponere) my political views.<sup>8</sup>—2. Verily, Corruccius, thou art a kind accuser.<sup>9</sup>—3. I indeed (unquestionably) was lucky,<sup>10</sup> to<sup>11</sup> have seen that man just at<sup>12</sup> this time.—4. Indeed that man is an honest thief!—5. To oppress a free state is a great crime indeed!—6. To know one's self (§ 281) is difficult indeed!—7. Thou canst imagine (cogitare) no absurder thing indeed, than a grown (pubes) [man], treating puerile [things].—8. This man indeed will keep (praestare), what he promises (§ 369, R. 28).—9. Gajus indeed seems to be satisfied<sup>13</sup> with (by) this.—10. I, on my part, have always thought (existimare), that a wise [man] can never be unhappy.<sup>14</sup>—11. Gajus declared, that he, on his part, could be induced by nothing, to do this.—12. This is altogether the same as (§ 369) you have said before.—13. This opinion seems to me entirely erroneous.—14. If we make the attack, our soldiers certainly will be beaten (vincere).—15. Copernicus certainly did not know, that this theory (ratio) had already been advanced (proponere) by Hipparchus.—16. If any one at all can perform this business, Brutus certainly will be able [to do it].—17. If nothing else has been effected by these struggles (certamen), this at least seems to have been gained,<sup>15</sup> that our republic can never be dissevered<sup>16</sup> or divided.—18. Thou hast refused to act thyself: tell (dicere) at least thy opinion.—19. Also Caesar had the same opinion.—20. This is understood (perspicere) also by us.—21. I shall add also this, that many [things] are repugnant<sup>17</sup> to our neighbors,<sup>18</sup> which to us, on our part, seem entirely tolerable<sup>19</sup> and even good.—22. Even thy brother has censured thy proceedings.<sup>20</sup>—23. Our citizens are well received (excipere) even by the most remote nations (gens).—24. A good (probus) man defends even [his] enemies, [but] a bad (improbus) man slanders<sup>21</sup> even his best friends (§ 355, R. 2).—25. I should wish, that this would also happen (evenire) to us.—26. Brutus said the same thing; but even his<sup>22</sup> opinion may (can) easily be refuted.—27. This crime can<sup>23</sup> have been committed only by some cowardly [man].—28. That question can be solved (solvere) by the greatest scholars only.—29. Only this I intended to remark (monere), that our adherents<sup>24</sup> at least have never acknowledged (agnoscere) that law.—30. This man avers (ajo), that he has paid<sup>25</sup> 3000 sesterces (P. I., p. 183), while (cum with subjunctive)

<sup>1</sup> Eripe fere, quod, to be sorry for. <sup>2</sup> Laborare, to be troubled. <sup>3</sup> Curare, to treat. <sup>4</sup> Remote. <sup>5</sup> To reach, touch. <sup>6</sup> Discovery. <sup>7</sup> To print. <sup>8</sup> Periculis, dangers. <sup>9</sup> Accusator. <sup>10</sup> Fortunatus. <sup>11</sup> Quasi, with subj. <sup>12</sup> At. <sup>13</sup> Contentus. <sup>14</sup> Misere. <sup>15</sup> To be gained, added. <sup>16</sup> To dissever, a line, tempore. <sup>17</sup> Contentus. <sup>18</sup> Misere. <sup>19</sup> To be gained, added. <sup>20</sup> To dissever, a line, tempore. <sup>21</sup> To be repugnant, repugnare. <sup>22</sup> Finitimus. <sup>23</sup> Ferendus. <sup>24</sup> A proceed-ing, gestum. <sup>25</sup> To shew, detestare. <sup>26</sup> Transl. the opinion of this one. <sup>27</sup> Transl. could be committed. <sup>28</sup> Homo. <sup>29</sup> Numerare.

the treasury<sup>1</sup> has received (accipere) two thousand only.—31. Then only shall we be happy, if we shall prefer (anteponere) the commands (praeceptum) of God to our pleasures.—32. Then only did Liscus, encouraged<sup>2</sup> by the address<sup>3</sup> of Caesar, disclose<sup>4</sup> what (§ 369, R. 27) he had concealed<sup>5</sup> before.—33. Say only the word, [and] we gratify thy wishes.<sup>6</sup>—34. The general exhorted the soldiers, but especially the centurions,<sup>7</sup> to (ut) search<sup>8</sup> most carefully<sup>9</sup> the forest.—35. Laelius had selected<sup>10</sup> just this place, because he intended to live as quietly as possible.—36. Chiefly by these reasons I have been induced, to embrace (suscipere) the cause of Roscius.—37. If it seems strange<sup>11</sup> to somebody, that (infin. clause) just I have undertaken this business, I should wish you to understand, that nobody else was willing to expose (objicere) himself to so great a danger.—38. I believe, that you are willing to gratify my wishes, especially since the war, which is imminent (impendere) to the republic, can be prevented (prohibere) by me only (§ 278).—39. The enemy can never cross this line (finis plur.), especially if our generals are watchful (vigilans) and attentive.—40. Our fellow-citizens have always been exceedingly partial<sup>12</sup> to this man.—41. We rather<sup>13</sup> hear that we ourselves, than that others are praised.—42. Then we saw the very flame of civil discord or rather of war.—43. By this naval battle the power<sup>14</sup> of the Athenians was almost destroyed (extinguere).—44. Almost nobody will deny, that these conditions were entirely fair.—45. The laws almost of no state are as free as ours.—46. These laws are now nearly obliterated<sup>15</sup> and forgotten.<sup>16</sup>—47. We have lost quite enough money.—48. Caesar explained his opinion chiefly with these words:—49. This city is about 20,000 paces (§ 311) distant.—50. When these [events] transpired (evenire) we were almost in sight of the Gallic shore.—51. In (by) this skirmish<sup>17</sup> the enemies lost quite 400 [in] killed and about 2000 prisoners (captus).—52. The Gauls complained especially (queri) that (quod with subj.) almost in their sight their towns were pillaged (diripere), their fields devastated and their wives and children carried away (abducere).—53. The sight of nothing perhaps has delighted me more, than the triumphal procession (triumphus) of our general.—54. The soldiers were so few, that they scarcely filled (complere) one ship.

## NEGATIVE SENTENCES AND PARTICLES.

1. Newtonius haud mediocri<sup>18</sup> sane ingenio, totam hanc rationem (theory) excogitavit.<sup>19</sup>—2. Hostes milites nostros aggredi ausi non sunt.—3. Caesar Aeduos graviter vituperavit, quod, tam propinquis hostibus, frumentum ab eis missum non esset.—4. Liscus respondit, se hoc facere non potuisse, quum frumentum in agris (in the fields) maturum<sup>20</sup> non esset.—5. Ariovistus Caesari respondet, copias suas hostem non vereri.—6. Magnum est nomen ejus, qui non manibus, sed vapore<sup>21</sup> nos laborare docuit.—7. Gajus non me, sed te invitavit.—8. Liber iste, qui tunc omnibus notus erat, nunc fere non legitur.—9. Ne barbari quidem talia credunt.—10. Ne summi quidem homines has res explanare possunt.—11. Si ejusmodi laborem suscipere velles, ne Herculis quidem vires tibi sufficerent.<sup>22</sup>—12. Caesari hoc

<sup>1</sup> Esum. <sup>2</sup> To encourage, adducere. <sup>3</sup> Oratio. <sup>4</sup> Proponere. <sup>5</sup> Tacere. <sup>6</sup> Gratify. <sup>7</sup> Centurions. <sup>8</sup> To search, carry, anteponere, to place, anteponere, to place. <sup>9</sup> Carefully. <sup>10</sup> Perscrutari. <sup>11</sup> Strange. <sup>12</sup> Partial. <sup>13</sup> Rather. <sup>14</sup> Power. <sup>15</sup> Obliterated. <sup>16</sup> Oblitus. <sup>17</sup> Skirmish. <sup>18</sup> Haud mediocri, no little. <sup>19</sup> Discover. <sup>20</sup> Ripe. <sup>21</sup> Steam. <sup>22</sup> To be sufficient.



opus ne incipere quidem licuit.—13. *A.* Si hoc ita est, tribuni plebis curābunt,<sup>1</sup> ut jus tuum<sup>2</sup> tibi a populo reddatur.<sup>3</sup> *B.* At tribūni plebis me ne audiērent quidem!—14. Labiēnus, quum Cæsar nondum adesset, prœlium differre constituit.—15. Natūræ leges a mortalibus mutārī nullo modo possunt.—16. His rationibus Epicūri opinio probārī omnino non potest.—17. Exploratōres<sup>4</sup> Cæsari nuntiārent, se nihil omnino vidisse.—18. Nullum omnino negotium invito deo fieri potest.—19. Nihil omnino perficere scitis.—20. Nullum unquam militem Alcibiade fortiōrem noveramus.—21. Dux existimāvit, hostis jam fugere, neque nostrōrum impetum sustinēre posse.—22. Lucullus belli gloriam imprimis appetivit,<sup>5</sup> neque minus gloriæ quam divitiarum cupidus erat.—23. Hoc sane quam diligentissime faciam, neque a me ulla res, quæ quidem tibi curæ erit,<sup>6</sup> negligetur.—24. Oppidāni neque muros defendere, neque oppidum hostibus tradere voluerunt.—25. Consul, postquam vidit, urbem neque vi neque dolo capi posse, obsidiōnem relinquere (*to raise*) constituit.—26. Captivos inermis interficere nec debemus nec volumus.—27. Gajus hoc opus non modo non finivit, sed ne inchoāvit quidem.—28. Hi juvenes non modo timidi non sunt, sed etiam audāces ac temerarii fieri videntur.—29. Ego autem ita sentio, Latīnam linguam non modo non inōpem,<sup>7</sup> sed locupletiorē<sup>8</sup> esse quam Græcam. Cic. Fin. 1, 3, 10.—30. Non modo res (*the event*) me non fecellit,<sup>9</sup> sed ne dies quidem.—31. Non modo æternam, sed ne diuturnam<sup>10</sup> quidem gloriam assecutus est.—32. His rationibus non modo sapientis, sed ne insipientis quidem decipere potes.—33. Ea enim est cōsuetudo, quæ ei non modo dignitatis, sed ne libertatis quidem partem<sup>11</sup> relinquunt.—34. Nihil menti tam nefarium est, quam voluptas. Nec enim libidine dominante recte cogitare possumus.—35. Interea rex aliquot Illyriæ oppida expugnauerat et Thraciam invadere voluit. Nec vero Lacedæmonii quievēre.<sup>12</sup>—36. Dux Aristidem Ætōlis auxilium ferre iussit. Neque tamen hic, invito rege, obsidiōnem relinquere voluit.—37. Curare debemus, ne benignitas<sup>13</sup> nostra major sit quam facultates (*means*).—38. Rogo te, ne ejusmodi nugis vitam consūmas.<sup>14</sup>—39. Dux hæc præcepit,<sup>15</sup> ne quis militum se nescio navis relinquere posset.—40. Cæsar omnis equos amoveri<sup>16</sup> iussit, ne cui ulla fugæ spes reliqua esset.<sup>17</sup>—41. Hæc Cæsar eā maxime ratione fecit, ne quid ab hostibus serio (§ 69) susciperetur.—42. Copiæ flumen transierunt, ne ab hostibus circumirentur.<sup>18</sup>—43. Non punimus homines quia peccarunt, sed ne peccent.—44. Socrates ita locutus est, ut non supplex aut reus, sed magister aut dominus (*ruler*) iudicium esse videretur.—45. Hæc quæstio tam difficilis videtur, ut a nobis quidem solvi non possit.—46. Dux milites hortatus est, ne deficerent,<sup>19</sup> neve hostis fugientis vincere paterentur.—47. Timēbam, ne evenirent ea, quæ acciderunt (*came to pass*).—48. Cæsar postulāvit, ne Germānos frumento neve aliā re adjuvarent.—49. Video te omnis labores subire, ac timeo ut sustineas (*eos*).—50. Vereor, ut pons ille satis firmus sit.—51. Non vereor, ne hunc laborem ferre<sup>20</sup> non possis.—52. Hannibalem non magis (§ 412) barbarum quam Scipiōnem fuisse credo.—53. Alcibiadem non tam perfidum

<sup>1</sup> To take care.—<sup>2</sup> *Jus suum* (*meum, tuum, etc.*), literally: one's (my, thy, etc.) right, or, as we say in English: *justice*. The word *justitia* can only be used in an abstract sense.—<sup>3</sup> To render.—<sup>4</sup> Scout.—<sup>5</sup> To covet.—<sup>6</sup> *Quæ quidem tibi curæ erit*, Such, at least, as you will care for.—<sup>7</sup> Poor.—<sup>8</sup> Rich.—<sup>9</sup> *Res me non fallit*, I am not deceived in a thing. The negation often is retained, when the common predicate is expressed in the first of the coordinate members.—<sup>10</sup> Lasting.—<sup>11</sup> *The part of freedom*: that is: the state, the condition of freedom.—<sup>12</sup> *Quiescere*, to remain quiet.—<sup>13</sup> Benevolence.—<sup>14</sup> *Consumere*, to squander away.—<sup>15</sup> *Hæc præcepit*, gave these directions.—<sup>16</sup> *Amovere*, to remove.—<sup>17</sup> *Relinquere*, to be left.—<sup>18</sup> To outflank.—<sup>19</sup> *Deficere*, to fail.—<sup>20</sup> To endure.

atque impium, quam levem<sup>1</sup> et imprudentem, non tam negligentem quam incuriosum<sup>2</sup> fuisse novimus.—54. Themistocles non minus celeriter gessit<sup>3</sup> res quam excogitavit.<sup>4</sup>—55. Scio, te, quum hæc fierent, nondum natum<sup>5</sup> fuisse. Non ergo quæ nunc ais vera esse possunt.

1. Thou hast undertaken no *difficult* business indeed.—2. It was not allowed to the Gauls, to import wine.—3. Thy friends do not desist from slandering us.—4. The Senate is not accustomed (§ 342, R. 4) to make (*inferre*) war on (*to*) the weak.—5. The soldiers did not suspect, that the mountain was already occupied by the enemies.—6. The soldiers could not be induced, to (*ut*) renew the attack.—7. The enemies, since they had not been assisted (*adjuvare*) by [their] allies, could not sustain the attack of our legions.—8. Lucilius felt, that not Sulpicius, but he, was designated by the speaker (*orator*).—9. They said, that they did not fear the *enemy*, but the bad roads,<sup>6</sup> and the vastness<sup>7</sup> of the forests.—10. Themistocles was not less distinguished<sup>8</sup> by [his] diligence, than by the quickness of [his] mind.—11. Thus 50,000 of the barbarians were beaten by no more than 10,000 of our soldiers.—12. So great a fear suddenly seized (*occupare*) the army, that the souls and minds of all were not slightly (*mediocriter*) disturbed.—13. We have not yet learned (*discere*), that by battles and wars the lot (*fatum*) of the human race is ameliorated.—14. Not even by the greatest scholars can future [things] be foreknown (*præscire*), unless they<sup>10</sup> have been determined<sup>11</sup> by certain laws of nature.—15. Gajus could not even *understand* these words, but Sempronius did (*facere*) almost everything he had been directed [to do].—16. The laws of nature are of that kind,<sup>12</sup> that they cannot at all be violated with impunity.—17. The soldiers of the allies complained (*queri*) that (*quod* with subj.) they had not received any booty at all.—18. The general saw, that he could by no means break (*perfringere*) the battle-line of the enemies.—19. The soldiers saw, that they could not find any provisions at all.—20. We know, that nobody ever was wiser than Plato.—21. We never knew (*novisse*) any greater scholar than Varro.—22. No less than 10,000 of our soldiers were killed or wounded; nor was this battle more destructive<sup>13</sup> to us than to the enemies.—23. Cæsar saw, that this was dangerous to the Roman people, and did not think (*existimare*), that they ought (*debere*) to tolerate (*ferre*) the arrogance of Ariovistus.—24. We perceived,<sup>14</sup> that the enemies were retreating,<sup>15</sup> and that none of them dared to show [their] faces<sup>16</sup> to our soldiers.—25. It is known,<sup>17</sup> that the Scythians are barbarians, and that no arts at all are practised<sup>18</sup> by them.—26. Nothing is more remarkable<sup>19</sup> than this battle, and never did so small a band<sup>20</sup> crush<sup>21</sup> so great a power (*opes*).—27. These [men] could neither control<sup>22</sup> their faces,<sup>23</sup> nor sometimes restrain<sup>24</sup> tears.—28. Ariovistus remarked (*dicere*) to Cæsar, that he declined<sup>25</sup> neither his (Cæsar's) friendship, nor that of the Roman people.—29. The officers<sup>26</sup> declared, that they neither dared to leave the town without Cæsar's will, nor were able to defend the walls, if the enemies should make (*subj. imperf.*) an attack with (*by*) all troops.—30. The most renowned citizens not only did not disgrace,<sup>27</sup>

<sup>1</sup> Fickle.—<sup>2</sup> Careless.—<sup>3</sup> *Gerere*, to carry out.—<sup>4</sup> To conceive.—<sup>5</sup> *Natus*, born; here used as a predicative adjective. *Natum fuisse* is not a perfect infinitive of *nasci*.—<sup>6</sup> *Bad roads*, viarum angustiae.—<sup>7</sup> Magnitudo.—<sup>8</sup> *To be distinguished*, præstare.—<sup>9</sup> *Translate*: is made better.—<sup>10</sup> *Transl.*: unless which are determined.—<sup>11</sup> Define.—<sup>12</sup> *Transl.*: are those (*is. ea, id*).—<sup>13</sup> Funestus.—<sup>14</sup> Animadvertere.—<sup>15</sup> *To retreat*, se recipere.—<sup>16</sup> *Os*, in the sing.—<sup>17</sup> *Constat*, with an infinitive clause.—<sup>18</sup> Exercere.—<sup>19</sup> Nobilis.—<sup>20</sup> Manus.—<sup>21</sup> Prostrernere.—<sup>22</sup> Fingere.—<sup>23</sup> Vultus (sing. in Latin).—<sup>24</sup> Tenere.—<sup>25</sup> Repudiare.—<sup>26</sup> Dux.—<sup>27</sup> Contaminare.



but even honored<sup>1</sup> themselves by the blood of Saturninus and Flaccus.—31. But the general did not only not pursue the fleeing enemies, but not even followed [them].—32. We accused Gracchus, but thee we not only cannot accuse, but not even censure.—33. I believe, that these not only are not wise, but not even sane.—34. These words were useless; for the soldiers were unwilling to deliver their general to his adversaries.—35. I employ thy Sulpicius to everything; for I do not think (*judicare*) that any of thy relatives<sup>2</sup> is more prudent, nor more attached<sup>3</sup> to me.—36. Our horsemen returned (*reverti*), after they had pursued the first battle-line of the enemies for some time;<sup>4</sup> but they had not perceived<sup>5</sup> that the centre<sup>6</sup> had in the mean time<sup>7</sup> occupied the town.—37. We must praise, but not censure these efforts<sup>8</sup> of the young men.—38. Pyrrhus tried to bribe Fabricius; the latter, however, could not be induced to betray his country.—39. Caesar gave orders (*imperare*) to his soldiers, not to throw (*conicere*) any dart at all.—40. Ariovistus said, that he was not so barbarous (*barbarus*), as not to know, that the Romans had never before carried (*ferre*) help to the Æduans.—41. Ariovistus demanded, that Caesar should bring<sup>9</sup> no foot-soldier [with him].—42. Caesar demanded, that Ariovistus should return the hostages, that he should not trouble<sup>10</sup> the Æduans [any] longer (*amplius*), nor make war on the latter and their allies.—43. Caesar did this, lest it might<sup>11</sup> be said, that he had circumvented (*circumvenire*) Ariovistus by treachery.—44. Caesar was afraid, that the Germans might be troublesome<sup>12</sup> to our province.—45. I admonish you, never to (*that you, etc.*) lose<sup>13</sup> [your] courage by anybody's injury.—46. We demand, that nobody be accused for having embraced<sup>14</sup> the cause of the enemies.—47. I am afraid, that some one of you also may have this opinion.—48. The general published,<sup>15</sup> that no (§ 263, foll.) wine should be given to the soldiers, and that no sutlers<sup>16</sup> should enter (*adire*) the camp.—49. I am afraid, that I cannot accomplish what I have undertaken.—50. I am not afraid, that you should not accomplish this business.—51. The soldiers were afraid, that Scipio's wound was mortal.<sup>17</sup>—52. I think (*existimare*) that Sempronius was as little skilled<sup>18</sup> (§ 293) in (*of*) military art, as Varro.—53. I accuse thee of this crime as little as [I would] the king himself.—54. I think that Sempronius was not so much incompetent<sup>19</sup> as unhappy.<sup>20</sup>—55. I know that you have fought as (*negatively*) bravely as we ourselves.—56. What<sup>21</sup> thou hast promised<sup>22</sup> (*to*) me is worthless.<sup>23</sup> Therefore I shall not follow<sup>24</sup> thy way.—57. The general declared, that he had not intended to diminish the pay of the soldiers.

#### IMPERATIVE SENTENCES.

1. Cela iram tuam, et dic, si quid mali fecimus.—2. Abi, Parmeni, et me venisse nuntia!—3. Salve, mi frater, gaudeo te advenisse.—4. Mitte<sup>25</sup> hunc virum, obsecro, aut me abire sine.—5. Ora, quæ exoptas;<sup>26</sup> dabo!—6. Redde mihi, O Vare, legiones meas!—7. Audite, di, audite! obruite irā vestrā sceleratum<sup>27</sup> istum!—8. Si irāti estis, O di, me potius punite, quam patriam meam!—9. Valēte, liberi, et quæ meditamini audacter ac fortiter exsequi-

<sup>1</sup> Honestare.—<sup>2</sup> Propinquus.—<sup>3</sup> Attached to, amans with gen.—<sup>4</sup> For some time, aliquamdiu.—<sup>5</sup> Animadvertere.—<sup>6</sup> Centre, media acies.—<sup>7</sup> Interim.—<sup>8</sup> Studium.—<sup>9</sup> Adducere.—<sup>10</sup> Lacerare.—<sup>11</sup> Posse.—<sup>12</sup> Molestus.—<sup>13</sup> Demittere.—<sup>14</sup> Suscipere.—<sup>15</sup> Edicere.—<sup>16</sup> A sutler, lixa.—<sup>17</sup> Mortifer.—<sup>18</sup> Peritus.—<sup>19</sup> Incapax.—<sup>20</sup> Infelix.—<sup>21</sup> [Those things], which.—<sup>22</sup> Polliceri.—<sup>23</sup> Worthless, nullus.—<sup>24</sup> Insequi.—<sup>25</sup> Mittere, to send away.—<sup>26</sup> Exoptare, to desire.—<sup>27</sup> Villain.

mini!—10. Confitere culpam tuam, mi fili, neve amplius<sup>1</sup> cunctare!—11. Vide,<sup>2</sup> ne hoc negotium male perficias.—12. Fac ut celeriter proficiscaris, neque enim multum tibi temporis restat.<sup>3</sup>—13. Certe manus, veteremque amicitiam renovate!—14. Cedo hoc poculum;<sup>4</sup> est enim meum.—15. Scito me quam avidissime adventum tuum expectare.—16. Tu vero eis rebus contentus esto, quas Deus tibi concessit.—17. Laurus Apollini sacra esto!—18. Cornelius et Sallustius æquis (*at*) partibus heredes sunt.—19. Si quis intestato<sup>5</sup> moritur, nec liberos habet, agnatus<sup>6</sup> proximus familiam<sup>7</sup> habeto.—20. Ne hominem necato, neve furtum committito.—21. Ne aliena appetiveris; tuis<sup>8</sup> contentus esto.—22. Imperator hoc<sup>9</sup> edictum (*edict*) proposuit:<sup>10</sup> Ne milites arma sua neve vestimenta vendant; ne duces<sup>11</sup> plus tris servos equosque habeant.—23. Fac ut bono æquoque animo<sup>12</sup> sis, optimaque speres.<sup>13</sup>—24. Nolite enim putare, eos qui aliquid impii sceleratique<sup>14</sup> commiserint ardentibus Furiarum tedist<sup>15</sup> perterreri.—25. Noli vereri, ne ei molestus sim,<sup>16</sup> qui te tantopere diligit.—26. Nolite unquam putare, me optatis<sup>17</sup> vestris contrarium esse.—27. Noli putare, me cuiquam longiores quam tibi epistolas scribere.—28. Velim tabellarios<sup>18</sup> certos<sup>19</sup> instituatis,<sup>20</sup> ut quotidie aliquas litteras accipiam.—29. Ut nunc se res habent,<sup>21</sup> te neve navibus neve viæ commiseris.<sup>22</sup>—30. Valetudini tantum diligentiae adhibe,<sup>23</sup> quantum me desiderare scis.—31. Cave existimes me quicquam audisse, nisi<sup>24</sup> quod a te ipso cognovi.—32. Nisi eum gravissime punivero, me esse dicito ignavissimum (*the greatest coward*).—33. Ne quis propius accedat, quam imperatoris edicto concessum est.—34. Resistito, si præfectus Lucium gravius multabit quam legibus sanctum<sup>25</sup> est.—35. Accedant<sup>26</sup> captivi, sententiamque a iudicibus latam<sup>27</sup> audiant!—36. Me scito omnem meum laborem consumere in (*devote to*) tuā salutē.—37. Sic semper vivamus, ut injurias perpeti quam inferre<sup>28</sup> malimus.—38. Sempronius reliquos exhortatur, ne laboribus succumbant.—39. Aces Datami dixit, ne ab exercitu decederet.—40. Consul Fulvio scripsit, ut exercitum statim deduceret.<sup>29</sup>—41. Sed eos moneo, desinant furere.<sup>30</sup>—42. Quid vis faciam?—43. Cave hoc facias!—44. Fac ne hoc negotium amplius differas!

1. Pray, add this to thy innumerable favors,<sup>31</sup> to (*ut*) attend<sup>32</sup> to the interests<sup>33</sup> of my son as far as<sup>34</sup> thou wilt be able.—2. But thou, pursue (*consequi*) that glory which always inflamed<sup>35</sup> thee, with (*by*) all care (*diligentia*) and energy (*industria*).—3. Send as soon as possible thy slave Pollex away,<sup>36</sup> if he has not yet departed (*proficisci*).—4. Help (*adjuvare*) us as much as (§ 315, R. 17) you can with thy advice, and never forget, that nothing can be more pleasant to us.—5. But thou, if thou lovest us all, and especially me, thy teacher, strengthen (*confirmare*) thy health.—6. Sosias

<sup>1</sup> Any longer.—<sup>2</sup> Videre with *ut* or *ne* means: to take care, that (or lest) something is done.—<sup>3</sup> Restare, to be left.—<sup>4</sup> Goblet.—<sup>5</sup> Without a will.—<sup>6</sup> Kindred. But the word *agnatus* has no corresponding term in English. *Agnati* are all those who either are under the same paternal power, or would be under it, if not the death of the father had dissolved the relation. Thus married daughters, and all children emancipated from paternal power, were not *agnati*, but *cognati*, in regard to the rest of the family.—<sup>7</sup> Estate.—<sup>8</sup> Why is not a phrase with *res* used?—<sup>9</sup> The following.—<sup>10</sup> To publish.—<sup>11</sup> Officers.—<sup>12</sup> Of cheerful mind.—<sup>13</sup> The Latin says: to hope the best. We say: "to hope for the best."—<sup>14</sup> Wicked.—<sup>15</sup> Torch.—<sup>16</sup> Molestum esse often means "to harm," "to inconvenience."—<sup>17</sup> Optatum, a wish.—<sup>18</sup> Letter-carrier.—<sup>19</sup> Regular.—<sup>20</sup> Instituire, to appoint.—<sup>21</sup> Ut nunc se res habent, as matters now stand.—<sup>22</sup> To intrust, to trust.—<sup>23</sup> To devote.—<sup>24</sup> Nisi quod, except what.—<sup>25</sup> Sancire, to sanction.—<sup>26</sup> Accedere, to approach.—<sup>27</sup> Sententiam ferre, to pronounce a sentence.—<sup>28</sup> To inflict.—<sup>29</sup> Deducere, to withdraw (something).—<sup>30</sup> To be insane.—<sup>31</sup> Beneficium.—<sup>32</sup> Consulere.—<sup>33</sup> Interests, res (plur.).—<sup>34</sup> As far as, quoad.—<sup>35</sup> Indammare.—<sup>36</sup> To send away, mittere.



tells me, that thou hast lost much money. But be of good cheer,<sup>1</sup> and do (*facere*) everything to (*ut*) recover<sup>2</sup> it.—7. Close the bargain,<sup>3</sup> if thou canst; for I am afraid, that it will be nothing (*nullius*), if thou barriest.—8. Therefore I am afraid, that it will be nothing (*nullius*), if thou barriest.—8. Therefore follow me, O soldiers, and remember, that our ancestors (§ 353, R. 3) have beaten larger armies with (*by*) less troops.—9. Select<sup>4</sup> [each of you] (§ 259) nine soldiers, similar to yourselves.<sup>5</sup>—10. But if fortune will be doubtful, seek<sup>6</sup> (you) death rather in (*by*) battle than in flight.—11. Thou shalt fear (*vereri*) God more than men.—12. Thou shalt teach the ignorant.—13. Thou shalt honor<sup>7</sup> thy father and thy mother.—14. You shall strengthen<sup>8</sup> the weak, but admonish those (§ 356) that have no (*not*) faith.—15. Farewell, O Sulpicius, and continue to love me.—16. Be welcome, O fellow-citizens, and come in.<sup>9</sup>—17. Add (circumlocution by *fac*) more to thy liberality,<sup>12</sup> than thou takest away.<sup>13</sup>—18. But thou, instruct<sup>14</sup> thyself, as by those studies (*ars*), to which thou always hast been devoted,<sup>15</sup> so especially by the imitation (*imitatio*) of that man, whom we all love so much.—19. Know this one [thing]: If *thou* only (*neque*) will remain to me, I shall not believe that I am altogether unhappy (*infortunatus*).—20. No citizen shall keep (*habere*) more than two dogs!—21. The welfare of the people shall be the highest (*supremus*) law for (*to*) the consuls.—22. The rights of the gods of the dead<sup>16</sup> shall be sacred.—23. The citizens shall preserve (*servare*) the usages<sup>17</sup> of [their] fathers.—24. The Vestal<sup>18</sup> Virgins shall guard the eternal fire of the public hearth.<sup>19</sup>—25. Not only the heavenly<sup>20</sup> gods shall be worshipped (*colere*), but [those] also, who by their merits have become gods, [as] Hercules, Castor, Pollux, and Quirinus.—26. May each one believe, that he is protecting by [his] arms not his own body, but his wife and children; and may he not only think (*agitare*) [of] domestic cares, but ponder<sup>21</sup> [on] this, that (*inf. clause*) the Roman Senate and people are looking (*intueri*) [upon] our band (*manus*).—27. Let thy signature<sup>22</sup> be a testimony of thy [own] will,<sup>23</sup> not the tool<sup>24</sup> of that of others.—28. Let it be known (*cognitus*) to the whole province, that (*inf. clause*) the welfare, fame, children, and fortunes of all are most dear to thee.—29. Restrain (*subiungere*) I pray thee, thy tongue, and do not allow (*committere*) that (*ut*) the feelings<sup>25</sup> of the citizens are hurt<sup>26</sup> by thy anger.—30. Let only those be employed by thee, to whom the habits (*mos*) of men will be best known.—31. Let us reward the general by a most magnificent<sup>27</sup> gift.—32. Do not wonder, that (*inf. clause*) I recommend these things to thee.—33. Do not censure Sulpicius, that (*quod* with subj.) he concealed<sup>28</sup> all this.—34. Do not (*by cave*) undertake more than thou canst carry out (*efficere*).—35. May my exhortation<sup>29</sup> never seem causeless<sup>30</sup> or rashly<sup>31</sup> conceived<sup>32</sup> to thee.—36. May the citizens not be frightened by this threatening<sup>33</sup> paper (*litteræ*).—37. Let nothing hinder you from laying down<sup>34</sup> [your] arms.—38. If he asks (*rogare*, fut.-perf.) answer that you are ready to follow.—39. If he will require [it], do not do [it].—40. The magistrates of the people shall neither accept (*capere*) nor make (*dare*) gifts [*style of law*].—41. Do not adore images,

<sup>1</sup> To be of good cheer, bono animo esse.—<sup>2</sup> Recipere.—<sup>3</sup> Conficere.—<sup>4</sup> Nominare.—<sup>5</sup> Morari.—<sup>6</sup> Deligere.—<sup>7</sup> This word is a simple reflexive here (§ 280, R. 4).—<sup>8</sup> Oppetere.—<sup>9</sup> Confirmare.—<sup>10</sup> Confirmare.—<sup>11</sup> To come in, introire.—<sup>12</sup> Munificentia.—<sup>13</sup> Demere, to take away.—<sup>14</sup> Erudire.—<sup>15</sup> To be devoted, studere.—<sup>16</sup> The gods of the dead, di manes (plur. tant); supposed sing., manes).—<sup>17</sup> Ritus, 4th decl.—<sup>18</sup> Vestalis.—<sup>19</sup> Focus.—<sup>20</sup> Celestis.—<sup>21</sup> To ponder, animo reputare.—<sup>22</sup> The Latin says *ring* (seal), instead of signature; *anulus* or *annulus*.—<sup>23</sup> Voluntas.—<sup>24</sup> Minister.—<sup>25</sup> Animi.—<sup>26</sup> Offendere.—<sup>27</sup> Magnificens.—<sup>28</sup> Tacere.—<sup>29</sup> Cohortatio.—<sup>30</sup> Inanis.—<sup>31</sup> Temere.—<sup>32</sup> To conceive, concipere.—<sup>33</sup> Minax.—<sup>34</sup> To lay down, deponere.

nor worship (*colere*) more than one god.—42. Do not (*by fac*) stain<sup>1</sup> thy writings<sup>2</sup> with (*by*) false statements.<sup>3</sup>—43. The ambassadors brought word<sup>4</sup> to Lucilius, not to suffer (*sistere*) his army to rest longer (*amplius*, § 312) than one day.—44. Pompey wrote to his lieutenants,<sup>5</sup> that they should retreat,<sup>7</sup> and not engage rashly in<sup>8</sup> battle.—45. Caesar admonished his [soldiers], to restrain their impatience, and wait<sup>9</sup> till he himself gave the signal (*signum*) for (*of*) battle.—46. Thou wishest (*velle*) me to (*imperative clause*) do nothing; but I shall not gratify thee (*morem gerere* with dative).

## INTERROGATIVE SENTENCES.

1. Num ego te ditior sum?—2. Tunc tardus es, si discere debes, sed celer, si ludere vis?—3. Num Nero clementior fuit Cæsare?—4. Nonne Marius major fuisset si minus diu<sup>10</sup> vixisset?—5. Num Spartani tam eruditi fuere, quam Athenienses?—6. Num tu sceleratum illum Hannibali comparabis, quorum hic ingrātam patriam semper adamavit,<sup>11</sup> ille vero gratam pæne perdidit?—7. Num quis consilia nostra hostibus prodidit?—8. Num cujus vestigia<sup>12</sup> invenisti?—9. Num recte<sup>13</sup> Cæsari antepōnimus Alexandrum, quorum alter humanitate ac temperantia<sup>14</sup> vel inimicissimos conciliavit, alter iracundiā vel amicissimos sustulit?<sup>15</sup>—10. Credisne tu tale me facinus perpetrasset?—11. Num quid novi audisti, mi fili?—12. Censen'tu, tantum illius hominis fuisse<sup>16</sup> ingenium, ut vel summos veterum superaret? Ita prorsus.—13. Attulistine tu librum, quem mihi heri pollicitus es? Sane quidem.—14. Nonne cum nuper rusticaremini, libros illos accepistis quos Gajus vobis misit? Accepimus sane.—15. Nonne satius est (§ 290, R. 6), bene parta<sup>17</sup> amittere, quam male parta tenere (*to keep*)? Omnino.—16. Nonne consueverunt (§ 342, R. 4) di immortales, improbis diuturniorem<sup>18</sup> interdum impunitatem<sup>19</sup> concedere, ut gravius<sup>20</sup> eos postea puniant? Ita sane est.—17. Num hostes copias nostras vicērunt? Immo vero, fugāti sunt.—18. Num hic homo causam habet justam? Immo vero, justissimam.—19. Utrum Stoicos<sup>21</sup> sequeris, qui summum bonum virtutem esse ajunt, an Epicūrum, qui bona omnia solā voluptate definit?—20. Voluptatesne fugere<sup>22</sup> an expetere<sup>23</sup> debemus?—21. Gajumne an Sempronium negotio illi adhibuisti?—22. Judices improbum illum civem utrum condemnarunt, annon?—23. Hostesne legatos pacem rogātum miserunt, annon?—24. Num quid tantā petulantia<sup>24</sup> (*recklessness*) mali factum est? Immo multum boni.—25. Nonne Gajus jamdiu rediit? Omnino, sed rursus abiit.—26. Cujusnam operā ac studio hoc opus tam egregie perfectum est?—27. Utri palnam (*præ*) datis, Sophocli an Euripidi?—28. Utrum majorem fuisse credis, Cæsaremne an Hannibalem?—29. Cuiam hunc casum accidisse dixisti?—30. Ubinam exercitum nostrum pugnasse credis?—31. Unde colligitis<sup>25</sup> solem majorem esse quam lunam?—32. Quonam hostium exercitus profectus est?—33. Cur Philippum Alexandro antepōnis?—34. Quid cunctāris? cur non respondes? quid auxilii expectas? quamdiu audacia tua nos eludet?<sup>26</sup>—35. Quotusquisque

<sup>1</sup> Stain, maculare.—<sup>2</sup> Serpentes.—<sup>3</sup> Sententia.—<sup>4</sup> To bring word, dicere.—<sup>5</sup> Quiescere.—<sup>6</sup> Longius.—<sup>7</sup> To retreat, recedere.—<sup>8</sup> To engage in battle, pugnare.—<sup>9</sup> Expectare with accusative.—<sup>10</sup> Minus, less long; for a shorter time.—<sup>11</sup> The Latin like to express comparatives of intransitive verbs by *minus*, as: *minus sapio*, less often, or *minus scio*.—<sup>12</sup> The adverb *perpetuus* in this sense is hardly ever found.—<sup>13</sup> To recte.—<sup>14</sup> Moderation.—<sup>15</sup> To destroy.—<sup>16</sup> To destroy.—<sup>17</sup> The rare § 391 is rarely observed, when the predicate infinitive is in the *p.-fect*.—<sup>18</sup> *Parere*, to acquire. To the absolute participle supply the word *propetere*.—<sup>19</sup> Diuturnus, long (of time).—<sup>20</sup> In punitio.—<sup>21</sup> Harder.—<sup>22</sup> The Stoics.—<sup>23</sup> To seek.—<sup>24</sup> To inter.—<sup>25</sup> To mock.



(§ 261, R. 16) enim doctrinā præstat, illā quidem<sup>1</sup> quæ hominibus prosit? — 36. Quale negotium qualibus sociis suscepisti? — 37. Quam multi vero ne hoc quidem intelligunt! — 38. Quid primum querar?<sup>2</sup> aut unde potissimum, iudices, ordiar? aut quod aut a quibus auxilium petam?

1. Am I as rich and powerful<sup>3</sup> as thou? — 2. Art thou accustomed to weep, if something unpleasant happens (*accidere*) to thee? — 3. Was Socrates silent when he was accused of impiety?<sup>4</sup> — 4. Will not Brutus see thee, when he returns (§ 347)? — 5. Were the soldiers sad, after they had heard that the general had returned? — 6. Has any one ever heard anything more absurd? — 7. Has he been slain (*tollere*) by somebody's treachery? — 8. Do you know (*nosse*) somebody who is able to do this? — 9. Didst thou carry (*ferre*) anything else, when Sulpicius met<sup>5</sup> thee? I did not. — 10. Doest thou not believe, that Gajus has lost more than 2000 sesterces? I do. — 11. Does not, while (*abl. abs.*) the war lasts,<sup>7</sup> all trade<sup>6</sup> lie down? Unquestionably. — 12. Didst thou see that man, whom I had pointed out<sup>8</sup> to thee? I did. — 13. Do you think (*putare*), that all this has happened accidentally (§ 69)? By no means. — 14. Didst thou say, that I could do this better than any one else? Certainly, I did. — 15. Is it not better to proceed a little (§ 311) slower, than to ruin everything by undue (*nimius*) haste?<sup>10</sup> By all means. — 16. Did Gajus obtain<sup>11</sup> the first place? No, but the second. — 17. Is Sulpicius a better scholar than Sejus? Not only this, but he is the best of all. — 18. Does the accused confess, that he has committed that murder (*caedes*)? On the contrary, he denies [it]. — 19. Do you wish rather, that we are your enemies or your friends? Neither (§ 246). — 20. Do you intend to seek<sup>12</sup> [your] safety by flight, or to die, fighting bravely? — 21. Have these things been done in thy presence or absence? — 22. Wilt thou leave the city directly, or wilt thou wait till thy brother returns? — 23. Do you think, that you can endure (*ferre*) these hardships, or not? — 24. Will it be possible (§ 18, R. 2) to bend (*flexum*) the will of this man, or not? — 25. Who (§ 243, R. 5) do you think has spoken better, Sulpicius or Sempronius? — 26. Whose chance (*spes*) do you think is better, [that] of Grant (§ 58, R. 4) or [that] of Seymour (*Simōrus*)? — 27. Whom did you say, you expected so long (§ 70)? — 28. Whose words didst thou quote,<sup>13</sup> when I saw thee the other day?<sup>14</sup> — 29. By which reasons hast thou been induced, to take<sup>15</sup> so serious a resolution? — 30. To whom did Gajus rent<sup>16</sup> his farm?<sup>17</sup> — 31. What do you wish to be done? — 32. At what o'clock (§ 25, R. 16) did Cæsar arrive? At nine. — 33. At (*by*) what an expense<sup>18</sup> did Gajus give<sup>19</sup> the last (*proximus*) games? At about a million of sesterces. — 34. How often (§ 258) did not Cæsar say, that he rather wished, that (*inf. clause*) a guilty<sup>20</sup> [person] should escape,<sup>21</sup> than that an innocent one should be punished! — 35. How will it be possible to settle (§ 37) these difficulties of the republic? — 36. To how relentless<sup>22</sup> an enemy have we left our affairs! — 37. How much (§ 311) more certain is the chance of victory to the Romans, than to Antiochus! — 38. What kind of remedies are applied by this physician? — 39. How many soldiers have been killed by the enemies? — 40. How many existed,<sup>23</sup> who (*with subj.*) were not willing to believe even *this*? — 41. How few under-

<sup>1</sup> At least. — <sup>2</sup> For this subj. see P. II. — <sup>3</sup> *Querī*, to complain (of something; the Latin says: to complain *complain*). — <sup>4</sup> *Potens*. — <sup>5</sup> *Impietas*. — <sup>6</sup> *Offendere*. — <sup>7</sup> *Durare*. — <sup>8</sup> *Transl.* says: to complain *complain*. — <sup>9</sup> *Potens*. — <sup>10</sup> *Impietas*. — <sup>11</sup> *Offendere*. — <sup>12</sup> *Durare*. — <sup>13</sup> *Transl.* says: to complain *complain*. — <sup>14</sup> *Potens*. — <sup>15</sup> *Impietas*. — <sup>16</sup> *Offendere*. — <sup>17</sup> *Durare*. — <sup>18</sup> *Transl.* says: to complain *complain*. — <sup>19</sup> *Potens*. — <sup>20</sup> *Impietas*. — <sup>21</sup> *Offendere*. — <sup>22</sup> *Durare*. — <sup>23</sup> *Transl.* says: to complain *complain*.

stand, that all this is empty<sup>1</sup> and worthless?<sup>2</sup> — 42. How long did this war last? — 43. Whence did Cæsar come, when he made war on his country? — 44. Whither did Hannibal proceed,<sup>3</sup> after he had been defeated<sup>4</sup> by Scipio? — 45. Where did Milo dwell, when he had been expelled by the Roman people? — 46. When will you return to me the book, which I lent<sup>5</sup> to you the other day? — 47. Why do you believe that Gajus was absent?<sup>6</sup> — 48. Why didst thou not hurry hither,<sup>7</sup> when thou hadst heard (*accipere*), that the arrival of the enemies was expected?

## INDIRECT QUESTIONS.

1. Thales, interrogatus, num facta<sup>8</sup> hominum deum fallerent:<sup>9</sup> Ne cogitata<sup>10</sup> quidem, inquit. — 2. Solon, quondam (*once*) a Cræso rege interrogatus est, num quemquam ipso (§ 389, R. 21) vidisset beatiorem? — 3. Interrogo vos, iudices, istiusne scelus dubium esse possit? — 4. Animadvertite igitur, rectene hanc sententiam interpreter? — 5. Videamus primo, deſine providentiā mundus regatur, deinde (§ 261, R. 10) consulatne<sup>11</sup> rebus humanis? — 6. Incerti fuerunt, hostisne aggredi, an castra defendere, an fugā salutem petere præstaret? — 7. Interrogaveras me, nonne putārem, nostros oratōres a Græcis longe (§ 311, R. 11) superatos esse? — 8. Queritur,<sup>12</sup> utrum mundus terrā stante circumeat,<sup>13</sup> an mundo stante terra vertatur?<sup>14</sup> — 9. Si sitis, nihil interest, utrum aqua sit an vinum, nec refert, utrum sit aureum poculum<sup>15</sup> an vitreum,<sup>16</sup> an manus concāva.<sup>17</sup> — 10. Eucrates querenti cui-dam, uter esse mallet, Cræsus an Socrates, respondit: Vivus<sup>18</sup> mallet esse Cræsus, moriens autem Socrates. — 11. Aristoteles haud scio an princeps fuerit philosophorum. — 12. Ter sortibus<sup>19</sup> consuluerunt,<sup>20</sup> utrum Valerius statim igni necaretur, an in<sup>21</sup> aliud tempus reservaretur?<sup>22</sup> — 13. Num unquam hominem ullum tantā præditum<sup>23</sup> constantiā vidistis? Constantiam dico? Nescio an melius patientiam possim dicere. — 14. Dubito an tantam fidem ac constantiam præmio aliquo remunerari debeamus. — 15. Thales percontanti,<sup>24</sup> quid esset difficile? Se ipsum, inquit, nosse. — 16. Dionysius, regno<sup>25</sup> expulsus, cui-dam dicenti, quid sibi Plato et philosophia profuisset?<sup>26</sup> Ut tantam, inquit, fortunæ mutationem<sup>27</sup> facile feram (*endure*). — 17. Epictetus, interrogatus, quis esset dives? Is, inquit, cui id, quod habet, satis est. — 18. Socrates, cum interrogaretur, cuiatem (§ 357, Rem. 8) se esse diceret? Mundanum,<sup>28</sup> inquit. — 19. Agis Lacedæmonius, interrogatus, quot haberet milites: Quot<sup>29</sup> sufficiunt<sup>30</sup>, inquit, ut hostes vincantur. — 20. Quidam, cum interrogaretur, qualem Socrates vitam egisset, qualem,<sup>31</sup> inquit, cum moriar, egisse ipse cupiero. — 21. Aristippus interroganti cui-dam, quanta esset hominis cuiusdam honestas,<sup>32</sup> inquit, i et metire!<sup>33</sup> — 22. Thales percontanti, cui-dam, ubinam esset deus, interroges potius, inquit, ubi non sit. — 23. Equites obvios<sup>34</sup> percontati sunt, quæ fortuna (*the fate*) consulum atque exercitus esset, ubi copiae essent, quo se Hannibal contulisset, quid pararet,

<sup>1</sup> *Inanis*. — <sup>2</sup> *Nullus*. — <sup>3</sup> *To proceed*, se conferre. — <sup>4</sup> *Transl.* having been defeated. — <sup>5</sup> *Commodare*. — <sup>6</sup> *To be absent*, abesse. — <sup>7</sup> *To hurry hither*, advolare. — <sup>8</sup> *Factum*, a deed. — <sup>9</sup> *Aliquid me fallit*, something escapes me. — <sup>10</sup> *Literally*, the things thought; that is: the thoughts. — <sup>11</sup> *To attend*. — <sup>12</sup> *Queritur*, it is the question. — <sup>13</sup> *Circumire*, to go round, to turn. — <sup>14</sup> *Verti*, to be turned, to revolve. — <sup>15</sup> A goblet. — <sup>16</sup> *Poculum vitreum*, a glass goblet. — <sup>17</sup> *Hollow*. — <sup>18</sup> *Transl.* if alive, if living; moriens, if dying. — <sup>19</sup> *Sors*, a lot. — <sup>20</sup> *Consultare*, to deliberate. — <sup>21</sup> *For another time*. — <sup>22</sup> *Reservare*, to reserve, to spare. — <sup>23</sup> *Endowed with*. — <sup>24</sup> *Percontari*, to ask. — <sup>25</sup> *From his kingdom*. — <sup>26</sup> *Quid prodest*, of what use is... — <sup>27</sup> *Change*. — <sup>28</sup> *A world-citizen*. — <sup>29</sup> *Instead of tot quot*. — <sup>30</sup> *Sufficere*, to be sufficient. — <sup>31</sup> *Instead of talem (vitam), qualem*. — <sup>32</sup> *Honesty*. — <sup>33</sup> *Metiri*, to measure. — <sup>34</sup> *Those*, whom they met on the road.



quid ageret?—24. Demōnax, interrogātus, quando cōpisset philosophārī, Tum, inquit, cum cognoscere me ipsum cōpi.—25. Paucos ibi (there) morātus est dies Cato, dum (till) explorāret;<sup>2</sup> ubi et quantē hostium copiā essent.—26. Meministi profecto, Attice, quanta tū esset hominum vel admiratio<sup>3</sup> vel querēla.<sup>4</sup>—27. Sape animo reputāvi,<sup>5</sup> quam pauci hanc quæstionem recte<sup>6</sup> perspexissent.<sup>7</sup>

1. Thales, [when] asked, what was easy, replied: To admonish others.—2. Fabius Pictor was sent, to (§ 351) inquire<sup>8</sup> by what prayers<sup>9</sup> and supplications<sup>10</sup> the gods could be appeased?—3. It is very important what [our] enemies, [and] what [our] allies think (existitatio).—4. King Agis replied to a wicked<sup>11</sup> [man], who (participles) asked, who was the best of the Spartans, He, who is most dissimilar to<sup>12</sup> thee.—5. Cyneus, [when] asked by Pyrrhus, what kind of [a city] Rome was, answered, that he had found a city of kings.—6. When (abst. absol.) the king of the Thracians<sup>13</sup> asked Orestes and Pylades, which of them was Orestes, Pylades said, that he was Orestes.—7. The guards<sup>14</sup> asked Lucilius, who he was, whence he came, and whither he wished to proceed.<sup>15</sup>—8. If you deny, that those [things] are true, I, on my part, confess, that I do not understand, what truth (verum) is.—9. People ask me, how thou bearest (ferre) the death of Africanus?—10. Thou hast asked<sup>16</sup> me to (an) write, how anger might (posse) be softened.<sup>17</sup>—11. Thou wilt very easily decide (judicare) which of the two was greater, Scipio or Hannibal.—12. It makes no difference, by whom this has been said.—13. Not even a single (ullus) letter of thine (§ 272, Rem. 1) informs<sup>18</sup> me, how (transl.: what) thou art doing (agere), and where I may (posse) see thee.—14. Caesar had never told me, how many [persons] had applied to him.<sup>19</sup>—15. See, how much time I have devoted (tribuere) to thee.—16. Then I could not even suspect, of what kind and how important<sup>20</sup> these [matters] were.—17. I do not understand, why we should take pains<sup>21</sup> just with these things.—18. The consul directed the scouts, to ascertain,<sup>22</sup> what [men] inhabited<sup>23</sup> the island, whence they derived<sup>24</sup> [their] origin, which were their manners,<sup>25</sup> and how much assistance could be expected from (transl.: by, ab) them.—19. But really (plane) where or when I have seen him, I cannot even suspect.—20. How dear Scipio was to the community (civitas), has been indicated by the mourning<sup>26</sup> at (transl.: of) [his] funeral.<sup>27</sup>—21. The Lucetani remembered, how often they had laid waste<sup>28</sup> the fields of the besiegers,<sup>29</sup> and how frequently they had put them to flight and had routed<sup>30</sup> them in battle (ecce).—22. It can scarcely be expressed, how much joy thy letter has caused (afferre) to me.—23. It is uncertain, whether men govern nature, or are governed by it.—24. The witness (testis), [when] asked, whether he knew (nosse) Sempronius or not, said, that he did not.—25. It makes a great difference, whether an ambush is laid<sup>31</sup> to the enemies, or to [one's] fellow-citizens.—26. It makes no difference, whether thou hast committed the crime thyself, or hast induced another, to commit it.—27. I wish to see, whether shame<sup>32</sup> and duty or

<sup>1</sup> To treat philosophy. <sup>2</sup> Explorare, to find out. <sup>3</sup> Admiration. <sup>4</sup> Fretful finding. <sup>5</sup> Animo reputare, to consider. <sup>6</sup> Recte, correctly. <sup>7</sup> To understand. <sup>8</sup> Sciscitare. <sup>9</sup> Preces. <sup>10</sup> Supplicium. <sup>11</sup> Improbus. <sup>12</sup> Transl.: of. <sup>13</sup> Thrac. <sup>14</sup> Statio. <sup>15</sup> So contendere. <sup>16</sup> Rogare. The difference between *perire* and *interire* is, that the former means, to ask somebody to do a thing, and the latter, to answer a question. <sup>17</sup> Latere. <sup>18</sup> Do. <sup>19</sup> Ask somebody to do a thing, and the latter, to answer a question. <sup>20</sup> Latere. <sup>21</sup> Do. <sup>22</sup> Ask somebody to do a thing, and the latter, to answer a question. <sup>23</sup> Latere. <sup>24</sup> Do. <sup>25</sup> Ask somebody to do a thing, and the latter, to answer a question. <sup>26</sup> Latere. <sup>27</sup> Do. <sup>28</sup> Ask somebody to do a thing, and the latter, to answer a question. <sup>29</sup> Latere. <sup>30</sup> Do. <sup>31</sup> Ask somebody to do a thing, and the latter, to answer a question. <sup>32</sup> Latere. <sup>33</sup> Do.

fear prevails<sup>1</sup> with you (apud vos).—28. Tell me, whether thou wast not angry,<sup>2</sup> when thou didst learn (cognoscere), that thou hadst been deceived by the king.—29. I should wish to know if these judges passed judgment<sup>3</sup> in (by) good faith.—30. The judges asked the accused whether he wished to say anything.—31. I do not know whether not perhaps also one<sup>4</sup> of you is deceived<sup>5</sup> by this error.—32. Perhaps the Stoics were right, when they said<sup>6</sup> that only a wise [man] could be happy.—33. I doubt whether anything of the kind (ejusmodi) ever happened before.

<sup>1</sup> Valere.—<sup>2</sup> Angry, iratus.—<sup>3</sup> To pass judgment, judicium dare.—<sup>4</sup> Quis.—<sup>5</sup> To be deceived, labi.—<sup>6</sup> Translate: I do not know whether not perhaps the Stoics said rightly (recte), that only a wise man, etc.

## Appendix I.

### APPENDIX I.

#### SUPPLEMENTARY RULES ON DECLENSION, INCLUDING THE DECLENSION OF GREEK NOUNS.

##### 1. DECLENSION IN GENERAL.

1. The Latin language has five declensions of nouns, which are distinguished by their characteristics, i. e. the terminating vowels or consonants of their STEMS. The first declension has the vowel *a* as characteristic (*mens-a*); the second declension has the vowel *o* (*hort-u-s*, instead of *hort-o-s*, which is the original form of the nominative in this declension); the third declension has the vowel *i* or a consonant (*civ-i-s*, *consu-l*, *nome-n*, *ple-b-s*); the fourth declension has the vowel *u* (*fruct-u-s*); the fifth has the vowel *e* (*di-e-s*). Thus each of the five vowels is assigned to a special declension, while all consonantic characteristics belong to the third.

2. The Latin language has two systems of case-endings, which are shown in the following synopsis:

| FIRST SYSTEM. |                                | SECOND SYSTEM. |                        |
|---------------|--------------------------------|----------------|------------------------|
|               |                                | SINGULAR.      |                        |
| Nom.          | — or s (neuters of the II. um) | Nom.           | — or s                 |
| Gen.          | i                              | Gen.           | is                     |
| Dat.          | i                              | Dat.           | i                      |
| Acc.          | em (neuters like Nom.)         | Acc.           | em (neuters like Nom.) |
| Voc.          | like Nom. (masc. in the II. e) | Voc.           | like Nom.              |
| Abl.          | e                              | Abl.           | e                      |
|               |                                | PLURAL.        |                        |
| Nom.          | i, neuters a                   | Nom.           | es, neuters a          |
| Gen.          | rum                            | Gen.           | um                     |
| Dat.          | is                             | Dat.           | ibus                   |
| Acc.          | es, neuters a                  | Acc.           | es, neuters a          |
| Voc.          | like Nom.                      | Voc.           | like Nom.              |
| Abl.          | is                             | Abl.           | ibus                   |

The FIRST SYSTEM is applied to the first and second declensions; the SECOND SYSTEM belongs to the third and fourth declensions. In the fifth declension some cases are formed according to the FIRST system, and others according to the SECOND.

3. These case-endings, in the forms which are given in the synopsis, appear only in the consonant-stems of the third declension, and in the genitive plural of all declensions. Generally they are so blended with the characteristic that either the first vowel of the ending, or the characteris-







STONES and RARER ANIMALS, are nearly all taken from the GREEK. Many of these nouns, even in the classical period retain in some of the oblique cases their Greek case-terminations, and in the FIRST declension a system of case-terminations has been formed consisting partly of Latin, partly of Greek endings, which is called the GREEK FIRST DECLENSION. See § 6.

#### 5. QUANTITY OF THE CASE-TERMINATIONS.

The termination *a* of all cases is short, except the Abl. sing. of the first declension and the Voc. sing. of Greek Proper nouns in *as*: *mensā*, *Pythagorā*. *e* is short except in the Abl. sing. of the 5th decl. and in the Nom. Voc. and Abl. sing. of Greek nouns in *e* and *es* of the first decl.: *diē*, *epitomē*, *dynastē*.

*i* is always long, as *horti*, *ciri*, *fructū*, *spēi*. *o* is long in the DATIVE and ABLATIVE of the second, but long or short in the NOMINATIVE of the third declension—*virgo*, *sermo*.

*u* is always long—*fructū*, *cornū*. *m* always shortens the preceding vowel—*mensām*, *fructūm*, *sestertiūm*, *dīēm*. *as* is long (*aiās*, *mensās*), some wrongly excepting *anās*. In the GREEK nouns of the first declension *as* is long after a vowel and after *r*; but short after the other consonants (*boreās*, *Pythagorās*, *Pelopidās*).

*es* is long (*trupēs*, *cirēs*, *dīēs*), except in the nom. sing. of those nouns of the third declension, where the characteristic *t* is dropped before the ending (*mīlēs* stem *mīlit*, *herēs* st. *herēt*). But in *ariēs*, *abiēs*, and *pariēs* the termination *es* is long, although their stems terminate in *et*.

*is* is short in the SINGULAR (*flūis*, *maris*), but long in the PLURAL (*lectūs*, *flūis*). It is also long in *Quirīs* and *Samnīs* (st. *it*).

*os* is long (*honōs*, *nepōs*, *hortōs*) except the GREEK nominatives in *os* of the second declension, unless they belong to the Attic declension (*Lemmōs*, but *Athōs*).

*us* is short, except in GEN. SING., and NOM. and ACCUS. PLUR. of the fourth decl. (*fructūs*), and in those nouns of the third decl. in which *u* is radical (*virtus*, stem *virtūt*; *bellūs*, st. *bellūt*; *pūas* st. *pūad*; *pacūs* st. *pacūt*).

In the dissyllabic terminations the PENULT is always long in the first and second, and always short in the third and fourth declensions (*aulāi*, *mensūrum*, *deūbus*, *ventūrum*; but *civium*, *maria*, *flūibus*, *fructūum*, *acūbus*). In the fifth declension the pen. It is generally long, except the GEN. and DAT. SING., if the termination is preceded by a consonant, as: *fidēi*, *plūbēi*; but *diēi*, *acūi*.

The quantity of nominative-terminations not belonging to those mentioned above, is regulated by the following three rules:

1. MONOSYLLABLES are long, except *cōr*, *fēl*, *mēl*, *ōs* (*ossis*), *cōn*. 2. POLYSYLLABLES have the vowels of their final syllables short, as: *pūer*, *dolōr*, *capūt*, *rectigūt*. But the final syllables of those, terminating in *x* are long by position, the letter *x* taking the place of a K-mute with *s*.—3. GREEK nouns generally retain the quantity, which they have in Greek, as: *cratēr*, *delphūn*, *Træzēn*.

#### 2. FIRST GREEK DECLENSION.

6. The GREEK first declension (see § 4) comprises nouns, terminating in *ē*, *ēs*, *ās*. In the SINGULAR they have a peculiar system of terminations, partly LATIN, partly GREEK; but in the PLURAL they have the regular LATIN terminations. Those in *ē* are feminine, the others, masculine. Hence the plurale tantum *etesias* (trade-winds) is a MASCULINE, since it must be derived from a Greek singular *etesias* (ὁ ἐτησίας). The singulars are declined after the following paradigms.

| an epitome   | the north-wind | a reader       |
|--------------|----------------|----------------|
| N. epitom-ē  | bore-ās        | anagnost-ēs    |
| G. epitom-ēs | bore-ae        | anagnost-ae    |
| D. epitom-ai | bore-ae        | anagnost-ai    |
| A. epitom-ēn | bore-am (ān)   | anagnost-ēn    |
| V. epitom-ē  | bore-ā         | anagnost-ē     |
| A. epitom-ē  | bore-ā         | anagnost-ē (ā) |

Rem. The terminations *ē*, *ēs*, *ās* are the Greek terminations *η*, *ης*, *ας*. The Greek nouns of the first decl., terminating in *α*, retain this termination in Latin, and are declined like Latin nouns, as: *philosophia* (*φιλοσοφία*), *historia* (*ἱστορία*), *Electra* (*Ἠλέκτρα*) etc. Of those that terminate in *η* and *ης*, many have assumed the LATIN

termination *a*, and are then likewise declined like LATIN nouns; as: *pæna* (*ποῖνη*), *syllaba* (*συλλαβή*), *bibliotheca* (*βιβλιοθήκη*), *schola* (*σχολή*), *epistola* (*ἐπιστολή*), *margarita* (*μαργαρίτης*), *poëta* (*ποιητής*), *pirata* (*πειρατής*). Others retain the GREEK termination, but have a collateral Latin form in *a*, as: *epitome* and *epitoma*, *musica* and *musicā*, *Helene* and *Helena*, *Niobe* and *Nioba*, *athlētēs* and *athlēta*, *Persēs* and *Persa*, *Lapithēs* and *Lapitha*. Other nouns take the Greek termination exclusively, as *hyperbole*, *magice*, *Hebe*, *Euterpe*, *acinaces*, *tetrarches*, *Poliorcētēs*, *Thyestes*.

7. To the Greek declension in *ē* belong: (a) all female proper nouns in *e*, as *Circe*, *Dandē*, *Hecate*; (b) the names of Greek cities, and of cities named by the Greeks, in *e*, as: *Cyllēnē*, *Cyrēnē*, *Dilymē*, *Messēnē*, *Mitylēnē*, *Sinōpē*; (c) the mythological river *Lethē*, and some APPELLATIVE nouns, especially the names of ARTS and SCIENCES in *icē*, as *rhetoricē*, *grammaticē*, *musicē*.

Rem. The appellative nouns in *ē* are mostly POSTCLASSICAL, as *crambē*<sup>1</sup>, *aloe*<sup>2</sup>, *hyperbole*<sup>3</sup>, *apostrophen*<sup>4</sup>, *plasticē*<sup>5</sup>, *clinacē*<sup>6</sup>, *magice*<sup>7</sup>, *ethice*<sup>8</sup>, *etymologicē*<sup>9</sup>. Only *epitome*<sup>10</sup>, *grammaticē*<sup>11</sup>, *rhetoricē*<sup>12</sup>, and *musicē*<sup>13</sup> have CLASSICAL authority, and even these are by far more usual in their LATIN forms in *a*, as *epitoma*, *grammatica* etc.

8. To the declension in *ēs* belong: (a) the PATRONYMICS, that is the names of men in the heroic age, derived from the names of their fathers or ancestors, as *Atrides*<sup>14</sup>, *Pelides*<sup>15</sup>, *Priamides*<sup>16</sup>, *Tydidēs*, *Laertiades*, *Heracleides*<sup>17</sup>. They terminate in *ides*, *ides*, or *iades*; (b) Some MALE proper names, as *Anchises*, *Laertes*, *Philoctetes* etc.; (c) Some CIVIC and NATIONAL nouns, as *Crotoniades*<sup>18</sup>, *Abderites*<sup>19</sup>, *Spartiates*<sup>20</sup>, *Epirotes*<sup>21</sup>, *Stagiritēs*, *Mullotes*, *Heracleotes*; (d) Many APPELLATIVE nouns, as *anagnostēs*<sup>22</sup>, *sophistes*<sup>23</sup>, *geomētrēs*<sup>24</sup>.

Rem. 1. The majority of the Greek proper nouns in *ēs* follow the third declension, even if in GREEK they are inflected after the first declension; as *Euripides* (GEN. *Euripidis*), *Miltiades* (GEN. *Miltiadis*), while in GREEK all proper nouns in *ιδης* and *αδης* belong to the first declension. Even three appellative nouns in *ēs* (*sorites*<sup>25</sup>, *acinaces*<sup>26</sup>, and *satrapes*<sup>27</sup>), which in Greek follow the first declension, are in Latin, in the singular at least, inflected after the third, while in the PLURAL they follow the first declension<sup>28</sup>. Among the proper nouns in *ēs*, the following belong in LATIN, to the first Greek declension: *Epiros*, *Anchises*, *Chryses*, *Laertes*, *Philoctetes*, *Procrustes*, *Thersites*, *Thyestes*, *Echecrates*, *Ephialtes*, *Epicrates*, *Leotychides*, *Melicertes*, *Poliorcetes*, *Polydectes*, *Achates*, *Agamēdes*, *Orontes*, *Phraotes* and some others less usual.

Rem. 2. The appellative nouns in *ēs* are mostly POSTCLASSICAL, as *comētes*<sup>29</sup>, *pancratiastes*<sup>30</sup>, *chorantes*<sup>31</sup>, *marathites*<sup>32</sup>, *meses*<sup>33</sup>, *mystes*<sup>34</sup>, *plastēs*<sup>35</sup>, the PLURALE TANTUM *Pandectēs*<sup>36</sup>, and many names of STONES, as *achates*<sup>37</sup>, *chrysites*<sup>38</sup>, *pyrites*<sup>39</sup>. Classical authority have only: *anagnostēs*<sup>40</sup>, *sophistes*<sup>41</sup>, *geomētrēs*<sup>42</sup>, *sorites*<sup>43</sup>, *satrapes*, *Areopagites*<sup>44</sup>, and some compounds of *arches* (*ἀρχης*), denoting the chief of a country (as *Boeotarchēs*<sup>45</sup>, *Ma-*

<sup>1</sup> Cabbage.—<sup>2</sup> the plant aloe.—<sup>3</sup> a rhetorical figure (*exaggeration*).—<sup>4</sup> a rhetorical figure.—<sup>5</sup> the plastic art.—<sup>6</sup> the art of practical medicine.—<sup>7</sup> magic.—<sup>8</sup> ethics.—<sup>9</sup> etymology.—<sup>10</sup> abridgment.—<sup>11</sup> grammar.—<sup>12</sup> rhetoric.—<sup>13</sup> music.—<sup>14</sup> grandson of *Atræus*, a designation of *Agamemnon* and *Menelaus*.—<sup>15</sup> son of *Peleus*, designation of *Achilles*.—<sup>16</sup> a son of *Priamus*.—<sup>17</sup> a descendant of *Hercules*.—<sup>18</sup> inhabitant of *Croton*.—<sup>19</sup> inhabitant of *Abdera*.—<sup>20</sup> Spartan.—<sup>21</sup> inhabitant of *Epirus*.—<sup>22</sup> a reader.—<sup>23</sup> a sophist.—<sup>24</sup> a geometer.—<sup>25</sup> a certain kind of sophism.—<sup>26</sup> a Persian sabre.—<sup>27</sup> a satrap (*Persian viceroy*).—<sup>28</sup> The noun *satrapes* belongs to the 3d declension only in the GEN. SING. But *sorites* is in the whole of the singular inflected after the 3d declension. *Quomodo soriti resistas?* Cic. Div. 2, 4.—<sup>29</sup> a comet. Cicero quotes this word only once as a GREEK expression: *stellis his, quas Græci comētas, nostri crinitas vocant*, Nat. Deor. 2, 5. At a later period the word was received in the language, but only with the GREEK termination *ēs*. The form *comēta* is found only in the latest Latinity. The noun *planētes* (a planet) instead of the classical *stellæ errantes* belongs to the Latinity of the middle ages.—<sup>30</sup> a combatant in all kinds of gymnastics.—<sup>31</sup> a flute-player.—<sup>32</sup> fennel-wine.—<sup>33</sup> the north-north-east-wind.—<sup>34</sup> a priest in the mysteries.—<sup>35</sup> a sculptor.—<sup>36</sup> a part of the civil law, codified by Justinian.—<sup>37</sup> agate.—<sup>38</sup> topaz.—<sup>39</sup> flint.—<sup>40</sup> a reader.—<sup>41</sup> a sophist.—<sup>42</sup> a geometer.—<sup>43</sup> a certain kind of sophism.—<sup>44</sup> a member of the *Areopagus*, the high criminal court at Athens.—<sup>45</sup> chief of the *Boeotians*.



*gnatarches*, *tetrarches*?). Such nouns as occur but once or twice in familiar style (as *al darches* and *al dres* in Cicero's letters), cannot be considered as received Latin words.

9. To the declension in *as* belong: (a) most of the Greek proper names in *as*, as the male proper names *Pythagoras*, *Pelopidas*, *Leonidas*, *Epanonidas*, *Marsyas* etc., and the river *Eurōtas*; (b) the APPELLATIVE nouns *boreas*<sup>3</sup>, *tiāras*<sup>4</sup>, *carbas*<sup>5</sup> and the plurale tantum *etesiae*, only the last of which has classical authority.

*Rem.* It must be considered as a rule, that proper nouns in *as* belong to the first Greek declension. But several Greek proper nouns in *as* with the GEN. *antis* and *adis* belong to the third declension, as *Diogenes*, *Pythagoras*; *Alcibiades*, *Alcibiades*; *Phidias*, *Phidias*. For these see 'third declension'. Aside from the chief nouns in *as*, there are but two LATIN proper nouns in *as* belonging to the third declension: *Larentis*, GEN. *Larentis*, and *Maccenas*, GEN. *Maccenas*.—The Greek nouns in *as* generally do not assume the Latin ending *a*, as many of those in *η* and *ης*. Exceptions are the nouns *Marsyas* and *tiāras*, of which the collateral forms *Marsya* and *tiāra* occur.

10. GENDER OF GREEK NOUNS. If Greek nouns in *ης* or *ας* assume the Latin termination *a*, they also change their Greek GENDER, becoming FEMININE, as *haec margarita* (from the Greek *μαργαρίτης*), *haec metretis* (in Greek *μετρητής*). If both the GREEK and the LATIN forms are in use, the gender is different according to the termination, as: *tiāras*, masc., and *tiāra*, fem.

*Rem.* According to this rule the controversy, whether the noun *Pandecta* is a MASCULINE or a FEMININE, must be thus decided, that both genders are admissible, according as we assume the singular *Pandecta* or *Pandectes*, both of which forms occur, though in significations different from the PLURAL.

#### 11. EXCEPTIONAL CASE ENDINGS.

(a) The DATIVE SING. of the Greek nouns in *η* and *ης* often assumes the termination *e*, as NOM. *Anchises*, DAT. *Anchisē*. This is an imitation of the Greek termination *η*, dropping its *ist* subscript. In the later periods of the language this was the regular DATIVE-TERMINATION of the Greek nouns in *η* and *ης*. See Charisius p. 20 Keil.

(b) The ACCUSATIVE SING. of the Greek nouns in *as* sometimes, especially in poets, (in Virgil always) assumes the termination *an*, after the Greek accusative in *αν*. Thus we always find in *Livy* the accusative *Aenēan*.

(c) Proper names in *ēs* generally have in the VOCATIVE and ABLATIVE SING. the LATIN terminations *ā* (for the voc.), and *ā* (for the abl.) instead of the Greek terminations *ē* and *ē*, as VOC. *Atridā*, ABL. *Atridā*.

### 3. SECOND DECLENSION.

#### A. Additional Remarks to Less. VIII., IX., X.

12. (Add. to § 32.) The characteristic *o* of this declension had already in the anteclassical period changed into *a* in the nominative and accusative singular. But after *v* we frequently find the endings *os* and *om* instead of *us* and *um* in the poets, both anteclassical and classical (as *seiros*, *aros* in Plautus; *erom* in Lucret. and Virg.). While the Inscriptions of the archaic period sometimes give the terminations *os* and *om*, instead of *us* and *um* (as *primos* in the epitaphs of the Scipios, and on the Columna Rostrata; *Duvios*, *oppidom*, *poplom*, *caplom* in the latter inscription), the orthography of these monuments often presents *o* instead of an organic *u*, aside from the characteristic of the second declension, as *poplom*, *caplom*, etc. This shows that *o* and *u*, in general, often interchanged in the old language.

13. (Add. to § 38.) The termination *ius* by which many proper names of this declen-

<sup>1</sup> Chief of the Magnetians. — <sup>2</sup> chief of a country in general. — <sup>3</sup> north-wind. — <sup>4</sup> turban. — <sup>5</sup> east-north-east-wind. — <sup>6</sup> a Greek measure.

sion are formed (and in the first declension the ending *ia*) is originally a derivative ending for ADJECTIVES, *i* being the derivative element. Hence the ending occurs in all three genders. Of the same origin is the characteristic *i* in the nouns of the third declension belonging to the vowel-class. This letter *i*, as a derivative element, is of the greatest antiquity, since all cognate languages show it in their declension of nouns. In the cognate languages this derivative *i* generally appears in its consonantic form (*j*) which, in Latin, is used only after vowels (*Vellėjus*, *Pompėjus*, *Gėjus*, *Mėjus*), always lengthening the preceding vowel.

The adjective termination *ius* is especially employed to designate the Roman gentes, i. e. the combinations of those families which were derived from a common ancestor. Thus *gens Julia* was that gens which, since Caesar, derived its origin from *Iulus*, the son of *Enēas*. The females had no other names but the name of their gens, those of the same family being distinguished by ordinal numerals (*Prima*, *Allera*, *Tertia* etc.). A trace of such a distinction we also find in the first names of males, as *Quintus*, *Sextus*, *Decimus*. Hence the names of Roman families up to the Augustan age always end in *ius*. Since that time diminutive forms began to be introduced for female names, as *Drusilla*, *Agrippina*, *Messalina*. Already Cicero almost always calls his daughter Tullia by the diminutive *Tulliola*.

14. (Add. to § 38. R. 5.) The rule given in most grammars that the noun *genius* (tutelary deity) forms its vocative in *i*, rests on the authority of a single passage in Tibull. 4, 5, 9, in which the reading '*magne geni*' is critically doubtful, the correct reading (confirmed by several manuscripts) being *alme veni*. The reason that the *e* of the vocative of proper names in *ius* and of the noun *genius* was dropped, is the very frequent use of these vocatives in daily intercourse. This reason does not apply to the noun *genius*, the vocative of which must have been very rarely used, since it does not occur in any form in the ancient writers.

15. (Add. to § 34–38.) Mostly to the second declension, but also to the first, belong the frequent DIMINUTIVES of the Latin language, which either impart the idea of SMALLNESS to their primitive nouns, or are used as terms of ENDEARMENT. They have the endings *ulus*, *ula*, *ulum*, or *culus*, *cula*, *culum*, according to the GENDER of the primitive noun, as *rius* — *riulus*, *mensa* — *mensula*, *oppidum* — *oppidulum*, *mulier* — *muliercula*. Hence diminutives serve as tests for the gender of their primitives in the case of doubt.

*Rem.* 1. The endings *ulus*, *a*, *um*, which after a vowel are changed into *ulus*, *a*, *um*, are attached to the nouns of the first, second, and to those of the third declension, which have MUTE STEMS. The nouns of the first and second declensions attach these endings to their DECLENSION-STEMS. Thus are formed:

|   |                                  |   |
|---|----------------------------------|---|
| 1ST DECL. <i>arca</i> — <i>arca</i>                             | <i>filia</i> — <i>filiola</i>    | <i>taba</i> , ( <i>obsol.</i> ) — <i>tabula</i> |
| <i>cena</i> — <i>cenula</i>                                     | <i>villa</i> — <i>villula</i>    | <i>bestia</i> — <i>bestiola</i>                 |
| 2D DECL. <i>nidus</i> — <i>nidulus</i>                          | <i>puer</i> — <i>puerulus</i>    | <i>malleus</i> — <i>malleolus</i>               |
| <i>saxum</i> — <i>saxulum</i>                                   | <i>seutum</i> — <i>seutulum</i>  | <i>negotium</i> — <i>negotiolum</i>             |
| 3D DECL. ( <i>disceps</i> , <i>obsol.</i> ) — <i>discipulus</i> | <i>rex</i> — <i>regulus</i>      | <i>merces</i> — <i>mercedula</i>                |
| <i>caput</i> — <i>capitulum</i>                                 | <i>fornax</i> — <i>fornacula</i> | <i>vox</i> — <i>vocula</i>                      |
| <i>nepos</i> — <i>nepotulus</i>                                 | <i>stips</i> — <i>stipula</i>    | <i>radix</i> — <i>radicula</i>                  |

When the declension-stem ends in *n* or *r*, these letters, together with their preceding vowels, are generally dropped, and the endings *ulus*, *a*, *um*, or *ulus*, *a*, *um* are attached, as *ager* — *agellus*, *liber* — *libellus*, *catēna* — *catella*, *opera* — *opella*, *lucrum* — *lucellum*, *sigillum* — *sigillum*, *lignum* — *lignillum*. *Lapis* forms *lapillus*, and *codex* — *codicillus*. *Pes* irregularly forms *pediculus*, and *rana* has two diminutives, the regular *ranula* and the irregular *ranuncululus*, the latter pointing at an obsolete noun *rano*, *G. ranōnis*. (See R. 2.)

*Rem.* 2. The endings *culus*, *a*, *um* are attached to the nouns of the fourth and fifth declensions, and to those with LIQUID and VOWEL-STEMS of the third declension. They are always attached to the TRUE stem.

1) The VOWEL-STEMS of the 3d declension retain their characteristic *i*, to which the diminutive endings *culus*, *a*, *um* are attached:

|   |   |
|---|---|
| <i>piscis</i> (st. <i>pisci</i> ) — <i>pisci-culus</i>  | <i>rete</i> (st. <i>reti</i> ) — <i>reticulum</i>   |
| <i>navis</i> (st. <i>navi</i> ) — <i>navicula</i>       | <i>pons</i> (st. <i>ponti</i> ) — <i>ponticulus</i> |
| <i>linter</i> (st. <i>lintri</i> ) — <i>lintriculus</i> | <i>pars</i> (st. <i>parti</i> ) — <i>particula</i>  |
| <i>venter</i> (st. <i>ventri</i> ) — <i>ventriculus</i> | <i>sors</i> (st. <i>sorti</i> ) — <i>sorticula</i>  |

Nouns, which form their nominatives in *ēs*, instead of the true characteristic *i*, retain the vowel *ē* in their diminutives, as *nubēs* — *nubēcula*, *vulpēs* — *vulpēcula*, *sedēs* — *se-*



*dēcula*.—*Falx* forms *falcūla* and *falcicūla*, *glans*—*glandula*, *cor*—*corculum*, and *adolescens*—*adolescentulus*. *Ad-* changes the vowel preceding their characteristic in the NOM.

2) The LIQUID stems, which change the vowel preceding their characteristic in the NOM. SING., retain this changed vowel in their DIMINUTIVES, as *pulvis* (st. *pulveris*) — *pulvisculus*, *corpus* (st. *corpore*) — *corpusculum*. Those nouns of the *N*-class, which take the termination *o* in the nominative, change this vowel into *a*, retaining the characteristic *n*, as *homo* — *homunculus*.

|                         |                      |                      |
|-------------------------|----------------------|----------------------|
| mel — melculum          | frater — fraterculus | mas — masculus       |
| carbo — carbunculus     | tuber — tuberculum   | os (mouth) — osculum |
| virgo — virguncula      | flos — flosculus     | opus — opusculum     |
| narratio — narratuncula | lepus — lepusculus   | vas — vasculum       |

*Cura* forms *curemēdi*, although it properly belongs to the VOWEL CLASS; *arbor* forms *arborēdi*, *vapor* *vaporēdi*. *Os* also belongs, since it belongs to the VOWEL-CLASS, makes *ossicūm*.

3. The nouns of the fourth declension change their character *stē* *q* into *us* *ap* *os* — *ap-riculus*, *cornu* — *corniculū*, *anus* — *anulū*. But *diap* *us* forms *diapulū*. In the fifth declension there is only the diminutive *dicula* from *dies*.

R. m. 3. Each adjectives may assume a diminutive form, as *parvus* = *parvulus*, *levis* = *leviculus*, *acer* = *aculeolus*, *altus* = *alticulus*. Even form a few cases marked withatives, as *quantus* = *quantulus*; *totus* = *totulus*. While *quantulus* and *totulus* mean 'how much' and 'so much', *quantulus* and *leviculus* mean 'how little' and 'so little'.

16. (Add. to § 32-38.) In the classical period the GENITIVE SING. of nouns (not ADJECTIVES) in *ius* and *iun* was *uritten* and pronounced with a single *i*, always taking the accent on the PENULT, as *Laberius*, GEN. *La-be-ri* (not *Labe-ri*); *aurilius*, GEN. *auri-li* (not *auri-ri*); *ingenium*, GEN. *inge-ni* (not *ingen-ri*).

*Item.* Although the Latin grammarians of the fourth and fifth centuries expressly direct that the GEN. SING. of nouns in *ius* and *jura* be formed with *double i*, and not with single *i*, alleging it to be contrary to grammatical rules to form the genitive a syncope softer than the nominative, it is nevertheless undeniable that during the CLASSICAL period the genitive of these nouns was *exclusively* formed with a single *i*. This was first noticed by BENTLEY to Terent., Act. 2. l. 20, and afterwards by Gellius in his treatise of Varias, p. 68, by Gellius (Noct. Att. 13. 25), that he could distinguish the genders and numbers of Varias in Gellius (Noct. Att. 13. 25), that he could distinguish the genders and numbers of Varias in Gellius (Noct. Att. 13. 25), that he could distinguish the genders and numbers of Varias in Gellius (Noct. Att. 13. 25). VARRIO, the cotemporary of CICERO, acknowledges this usage as a fact, remarking, that the genitives of Plautus and Plautius had the same form, although he finds fault with it as being contrary to strict grammar. In Lucretius, Virgil and Horace we invariably find in the genitive of nouns in *ius* (*jus*) and *jura* the single *i*. But in the post-classical periods the double *i* gradually was adopted, and became the best times of the language. Our modern editions of the classical authors have the DOUBLE *i*, though in some of the best editions the SINGLE *i* has been restored. See Schneider Gr. p. 59, and Spalding to Quintilian, Vol. I., p. 472; Vol. IV., p. 19.

17. (Add. to § 44, *b* and *c*) 1. The names of cities in *us* are either GREEK or named by the Greeks, and therefore retain their GREEK gender, which is FEMININE. Only *Canopus* is a MASCULINE. The PLURALIA TANTUM in *i*, as *Circējī, Vējī, Pompejī, Gomphī*, many of which are of LATIN origin, have the FEMININE PLURAL ending. The names of countries in *us* are likewise taken from the GREEK, and follow the GREEK gender. Besides those mentioned § 44, *d*, there are four more names of countries in *us*: *Paphos, Heliopolis, Bosphorus* and *Isthmus*, which are MASCULINE, as in Greek.

2. The names of shrubs and smaller plants in us almost all are borrowed from the Greek language, and retain in Latin their Greek genders. They are mostly MASCULINE, as *aspidargus*, *holodendrus*, *rufipetens*, radish. But some are FEMININE, as *ficus*, *laurea* (box tree), *gigas*, *holidendrus*, *rufipetens*, radish. But some are FEMININE, as *ficus*, *laurea* (box tree), *gigas*, *holidendrus*, *rufipetens*, radish. But some are FEMININE, as *ficus*, *laurea* (box tree), *gigas*, *holidendrus*, *rufipetens*, radish.

18. I add, to § 49, 1, *l'ère* and its compounds, and the noun *hère*, are the only LATIN nouns *in* *fr.* in common use, *frère*, with the collateral form, *frere*, being unquestionably of Celtic or German origin. The indeclinable noun *hère*, or *he*, the root of the family, occurs in an unmistakable passage of Lullius, cfr. *Flu.* 2, 8; also it is early known by the Roman grammarians, who give the significance of the word as stated above, some deriving it from *hærēre*. Some modern grammarians derive it from the Greek *χέρη*.

The noun *levir* (brother-in-law; a husband's brother) was considered by the Roman grammarians a compound of *vir*, and a corruption of *levus vir* ('a left-hand man'). See

Non. 557, 8 : Fest. p. 115). This derivation is the more improbable because *lexus* belonged to the regular words of 'ill omen', and, in its literal meaning, as opposed to 'right hand', would be a very strange designation of a husband's brother. The word is hardly made, or compounded by the Romans, but existed already before the separation of the Indo-European languages. For it is found in Sanscrit in the form *deor*, in Greek in the form *δᾶνρ*, and in the Germanic and Slavonic families. The change of organic *d* into *l* is frequent, as in *diqua* and *lingua*, *lacrima* and *lacrima*, *filius* and *filius*, and in other words. That it cannot have been borrowed from the Greek (as most of the modern so-called etymologists assert) appears from the fact that the form of the word which occurs in the Sanscrit and the other cognate languages stands much nearer to the Latin, than the Greek form.

*B. The second declension of nouns borrowed from the Greek.*

19. The Latin terminations *us* and *um* correspond to those of the GREEK second declension in *ος* and *ον*. The Latin language has *borrowed* many of these Greek nouns, either *changing* the Greek terminations *ος* and *ον* into *us* and *um*, as *dulcorus*<sup>1</sup> (δολωροϋς), *pedagogus*<sup>2</sup> (παιδαγωγος), *theatrum*<sup>3</sup> (θεατρον), *metrum*<sup>4</sup> (μετρον); or retaining the Greek termination, as *barbites*<sup>5</sup>, *diaboles*<sup>6</sup>, *diametros*<sup>7</sup>, *epulos*<sup>8</sup>, *periclon*<sup>9</sup>, *clymon*<sup>10</sup>, *Herapyllus*<sup>11</sup>, *Didymaton*<sup>12</sup>; or admitting both, the Greek and the Latin terminations in the nominative, as *lotos* and *lotus*<sup>13</sup>, *nomos* and *nomus*<sup>14</sup>, *rythmos* and *rythmus*<sup>15</sup>, *anabolen* and *anadoleum*<sup>16</sup>; *colan* and *colum*<sup>17</sup>. So especially names of cities: *Pylos* and *Pylius*, *Paphos* and *Paphus*, *Rion* and *Rium*.

50. Those GREEK nouns which, by common usage, had been received in the language during the CLASSICAL period, always took the LATIN terminations *us* and *um*, and were inflected like LATIN nouns. Only the names of Greek cities and i-lands were used with both the Latin and the Greek terminations. The ATTRIBUTIVE nouns in *us* and *um* generally were proper nouns, or postclassical, and being, like those of the first declension, in use in ARTS AND SCIENCES, especially in GRAMMAR, RHETORIC, ARCHITECTURE, and BOTANY.

21. Greek nouns in *ooz*, preceded by a mute consonant, like the LATIN R-stems, generally assume the termination *ee*, so that the *z* in the oblique cases is dropped. But the following *z* nouns either retain the Greek termination *ros*, or receive the LATIN termination *us*: the names of the cities *Andros* or *and*, *Antrostr* (or *us*), *Hybros* (or *us*); the male proper name *Crostr*, and the appellative nouns *cyandroz*, *cyandroz*<sup>18</sup> and *hydrae*<sup>19</sup> (or *oi*). The proper name ΜΑΛΑΚΡΟΖ is found in both forms, *Malakros* and *Malakros*, and the compounds of *μετρηος* retain the Greek termination *ros*, when they are FEMININE, as *hec diametros*, *hec perimetros*; but when they are MASCULINE they are formed in *ee*, as *hec dimeter*<sup>20</sup>, *hec irimeter*, *tetrameter*, *pentameter* etc. But the last-mentioned compounds, except *pentameter* and *hectometer*, are also formed in *ros*.

22. Those Greek nouns, which retain the Greek termination *os*, have in the ACCUSATIVE SING. the Greek termination *on* (*or*). They have the LATIN termination *um* exclusively, when the NOMINATIVE is formed *only* in *us*. If the nominative has both the LATIN and the GREEK terminations, the accusative takes either *on* or *um*. Thus we form the ACCUSATIVE of *dux* or *Dux* *on*, *duxum* or *duxum*; but *barbarus*, not *barbarum*, *diogenes*, not *diogenem*.

23. The other cases regularly receive the LATIN endings, as *dialectos, dialecti, dialecto* etc. But the GEN. SING. and NOM. ACC. GEN. PLUR. *if things with GREEK individual names are mentioned by these names*, are formed with GREEK ENDINGS. The GEN. SING. is then formed in *ŭ* (ov), as *turris Eudŭru*, Liv. 44. 3; *hortus Bagŭdŭ*, Plin. 13. 9. The NOM. PLUR. takes the termination *oe* (oi), as *camephoroe* (the basket-bearers, name of a Greek statue) Cic. Ver. 4. 3, 5; *cosmoe* (the name of *Chelon* magistrates) Cic. Rep. 2. 33. The GEN. PLUR. takes then the termination *on* (ων), especially in titles of BOOKS, as *Ovidi Metamorphoseon, Horati epodon, Virgili Georgicon libri*.

<sup>1</sup> A dialogue.—<sup>2</sup> the overseer of the children.—<sup>3</sup> a theatre.—<sup>4</sup> a mine, a metal.—<sup>5</sup> a lyre.—<sup>6</sup> a dialect.—<sup>7</sup> a diameter.—<sup>8</sup> a kind of lyric poem.—<sup>9</sup> a mock sun.—<sup>10</sup> derivation of a word.—<sup>11</sup> a gate in Syracuse.—<sup>12</sup> an oracle near Didyme.—<sup>13</sup> a water-lily.—<sup>14</sup> a district.—<sup>15</sup> rhythm.—<sup>16</sup> an antidote.—<sup>17</sup> a member of a verse; colic.—<sup>18</sup> a roller.—<sup>19</sup> a verse of two measures.—<sup>20</sup> an island in the Aegean Sea.



24. The Greek proper names of the ATTIC SECOND DECLENSION in  $\omega\varsigma$  take either  $\alpha\varsigma$  or  $\upsilon\varsigma$  as nominative-termination, *Athos* ( $\text{Ἄθος}$ ), *Androgeus* or  $\alpha\varsigma$  ( $\text{Ἀνδρόγεωϛ}$ ); *Tyndareus* ( $\text{Τυνδαρέωϛ}$ ). The other cases generally take the LATIN inflection (GEN. *Androgei*, *Tyndarei*). But sometimes the poets borrow the peculiar case-terminations of the ATTIC declension. Thus Virgil (*Æn.* 6, 20) forms the GEN. *Androgeō* after the Greek GEN.  $\text{Ἀνδρόγεω}$ . Of the noun *Athos* the same poet (*Georg.* 331) forms the Accusative *Atho*, according to the Greek  $\text{Ἄθω}$ , while Pliny 1, 4, 10 has the acc. *Athon*. According to the testimony of Priscianus, Cicero formed the Accus. *Athōnem* after the 3d declension. The noun *Cos*<sup>1</sup>, ( $\text{Κῶς}$ ) forms its cases after its collateral form *Cous* (GEN. *Coi* etc.); but the ABLAT. is regularly *Co*.

25. The proper nouns in  $\epsilon\upsilon\varsigma$  of the 3d Greek declension generally assume in Latin the termination *eus*, and are inflected after the second declension, as *Orpheus* GEN. *Orphēi*, DAT. *Orpheo*, *Prometheus*, GEN. *Promethei* etc. The accusative of these nouns is partly formed after the Latin, partly in  $\alpha$  after the Greek rule. Livy always uses the accusative *Persea*. The VOCATIVE is formed in *eu*, after the Greek termination  $\epsilon\upsilon$ , as *Orpheu*, *Prometheu*. But some of the nouns in  $\epsilon\upsilon\varsigma$  receive the Latin termination *es*, and follow the third declension. *Achilles* ( $\text{Ἀχιλλεύς}$ ) and *Ulysses* ( $\text{Ὀδυσσεύς}$ ) are always thus formed, and of *Perseus* the collateral form *Perse* is found (always in Cicero with the Acc. *Perse*).

26. Some neuters in  $\alpha\varsigma$  of the 3d Greek declension retain in Latin the termination  $\alpha\varsigma$ , but form their cases after the second declension, as *chaos*<sup>2</sup> ( $\text{τὸ χάος}$ ), GEN. *chai*, DAT. *chao*; *melos*<sup>3</sup>, GEN. *meli*. The neuter  $\text{Ἄργος}$  is generally changed into the MASCULINE PLURALE TANTUM *Argi*, GEN. *Argōrum*. But it is also found in the NOM. and ACC. SING. as a neuter (*hoc Argos*).

27. GENDER. The nouns in  $\alpha\varsigma$ , the same as in Greek, generally are MASCULINE, and those in  $\alpha\omega$  without exception NEUTER. But nouns in  $\alpha\omega$ , which in Greek are FEMININE, generally retain this gender in LATIN, whether they assume the LATIN, or retain the GREEK termination.

Rem. The following Greek nouns in  $\alpha\varsigma$  and  $\alpha\omega$  are FEMININE: *antidotus* ( $\alpha\upsilon\tau\acute{\iota}\delta\omicron\tau\omicron\varsigma$ )<sup>4</sup>, *apostro-phos*<sup>5</sup>, *arctos*<sup>6</sup>, *atomus*<sup>7</sup>, *carbasus*<sup>8</sup>, *cathetus*<sup>9</sup>, *dialectos*, *diametros*<sup>10</sup>, *dibaphus*<sup>11</sup>, *diphthongus*<sup>12</sup>, *millos*<sup>13</sup>, *perimetros*<sup>14</sup>, and the names of some GEMS, as *amethystus*, *cyanos*, *sapphirus*. The following are used in both genders: *barbitos*, *crystalinus*<sup>15</sup>, *phaselus*<sup>16</sup>, *balanus*<sup>17</sup>, *plinthus*<sup>18</sup>. Several nouns, generally enumerated as FEMININE in our grammars, belong to the Latinity of the middle ages, as *abyssus*, *evēnus*, *paragaphus*. The compounds of  $\acute{\omicron}\delta\omicron\varsigma$ <sup>19</sup>, which in Greek are FEMININE, belong either to the ecclesiastical Latinity, as *hæc exodus*<sup>20</sup>, *hæc synodus*<sup>21</sup>, or they rest on the authority of the latest writers, as *methodos*. *Hæc periodus* occurs in the ancient grammarians, but always with a Latin interpretation, which is an evidence that the word was not generally understood by the Romans.

#### 4. THE DECLENSION OF NOUNS BORROWED FROM THE GREEK AFTER THE THIRD DECLENSION.

28. The classes of Greek nouns of the third declension, with a few exceptions, agree with those of the Latin language belonging to the same declension. The Greek nouns of this declension are divided into the same classes, and according to the same principles, as the Latin nouns of the third declension. The main differences between both languages are 1) that the liquid-mutes of the Greek language do not belong to the vowel-class, but to the mute classes; 2) that the vowel characteristics in Greek are the vowels  $\acute{\epsilon}$ ,  $\alpha$ , and  $\gamma$ , being not confined to the vowel  $\acute{\iota}$ , as in Latin;

<sup>1</sup> An island in the Aegean Sea.—<sup>2</sup> the chaos.—<sup>3</sup> a tune, a song.—<sup>4</sup> a counter poison.—<sup>5</sup> an apostrophe.—<sup>6</sup> the constellation Bear.—<sup>7</sup> an atom in metaphysics.—<sup>8</sup> flax.—<sup>9</sup> a perpendicular.—<sup>10</sup> a diameter.—<sup>11</sup> a garment twice dyed with purple.—<sup>12</sup> a diphthong.—<sup>13</sup> red lead.—<sup>14</sup> the circumference of a circle.—<sup>15</sup> a crystal.—<sup>16</sup> a bean.—<sup>17</sup> an acorn.—<sup>18</sup> the base of a column.—<sup>19</sup> a way.—<sup>20</sup> the second book of the *Pentateuch*.—<sup>21</sup> a council of bishops.

3) the difference in the treatment of the N-class and S-class (§ 30 and 31); 4) the difference in the form of the case-endings.

Rem. In the words borrowed from the Greek, including the nouns of the first and second declensions, the diphthongs  $\alpha\iota$  and  $\alpha\omicron$  are regularly changed into Latin  $ae$  and  $oe$  (*Ἀσπερ* = *Asper*, *Ἰσπερ* = *Isper*), but before vowels sometimes into  $aj$  and  $oj$  (*Ἄας* = *Ajar*, *Τροία* = *Troja*). The diphthong  $\epsilon\iota$  generally changes into  $i$  (*Σειρήν* = *Siren*), but before vowels sometimes into  $ē$  (*Ἀίνας* = *Aenās*). The vowel  $\upsilon$  is regularly replaced by  $y$ , but occasionally by  $a$  (*Κυλίσ* = *Calis*), and by  $u$  (*ἄστν* = *astu*). The diphthong  $\epsilon\upsilon$  always changes into  $eu$ , and  $\alpha\upsilon$  into  $u$ . Some words are more thoroughly changed by corruption, as *Ὀδυσσεύς* = *Ulixes*, or *Ulysses*.

29. The Greek VOWEL-STEMS of the third declension terminate in  $\tau$  ( $\epsilon$ ),  $\upsilon$  ( $\epsilon\upsilon$ ), and  $\alpha$ , those in  $\tau$  and  $\upsilon$  almost always adding the ending  $\varsigma$  in nom. sing., which ending is retained in Latin.

Rem. 1. Greek nouns in  $\alpha$  mostly belong to the T-class (GEN.  $\alpha\alpha\varsigma$ ). Those belonging to the vowel-class ( $\alpha\omega$ ), as *ἄσπερ* in Latin, have the endings of the strict vowel-d declension (GEN.  $\alpha\alpha$ , DAT.  $\alpha\alpha$ , ACC.  $\alpha\alpha$ , etc.). If they form a plural, which is very rare, the following nouns:

(a) COMMON NOUNS, of which the following occur in classical prose: *basis*<sup>1</sup>, *cannabis*, *herosis*<sup>2</sup>, *pietris*<sup>3</sup> (*pristis*), *poësis*, *tigris* (collateral stem *tigrūd*). The following occur in later writers only: *mathēsis*, *metropolis*, *pardalis*, *pylaniis*<sup>4</sup>, and several names of plants, beasts, and minerals, as *cenchris*, *agrostis*, *coris*, *echis*, etc. They are all feminine. The Greek neuters in  $\alpha$  generally take feminine forms in  $\alpha\varsigma$  in Latin (*ῥινῶπις*<sup>5</sup>, *capparis*), but sometimes (rarely) they occur as neuters in the Greek form (*ῥινῶπις*, *cappari*). (b) Some FEMALE proper names, as *Alceſtis*, *Lachesis*, *Nemesis*, *Charybdis* (also used as the name of an eddy near the Sicilian coast); but most of the female names, and all the male names, in  $\alpha\varsigma$ , belong to the T-class (see p. 343, R. 4). Male names in  $\alpha\varsigma$ , declined with vowel-endings, are of Latin origin (*Juvēnalis*, *Martialis*, etc.). (c) Names of rivers in  $\alpha\varsigma$  in barbaric countries, named by the Greeks, most of which have collateral stems in  $\alpha\omega$ , as *Tigris*, *Anāpis*, *Tanais*, *Belis*, *Tamēsis*. They are all masculine. (d) Several names of cities, most of which are compounds of *polis*, as *Nepolis*, *Persepolis*, *Hierapolis*, *Lampropolis*; also *Sardis*, *Hephaestia*, *Babylis*, *Leptis*, *Marpis*. Most of these, compounded with *polis* have stems in  $\alpha\omega$  in Greek, which are sometimes also used in Latin. The sand-bank *Syntis* likewise follows the vowel-declension in Latin, while in Greek it has a stem in  $\alpha\omega$ . The plur. tantum *Sardes* (GEN. *Sardium*), and *Tralles* (GEN. *Trallium*), have vowel stems both in Latin and Greek (*Ἰς Σάρδεϛ*, etc.). The plur. tantum *Cales* (*Calium*) and *Gades* (*Gadium*) have different forms in Greek (*Καλήστια*, *Γαδεῖρα*). All these nouns are feminine.

Rem. 2. Greek vowel-stems in  $\upsilon\varsigma$  rarely occur in Latin; of common nouns only the fem. *chelys*, and of proper names (a) the male names *Atys*, *Carys*, *Cotys*, *Phorcys* (which is also a female name, but with a stem in  $\gamma\alpha$ ); (b) the female names *Tethys* and *Erinyes*; (c) the mountain *Othrys*, m., and the river *Halys*, m. All these nouns occur only with Greek case-endings (see p. 345, R. 1).—Of Greek neuter stems there are only the names of plants *misy*, and *moly*, likewise with Greek case-endings, and *astu*<sup>6</sup> ( $\alpha\sigma\tau\nu$ ), occurring unchanged in nom., acc., and abl.

Rem. 3. Of the Greek vowel-stems in  $\epsilon\upsilon$ , with the termination  $\epsilon\upsilon\varsigma$ , only the male proper names and the name of the town and seaport *Hephaestus* (in Latin either *Piræus* or *Piræus*) occur in Latin. They are generally declined after the second declension, but sometimes take the Greek case-endings of the third declension (see p. 340, 25; p. 345, R. 3; p. 346, R. 6 and 7). The names *Ἀχιλλεύς* and *Ὀδυσσεύς* are changed into *Achilles*, *Ulysses*, being declined like Greek names in  $\epsilon\upsilon$  after the third declension. *Hephaestus*, in some authors, takes the form *Perseus* (so in Livy, who declines *Persei*, *Perseo*, *Persea*), in others the form *Perse* (so in Cicero, who declines *Perseæ*, *Perse*, *Perse*). The national noun  $\Deltaωπεύς$  (pl.  $\Deltaωπεῖς$ ) occurs only in the plural in Latin, taking the form of the R-class (*Dorēs*, G. *Dorum*, as if from a nom. sing. *Dor*).

Rem. 4. Greek stems in  $\alpha$  (except the nom. ending  $\varsigma$ ). Of these the female proper names in  $\alpha\omega$ , as *Atys*, *Carys*, *Cotys*, *Phorcys*, etc., are used in Latin, retaining the Greek case-endings in  $\alpha\varsigma$  (GEN. *Atidis*, *Carys*, *Cotys*, *Phorcys*), or taking the Latin termination  $\alpha\varsigma$  of the N-class (*Atidis*, *Carys*, *Cotys*, *Phorcys*). Here we must note the name of the shrine *Atys* from Greek poets (*Atys*, *poos*), which is declined G. *Atidis*, of *Atys*; *Atys*, *poos* or *Atys*; *Atys*, *poos*.

<sup>1</sup> A base.—<sup>2</sup> a sect.—<sup>3</sup> designation of large sea-fishes; also a kind of quick-sailing vessels.—<sup>4</sup> an Athenian magistrate.—<sup>5</sup> mustard.—<sup>6</sup> the city of Athens.











Rem. 6. Poets form the ACCUSATIVE of nouns in the 3rd decl. in *is* or *es*, as *Orphēis*, *Thyphalā*, *hymenēis*, *Lincol*, in Virg. (For Cicero's *P.* see § 37). Of nouns in *is* the Greek accusative *in es* occurs only in Quint. *in es* 12, 10, 24. But in other places *Quintilianus* has *Proserpina*. Lary always has *Perses* as accusative of *Persus*.

Rem. 7. VOCATIVE SING. Proper names, terminating in *is*, *es*, drop their final *s* in this case, as *Daphnē*, *Ulyssēs*, *Orestēs*. Those in *as*, *es*, terminate in the voc. in *a* or *ē*, as *Callistē*, and those in *es* have the termination *ē*, as *Agamē*, or *ē*, after the first declension, as *Socrātēs* or *Socratē*.

Rem. 8. NOM. PLUR. The poets frequently form this case with the Greek ending *ēs*, instead of the Latin *ēs*, as *Arctidēs*, *Erinyēs*. The Greek neuters in *os* and *ea* take the ending *ō* (*m*), as *celos*, pl. *celō*; *cacoēthes*, pl. *cacoēthō*. Here belongs the plur. tant. *Tempē*.

Rem. 9. The GEN. PLUR. has the ending *ōn* in times of Boeotia, as *Mētemphosōn*.

Rem. 10. In the DATIVE PLUR. the Greek ending *ois* or *ois* sometimes occurs in the poets, as *Dionysi* inst. of *Dionysiōis*; *homeri* inst. of *homeriōis*. The datives *athēnais* and *homeri* (from *athē* and *homer*) are found in Varro; and the dat. *Mētemphosōis* in *Quintilianus*.

Rem. 11. The ACC. PLUR. is formed with the Greek ending *ēs* wherever the voc. sing. takes the ending *a*, as *admiratēs*. Here belong the Greek and barbaric national nouns of the third declension, as *Macedōnas*, *Allobrogus*.

#### 6. IRREGULAR DECLENSION.

See §§ 14. 15. 36. 37. 187. 188. 190.

34. Irregular nouns are of five kinds: 1) indeclinable; 2) defective; 3) heterological; 4) heteroclitite; 5) heterogeneous.

35. INDECLINABLE nouns are those that in all cases have the same grammatical form. The old grammarians call them also *monoptota*. But others call *monoptota* those defective nouns which are used only in ONE CASE, as for inst. the ablative *sponte*.

Rem. 1. To the indeclinable nouns mentioned § 190 must be added 1) the nouns *secus*, *gūt*, *frit*; 2) the names of the letters; 3) the Hebrew proper names, according to the usage of the ecclesiastical writers; 4) the Greek nouns *cepe* (onion) and *ασαγ* (the city of Athens).

Rem. 2. *Secus* is a collateral form of *seus* (see), and occurs in the poets and historians, almost always in combination with a word denoting a place, especially *maior*, *bre*, *secus*, *maior*, *secus*. These phrases are generally used with the force of an attributive genitive, being rarely, and only poet classically, used as substantives or objects, as *Liber puer capulum cecus ad dextra mittere*, almost 10,000 children of the male sex (male children) were captured. Liv. 26, 47.

Rem. 3. *Ōm* is the name of a plant, occurring in the agricultural and scientific writers; *frit* means the top of an ear of wheat or barley (Varro R. R. 1, 48, 2).

Rem. 4. As names of letters are used either their mere characters, as *a*, *b*, *c*, *r*, or the Greek names *alpha*, *beta*, etc. The indeclinable tops of the letters are *indivisi*, being used in the same grammatical form in all cases required by the construction, as *Q. dicit* and *sententia in r. deservit*, as are all nouns ending in *r*. (See § 14, 76). It is doubtful how these characters were pronounced by the Romans; but most probably this pronunciation was the same as it is today with the initials of continental Europe. Often, however, the letters were named after the Greek fashion *alpha*, *beta*, etc., and in this case they occur only in the nominative or accusative, which makes them virtually indeclinable, as *Demosthenes quare pro ditione cepit*, since Demosthenes could not pronounce the letter *r*, c. d. Dia 2, 46. Some of these names of letters, however, are occasionally declined, either after the third declension, as *signet*, G. *signetis*, or after the first (genitive), G. *gammata*.

Rem. 5. The indeclinability of the Hebrew proper names is non-classical, being introduced by the ecclesiastical writers, as *hōjas Bethlem*, *hōjas Beth*, etc. To these nouns the rule that indeclinable nouns are of neuter gender cannot be applied. The new proper names are very frequently declined, some after the third, as *Israhel*, Gen. *Israhelis*; *Israhel*, Gen. *Israhelis*, others after the first declension, as *Adel*, Gen. *Adelis*. *Jesus* makes the accusative *Jesum*, in all other cases it has *Jesu*. The regular way to add Hebrew names is to attach to them Latin terminations, if their final letters are not the regular terminations of one of the Latin classes, as *Abrahāmus*, Gen. *Abrahāmā*.

36. DEFECTIVE nouns are those, which want either some of their CASES, or a whole number, either the singular or the plural.

Rem. 1. Of those that are defective in CASES the following have no NOMINATIVES: (*daps*) *G. dapis*<sup>1</sup>, (*dilio*) *G. dilionis*<sup>2</sup>, (*internecio*) *G. internecionis*<sup>3</sup>, (*frux*) *G. frugis*, (*ops*) *G. opis*, (*vicis*) *G. vicis*<sup>4</sup>. Of those, that are defective in the other cases, there is a great number, but the most of them are of rare occurrence. 1) (*ops*) *opis opem ope*, PLUR. complete; 2) (*vicis*) *vicis vicem vice*; PLUR. *vices vicibus*; 3) *vis vim vi*; PLUR. *vires* complete; 4) *lues* (plague) *luem lue*; PLUR. wanting; 5) *fors* (chance) *forte* (by chance).

Rem. 2. Many nouns occur in ONE CASE only, especially in certain phrases, as: *sponte* (of one's own accord), in connection with POSSESSIVES (*meā*, *tuā*, etc. *sponte*); *jussu*, *injussu*, *mandatu*, *monitu*, *rogatu*, and other ablatives of the fourth declension, derived from the past participles of VERBS, mostly in connection with genitives or possessive adjectives as: *jussu Ciceronis*, *meo*, *tuo*, on Cicero's, on my, thy command. Very frequent is the abl. *natu* (by birth, in connection with *major* and *minor* in the meaning 'older' and 'younger', sometimes also with *annos* and a numeral, in the signification 'old'. The abl. *promptu* is used in the phrase *in promptu esse* or *habere*, to be or to have at hand. Here belong the following phrases: *divis causā*, for form's sake; *venum dare*, to sell; *venum ire*, to be sold; *suppelius ferre*, to bring assistance; *infiliis ire*, to deny.

Rem. 3. Nouns, defective in number, want either the PLURAL (*singularia tantum*), or the SINGULAR (*pluralia tantum*). *Singularia tantum* are: 1) Those which do not admit of a plural on account of their meaning. Here belong: a) PROPER NAMES, as *Roma*, *Cicero*; b) ABSTRACT NOUNS, as *justitia*, *amor*; c) the nouns denoting materials, as *aurum*, *lignum*. 2) Those which conventionally lack the plural. Here belong most of the nouns of the fifth declension, and many single nouns, as *aër*, *lues*, *ver*, *specimen*, which must be learned from the lexicons. For the PLURALIA TANTUM and HETEROLOGICAL NOUNS see §§ 14. 15. 36. 37.

Rem. 4. Proper names are used in the plural, if two or more individuals of the same name are mentioned, as *duo Plinii*, *Lucius et Publius Scipiones*.

ABSTRACT nouns often assume the plural, if single instances, examples, or kinds of something are to be expressed, as *insanīe*, instances or examples of madness; *praesentiae deorum*, apparitions of gods; *interitūs exercituum*, examples of the destruction of armies; *omnes ignominīe*, all kinds of indignities; *clarae mortes*, renowned examples of death. Sometimes the plural of abstracts is used in the signification of a singular, as: *negotia*, business; *odia hominum*, the hatred of men; *invidia multitudinis*, the envy of the multitude.

Nouns denoting materials are sometimes used in the plural in order to designate different kinds, or single pieces, of the same material, as *vina*, wines (kinds of wines); *pices*, kinds of pitch; *ligna*, pieces of wood; *panes*, loaves of bread; *carnes*, pieces of meat.

37. HETEROCLITES are those nouns which in the formation of their cases assume CHARACTERISTICS belonging either to no regular declension, or to two different declensions, or to different classes of the same declension. They are either *anomalous*, *metaplastic*, *heteroplastic*, or *redundant*.

Rem. 1. ANOMALOUS are those which have characteristics belonging only to particular nouns, but to no general class, as *sus*, *grus*, *box*, (gen. *boris*), the characteristics *u* and *o* not occurring in any of the regular classes of the third declension (see § 188).

Rem. 2. METAPLASTICS are those which, having but one form of their nominative, make their other cases after two different declensions. Here belong 1) several nouns, mostly denoting TREES, which form their cases partly after the second, partly after the fourth declension, as *cornus* (a cornel-tree), *cupressus* (a cypress-tree), *ficus* (a fig-tree), *laurus* (a laurel-tree), *myrtus* (a myrtle-tree), *quercus* (an oak-tree). Among these nouns are *domus* and *colus* (§ 222), *penus* (victuals), and (sometimes) *senatus* and *tamultus*.—2) After the second and third declensions are declined: *jagerum* (the Roman acre), which in the genitive plural has *jagerum* only, but in all other cases is declined after the second; and the plural names of Roman festivals in *alia*, which often form their genitives after the second declension (*Bacchanaliorum*), while the other cases are inflected after the third.—3) After the third and fifth is inflected *requies* which forms its accusative and ablative either *requiem*, *requie*, or *requietem*, *requiete*. *Fames*, G. *famis*, has always *famē* in the ablative after the fifth declension in the poets.

Rem. 3. HETEROPLASTICS are those whose nominatives have a form belonging to a class of the same declension, different from that of the oblique cases, as *imber*, which,

<sup>1</sup> *Daps*, in classical prose, denotes a religious feast, or banquet in honor of the gods. In the poets and later authors it is used of all kinds of banquets. *Daps* is the ASSUMED nominative; but it might be *daps* (a genitive plural not occurring).—<sup>2</sup> power, sovereignty.—<sup>3</sup> destruction, especially occurring after *ad*. It means a total annihilation.—<sup>4</sup> chance, turn.























VERBS, consists in ASSIMILATION, that is a change of the last consonant of the preposition into the first consonant of the VERB, as *afferre* inst. of *ad-ferre*. Sometimes the last letter or letters of the prepositions are dropped, as *exuere*, inst. of *ex-tuere*; *amovēre*, inst. of *ab-movēre*; *trajicere*, inst. of *transjacere*. Some prepositions increase by a letter (d)\*, as *prodire*, inst. of *pro-īre*; and in some the VOWELS are changed, as *componere*, inst. of *cum-ponere*; *anticipāre*, inst. of *ante-cipāre*.

*Rm.* 4. The special rules on the changes of prepositions, which generally apply also to the composition of prepositional words with other words than *variables*, are the following:

[illegible]

*Ante* is changed only in *ante* and *apostrophe* — *Ante* is changed in *ante* only, but *apostrophe* also is in use. *Inter* is changed in *interdiction* only.

but *circumfer* also is possible. *Per* is assumed to be a preposition.

*Wh* is assumed to be a  $\bar{A}$  in *per*. The *wh* is dropped in another rule chain and *wh* is in *circumfer*. Before another *wh* is formed, *circumfer* is dropped, *circumfer* is *circumfer*. Before another *wh* is formed, *circumfer* is dropped, *circumfer* is *circumfer*. *Per* is assumed to be a preposition.

*Tridius* loses its *s* before another *s*; *ts* lost after *ts* or *ss*. *ts* drops the *s* also, or remains unchanged. In some verbs with the shortened and complete forms co-occurring, *ts* loses *s* after *ts*, *ts* and *ss* after *ts* and *ss* before *s* and *t* it takes the form *th*.

As drops the *b* before the consonants *m* and *n*, before *r* it takes the form *ab*, while in *diphenic* and *diphonic* is changed into *a*; before *t* it is changed into *au*. Before other letters it does not change; e.g., *obiter*, *alter*, *inter*, *quater*, *duodecim*; *absque*, *basilica*, etc.; *distinctor*, *diffinitio*.

it assimilates before the liquids *l, r, r'* and is dropped before vowels and *h*.  
except *b, m, n*, before which it remains unchanged: *conferre, conferre, conferre*;  
*conjugare, conjugare, conjugare*; *conjugare, conjugare, conjugare*;  
*conjugare, conjugare, conjugare*.

*Ex* retains its form before vowels and the consonants c, h, p, q, s, t. It assimilates before f, and before all other consonants drops the x; e.g., *excedere*, *exhibere*, *evire*, *exprimere*; fore f, and before all other consonants drops the x; e.g., *excipere*, *extinguere*, *extrahere*.

$\Pi$  is assimilated before  $k$  and  $x$ . The  $a$ 's are changed into  $e$ 's before  $b$ ,  $m$  and  $p$ ;  $e$ 's into  $i$ 's before  $gn$ , and before the other letters remains unchanged;  $c$  or  $s$  or  $z$  before  $t$  becomes  $d$ .

*Pro* is changed into *good* when *a* and *b*, else it remains another *d*: *pro-embryo*, *pro-dete-protein*; *pro-life*, *pro-labor*; *pro-death*.

[illegible]

3. Some prepositions occur in COMPOSITION only, and cannot be used as separate words. They are: 1) *amb*, which drops the *b* before *p* (as in *amputāre*) and changes into *an* in *anquīrere* and *extrānāre*; 2) *dis*, which drops its *s* before *v*, the middle mutes (*d* and *g*), and all LIQUIDS; 3) *re*, which before *h*, before vowels, and the verb *dare* is changed into *re* (*redire*, *redhibere*, *retulere*); 4) *se*, which in VERBS remains unchanged (*ducere*, *secedere*, *secernere*) except in *solvere* (instead of *seluere*).

*Rem. 5. Amb* is the Greek preposition *ἀντι*, and means 'around', as *ἀντιπρόσ*, to embrace. *Dis* means 'asunder', as *διτάβη*, to fall asunder. In this preposition the *s* is assimilated before *f* (*diffundere*, to cut asunder), and changed into *r* before a vowel, as *dirimere*. *Re* signifies 'back', as in *remittere*, to send back. *S* means 'apart, aside, astray', as in *seducere*, to lead astray.

4. To the rule, that verbs cannot be compounded with any other word than PREPOSITIONS (§ 283) there are some few exceptions, the most in-

\* The form *prod* was the earliest form of this preposition which frequently occurs in the archaic monuments of the language.

portant of which refers to the verb *facere*. This verb occurs in composition with other verbs of the second and third conjugations (which in this composition take the *first* place), in order to express a *causing* of the STATE or ACTION contained in such verbs, as *tremefacere*, to make tremble. The verb *facere* in these compositions takes the place of the infinitive-ending *re* of those verbs with which it is compounded, shortening at the same time the characteristic *e* of verbs of the *second* conjugation. In these verbal compounds the STEM-VOWEL of the verb *facere* is *not* changed into *i*. The verbs, which are found in composition with *facere*, are the following:

are-cere (stem *arē*) — arefacere, assuescere (st. *assuē*) — assuafacere, consuescere (st. *con-*  
*suē*) — consuefacere, calēre — calefacere, docēre — condocufacere, madēre — madefacere,  
monēre — commonefacere, patēre — patefacere, labi (DEP.) — labefacere, tremere — tre-  
mefacere.

One verb of the *first* conjugation (*vacāre*) occurs in composition with *facere*, whose characteristic *ā* is changed into *ŕĕ* — *vacuefacere*.

*Rem. 7.* The deponent *partiri* (which in composition becomes ACTIVE) forms with NUMERALS the compounds *bipartire*, *tripartire*, *quadripartire*. The verbs *nescire*, *neguire*, *negligere* (inst. of *nec-legere*) and *nolle* (inst. of *non velle*) are compounded with the NEGATION. The verbs *posse* (inst. of *potis esse*) and *maie* (inst. of *magis velle*) are compounded with ADVERBS.

*Rem. 8.* Many compositions, which *seem* to be exceptions to the rule No. 1, are not real verbal compounds, but verbs, derived from other words, in which such compositions already existed. Thus *judicāre* is not immediately derived from *jas* and *dicere*, but from *juder* (st. *ju-dir*). The words *pars* and *capere* first entered into the composition *particeps*, and from the latter word the verb *participāre* is derived. Thus the following derivations are made:

magni facere — magnificus — magnificāre,  
morem facere — moriger — morigerāri,  
sacrum facere — sacrificans — sacrificāre,

Verbs, thus compounded, are all **DERIVATIVES** of the first conjugation. Sometimes, but rarely, verbs of this kind enter into composition with **NOUNS**, even if an intermediate word does not exist, as *aedīs facere*—*aedificāre* (as if from *aedificus* or *aedifex*), *tergum vertere*—*tergiversāri*.

*Rem. 9.* Several verbs have the APPEARANCE of COMPOUNDS, because they are connected with COMPLEMENTS (mostly adverbial), which often are written in *one* word with the verb. Here belong: *maledicere, benedicere, lucrifacere, animadvertere* (inst. of *animum advertere*), *pesummare, venummare, satisfacere*. It is more correct, to write such words separately.

5. The CONJUGATION of compound verbs in every respect is like that of the SIMPLE VERB. Exceptions to this rule most frequently occur in the formation of the PERFECT tense.

## APPENDIX VI.

## FORMATION OF THE PERFECT AND SUPINE.

## I. GENERAL REMARKS.

1. All tenses, moods, and other forms of the Perfect-system are derived from two cardinal forms : 1) the PERFECT of the ACTIVE VOICE, or the FIRST CARDINAL FORM; 2) the SUPINE (or in deponents the PERFECT PARTICIPLE), which is called the SECOND CARDINAL FORM (§ 336). In order to find the two cardinal forms of any given verb, three things must be known : (a) the STEM of its PERFECT SYSTEM (for instance that *petere* has in the perfect system the stem *peti-*; that *juvāre* has in the perfect system the stem *ju-*); (b) the ACTIVE and the PASSIVE signs which, if any, the given verb requires in the perfect and supine (for inst. that *colere* requires the active sign *u* : *colui*; that *carpere* requires the active sign *s* : *carpsi*;



that *dividere* requires the passive sign *s* : *divisum*) : (c) the changes to which the stem of many verbs is subjected (for inst. that *dividere* drops the *d* in the supine; that *facere* changes its stem *fac* into *fēc*).

2. The stem of the perfect system belongs either to the VOWEL-FORM, or to the CONSONANT-FORM. But not every verb whose present system has a VOWEL-STEM, belongs to the VOWEL-FORM in the PERFECT system, nor do all the verbs which in the present system have CONSONANT stems retain these stems also in the PERFECT system. Thus the verb *docēre*, which has the vowel-stem *docē* in the present system, has the consonant stem *docui* (*docui*, *docui*) in the perfect system; and the verb *petere*, which in the present system has the consonant stem *pet*, assumes the vowel-stem *peti* in the perfect system.

3. When the stem is thus found, the signs are attached to it. The signs are (a) that of the PERFECT active, which is called the ACTIVE sign, and consists in one of the letters *v*, *u*, or *s*; or (b) that of the SUPINE (or perfect participle) which is called the PASSIVE sign, and consists in one of the consonants *t*, or *x*, or in the syllable *it*. One class of the consonant-form (the radical class) forms the perfect active without any sign; but all supines and perfect participles must take one of the passive signs mentioned.

4. The CHANGES of the stem in the perfect system consist either a) in a PREFIX (reduplication, as *pendere* — *pependi*); or b) in a CHANGE of the stem-vowel (*facere* — *feci*, *petere* — *peti*); or c) in LENGTHENING the stem-vowel (*legere* — *legi*, *videre* — *vidi*); or d) in DROPPING a radical consonant (*m* or *n*, as in *frangere* — *frēgi*, *capere* — *cepī*); or e) in a TRANSPOSITION of the letters (metathesis, as in *cernere* — *crēci*, *sternere* — *strāci*).

If the perfect is formed without an active sign, the stem undergoes one or more of these changes, and conversely if there is an active sign in the perfect, the stem generally remains intact.

Rem. 1. Merely *epenthetic* changes take place, when the characteristic is a mute consonant preceding the active or passive sign *s* or *t*, as in *scribere*, *scripsi*, *scriptus*. See No. 11.

Rem. 2. The perfect system of the inchoative (inceptive) verbs is not formed from the stem of the inceptive verb (inceptive stem, as *crece* of *crescere*), but according to the class to which the primitive verb belongs. Thus the perfect system of *crescere* is formed as if the verb were *crece*, of *noscere*, as if the verb were *nore*, of *scire*, as if the verb were *scire*.

Rem. 3. The stems of the inceptives are found by removing the termination *scere*. The final letter of the remaining part shows the characteristic of the primitive verb. Thus *inveterascere* has the stem *inveterā*; *delitescere* has the stem *delitē*. If the letter before the termination *scere* is the vowel *i*, this letter also must be removed, the STEM-VERB belonging to the third conjugation, as *contremiscere*, stem *contrem* (*tremere*). But three inceptives with the letter *i*, preceding the termination *scere*, have stem-verbs belonging to the fourth conjugation (*irrauciscere* — *raucire*, *obdormiscere* — *dormire*, *seiscere* — *scire*). Two inceptives, *compescere* and *poscere* retain their inceptive stems in the perfect-system (*compescui*, *poscui*).

Rem. 4. All inceptives whose perfect-stems belong to the VOWEL-FORM, have a complete PERFECT system, as *assu-scere*, *quiescere*, *desciscere*. But most of those belonging to the CONSONANT-FORM, lack the second cardinal form, except the following five: *coalescere*, *conalescere*, *exardescere*, *indulescere*, *revirescere*, which have both cardinal forms. The DEPENDENT inceptives, as *atropiscere*, *proliscere*, have no first, but generally the second cardinal form, except *vesci*, which forms no perfect system.

Rem. 5. Some inceptives have no verbal stems at all, but are derived either from NOUNS as *ignescere*, *sillescere*, or from ADJECTIVES, as *percrebrascere*, *obmutescere*. These generally form no perfect system. But some adjective inceptives form the ACTIVE tenses by the sign *u*, which they attach to the consonant-stem of the adjective, as *percrebrascere*, from *crebrus* (stem *crebr-*), *obmutescere*, from *mutus* (stem *mut-*). See the *U*-class. Thus *tristis* forms the perfect *tristisui* of the verb *tristescere*, which is derived from the noun *tristis*.

## II. THE VOWEL-FORM OF THE PERFECT SYSTEM.

5. All verbs, whose perfect-system is formed from VOWEL-STEMS, take the ACTIVE sign *v*, and the PASSIVE sign *t*, which are attached to the VOWEL-STEM, as :

| ACTIVES.                   |          |          | DEPONENTS.                    |             |
|----------------------------|----------|----------|-------------------------------|-------------|
| Infinitive.                | Perfect. | Supine.  | Infinitive.                   | Participle. |
| amāre.                     | amāvī.   | amātum.  | hortārī.                      | hortātus.   |
| delēre.                    | delēvī.  | delētum. | rēri (st. <i>rā</i> ).        | rātus.      |
| finīre.                    | finīvī.  | finītum. | nascī (st. <i>nā</i> ).       | nātus.      |
| petere (st. <i>peti</i> ). | petīvī.  | petītum. | partīri.                      | partītus.   |
| noscere (st. <i>nō</i> ).  | nōvī.    | nōtum.   | oblivisci (st. <i>oblī</i> ). | oblītus.    |

6. The following verbs have VOWEL-STEMS in the perfect system :

1) STEMS in *ā* : (a) All ACTIVE and NEUTER verbs of the first conjugation, except: *culāre*, *ducere*, *domare*, *juvare*, *lucare*, *micare*, the obsolete *placare*, *scire*, *stare*, *tonare*, *velare*, which have CONSONANT stems (*cul*, *dom*, etc.). (b) All DEPONENTS of the first conjugation without exception. (c) The INCEPTIVES *pascere* (st. *pā*), *labascere* (st. *labā*), *inveterascere* (st. *inveterā*), *irasci* (st. *irā*), *nasci* (st. *nā*). (d) The active *sternere* (st. *strā*), and the deponent *reri* (st. *rā*).

2) STEMS in *ē* : (a) The following verbs of the second conjugation: *delere*, *flere*, *nere*, *placere*, the anteclassical *viere*, and the compounds of the obsolete *plere*, as *implere*, *explere* etc. (b) The following INCEPTIVES: *crescere* (st. *crē*), *quiescere* (st. *quīē*), *suasce*, (st. *suē*), and the compounds of the obsolete *olescere* (*abolescere*, *adolescere*, *exolescere*, *obsolescere*, st. *olē*). (c) Three verbs of the third conjugation: *cernere* (st. *crē*), *spernere* (st. *spērē*), *to* (st. *tē*), and sometimes *linere* (perfect *lēvi* or *livi*, supine *litum*).

3) STEMS in *i* : (a) The verbs of the fourth conjugation except: *scire*, *venire* (to come), *juvare*, *juvire*, *haurire*, *sancire*, *sarcire*, *sentire*, *sepire*, *amicire*, the compounds of *parere*, *operire*, *reperire*, and the deponents *assentiri*, *meliri*, *ordiri*, *oriri*, all of which have CONSONANT-STEMS in the perfect system. (b) The INCEPTIVES *obdormiscere*, *seiscere*, *concupiscere*, and *obsciscere* (st. *obscī*). (c) The verb *ciere* (st. *ci*). (d) The following verbs of the third conjugation: *cupere* (st. *cupi*), *linere* (st. *li* or *lē*), *petere* (st. *peti*), *querere* (st. *quesi*), *supere* (st. *supi* or *sup*, see below), *vinere* (st. *vi*), *terere* (st. *trī*), and the derivatives in *essere* with stems in *ess-* (*arcessere* — *arcessi* — *arcessum*; *capessere* — *capessi* — *capessum*; *cupessere* — *cupessi* — *cupessum*; *descessere* — *descessi* — *descessum*).

4) STEMS in *ō*. Only in *noscere* and its compounds (st. *nō*), and in the supine of *potare* stems *potā* and *pō* — *potāvī* — *potātum*, or *pōtum*.

5) STEMS in *ū*. (a) The verbs of the third conjugation with the characteristic *ū* in the present system (except *fluere* and *struere*, which have consonant-stems), as *acūere*, *arguere* (st. *argū*), *argui* (inst. of *argūvī*); (b) The verbs *solvere* (inst. of *solūvī*), *volvère* and *esse* (st. *solū*, *volū* and *fū*). (See R. 22.) In CLASSICAL language the ACTIVE sign *v* in these verbs is always dropped. The characteristic *ū*, which by this elision immediately precedes the initial vowels of the terminations, is then always shortened, and in *solvere* and *volvère* is replaced by the kindred consonant *v*, as :

|         |  |          |
|---------|--|----------|
| arguere | argūi (inst. of <i>argūvī</i> )                | argūtum. |
| diluere | dilūi (inst. of <i>dilūvī</i> )                | dilūtum. |
| solvere | solvi (inst. of <i>solūvī</i> , <i>solūi</i> ) | solūtum. |
| esse    | fūi (inst. of <i>fūvī</i> )                    |          |

To the stems with *u* belong the deponents *loqui*, *sequi*, and *tueri*, which have the vowel-stems *locū*, *secū*, *tū*, forming the participles *locūtus*, *secūtus*, *tūtus*.

### Remarks.

1. The inceptive *pascere* makes the SUPINE *pastum*, not *pātum*.
2. Of *micare* the compound *dimicare* has a VOWEL-STEM *dimicāri* — *dimicātum*. But the simple verb *micare* and *micare* have CONSONANT-STEMS (perfect *mic-ui*). A SUPINE *micātum* stands in the lexicons, but does not occur.
3. The compounds of the obsolete *placare* have both, consonant- and vowel-stems in the perfect-system (*explicāvi* and *explic-ui*). But the verbs, derived from the multiplicative NOUNS *triplex* etc., as *duplicare* and of *supplex* (*supplicare*) have VOWEL-STEMS only.
4. *Stare*, which in the perfect system has the consonant stem *st* (see the reduplicating class), makes the supine *stātum* from the vowel-stem *stā*. The compounds of *stare* with dissyllabic prepositions, as *circumstare*, *antestare*, form no supines. The compounds with



monosyllabic prepositions, as *adstare*, *constare*, *distare*, either form supines with consonant-stems, as *adstare*, *constare*, *distare*, or lack the supine. *Prastare* (often), and rarely *parstare* and *pastare*, form the verb, as *prastare* on the vowel-stem *stare*; *prastatus*, *prastatus* etc. p. *distare*, form the verb, as *distare* on the vowel-stem *stare*; *distatus*, *distatus* etc. p.

5. *Necare* has the regular vowel-stem. But its compound *necare* (and *necare*) has both a consonant-stem and a vowel-stem *necare* and *necare*, the former part being *necare* and the latter *necare*. *Necare* is generally considered as the perfect participle of the deponent *necare*.

6. The word *irasci* is generally considered as the perfect participle of the deponent *irasci*. *Irasci*, however, is used as an adjective only, meaning 'angry'. *Irasci* does not mean 'I am angry', but 'I am angry'. *Irasci* is therefore not derived from the noun *ira* (anger), but from the verb *irasci* (to be angry). *Irasci* must be considered as a substantive in the perfect, which according to No. L. R. 5, cannot form a perfect-system.

7. The verb *desistere* and the present verb *desistere*, compounds of the obsolete verbs *desistere* and *desistere*, make the supine *desistum*. But the other compounds of *desistere* and *desistere* make the supine *desistum* and *desistum*.

8. *Serere*, to sow, makes the supine *satum*; *serere*, to join, has a consonant-stem *serere*, *serere*. The compound *inserere* of the former makes *insatum*.

9. *Vivere* in the perfect system forms only the perfect *vixi*, which is classical, but in the present system the verb is *vixi*.

10. *Sistere*, per. *sistere*, makes the supine *sistum*.

11. *Irasci* in its compounds makes the supine *irascum*, not *irascum*, as *irascum*, *irascum*. *Irasci* (to be angry) is, to be sure, a compound of *ira*, which generally is used as passive of *irasci*, lacks the supine.

12. The desiderative verbs in *uere* (see App. IV., R. 5) and the verbs *ferire*, *ferocire*, *inapire*, *pruere*, *superbire*, form no perfect system.

13. *Cedere* makes the supine *citum*. The compounds of *cedere*, which in the pres. system are inflected as verbs of the fourth conjugation (*cedere*, *cedere*, *cedere*), form the regular supines *cedere*, *cedere*, *cedere*. But the participles *cedere*, *cedere*, *cedere* have the (rounded, excited) have a short *i*. The reason of this difference in the quality is that the active *cedere* etc. are compounds of the participle *cedere* from the simple verb *cedere*, while the participles *cedere* etc. are formed from the compound verb *cedere*. The perfect *cedere* and *cedere* are merely altered by the ancient grammarians. But of the respective compound *cedere* the perfect *cedere* occurs in Cicero, Att. 4. 5, and once in Plautus and Terence. In all these passages some manuscripts have the perfect *cedere*.

14. *Opere* and its compounds *opere*, *opere*, *opere* form a supine *opere*. The perfect *opere* and *opere* are merely altered by the ancient grammarians. But of the respective compound *opere* the perfect *opere* occurs in Cicero, Att. 4. 5, and once in Plautus and Terence. In all these passages some manuscripts have the perfect *opere*.

15. *Ridere* in classical Latin forms no perfect system. But *Ridere* (Met. 1. 7) has the perfect *ridere*.

16. *Nascere* and its compounds form their perfects regularly (*nascere*, *nascere*, *nascere*). But the supine is irregular in *nascere* and *nascere*, while the other compound and the simple verb form regular supines (*nascere*, *nascere*).

17. *Ridere* makes the supine *ritum*, but only in the compounds *ridere*, *ridere*. The simple verb forms no supine. See p. 381.

18. Of *scire* no perfect occurs, then *scire* is assumed by Priscian.

19. Of *scire* the perfect *scire* sometimes is found in M. texts.

20. *Adire*, *appere*, *latere*, *perire*, *quiescere*, *seruare*, *sternere*, *suare*, and the compounds of the obsolete *quiescere* and *latere* form no passive voice in the perfect system. But *appere*, *adire*, *latere* and *suare* form regular participles, which, however, are used as adjectives only (*appere* (sharp), *appere* (white), *latere* (still), *latere* (dark)). *Adire* and *perire* do not form Passives.

21. The participle *latus* generally has a passive meaning (separated, safe), and rarely occurs with its regular active signification. In the latter the participle *latus* generally takes its place. The participle *latus*, which stands in the text, rests on the doubtful reading of a single passage (Quintil. 5. 13. 36). The deponent *latus* and generally verbs in *quiescere* and *latere* have consonant stems, the latter *quiescere* and *latere* having the function of a single K-mute, except in *quiescere*.

22. The verbs in *uere*, including *uere*, *uere* and *uere*, anciently formed the perfects in *uere*. Examples of this form are yet extant, as: *Nos sumus laudati*, *qui faximus uere*, *Rudini*, *Eum*, in Cic. de Orat. 3. 42. — *Uitulum* paverat. Plautus Men. prol. v. 63. *Tandem* qui pueri ob facta infamia iuuit. Lucius in Non. 8. 47. See Varro de L. L. 6. 8.

23. The stem *tol* in the present system *tolere* forms a supine according to the vowel-form, with the characteristic *i*, dropping the letters *tol* (as *tolere* first, or *tolere* *tolere*). This stem supplies the wanting supine of the verb *tolere*. See in reduplicating verbs.

7. The compounds of the verbs mentioned form their perfects and supines according to the same rules as their simple verbs, except *micare*, *necare*, *placare*, *serere*, *sapere*, and *ire*, the compounds of which differ more

or less in the formation of their perfects and supines. See the Remarks above.

### III. THE CONSONANT FORM OF THE PERFECT SYSTEM IN GENERAL.

8. The CONSONANT-FORM has three classes: (a) the RADICAL class, which almost always changes the stem in the perfect, without taking any active sign (*facere* — *fecit*); (b) the U-CLASS, which takes the active sign *u* (*habere* — *habui*); (c) the S-CLASS, which takes the active sign *s* (*carpere* — *carpsi*).

Rem. 1. Very few verbs lack the active sign without changing their stems, as *mandere*, *verere*. Still more rarely occur radical changes in addition to an active sign, as in *cumbere* (perf. *cubui*).

Rem. 2. The supine, which always has a passive sign, rarely admits of radical changes, except those that consist in dropping a consonant. The passive sign regularly is *it* in the U-CLASS, and *t* in the radical and S-CLASSES. But *it* sometimes drops its *i*, and the sign *t* is sometimes changed into *s*. In one verb, the deponent *mori*, the passive sign is *it* (*mortuus*) which originally is a derivative adjective. — As for the classification of Deponent verbs, which take no active sign, we consider those among them which have the signs *t* or *s*, as belonging to the S-class, and those with the sign *it* as belonging to the U-class, because such would be the classes of their active forms, if they existed. But if the deponent is a compound of an active verb belonging to the radical class, the deponent is always considered as belonging to the radical class, whatever may be the sign of its participle.

Rem. 3. Compound verbs with consonant-stems generally form their perfects and supines like the simple verbs. But when a compound verb in the Present system changes its stem vowel (App. V.), it generally retains the changed vowel in the Perfect system, as:

| Simple Verbs. |        |          | Compounds.  |           |             |
|---------------|--------|----------|-------------|-----------|-------------|
| claudere      | clausi | clausum. | concludere  | conclūsi  | conclūsum.  |
| habere        | habui  | habitum. | inhibere    | inhibui   | inhibitum.  |
| spargere      | sparsi | sparsum. | conspargere | conspersi | conspersum. |
| tacere        | tacui  | tacitum. | conficere   | conficiui | confictum.  |

Rem. 4. This rule has several exceptions: 1) Some compounds belong to a class different from that of the simple verb, as *emere* — *eti*, but *proemere* — *proemi*; *legere* — *legi*, but *dislegere* — *dislegi*. 2) Some compounds lose the vowel change of their present system and resume the stem-vowel of the simple verb, as *redimere* — *redemi*; *diligere* — *dilexi*. 3) If the simple verb changes its stem-vowel in the perfect system, the compounds sometimes have peculiar changes different from both, those of the simple verb, and from those of their own present system, as:

| Simple Verbs. |      | Compounds. |           |            |
|---------------|------|------------|-----------|------------|
| facere        | fēci | factum.    | perficere | perfēci    |
| capere        | cēpi | captum.    | decipere  | decēpi     |
|               |      |            |           | perfectum. |
|               |      |            |           | deceptum.  |

All these exceptions are noticed at their proper places.

Rem. 5. A dropping of the active sign (*u* or *s*), as in the verbs of the VOWEL-FORM, does not take place in those of the CONSONANT-FORM. But in post-classical and colloquial language sometimes a CONTRACTION occurs in the TERMINATIONS, by dropping the syllable *is*, before another *s* or *t* in the verbs of the S-class, as *dixisti* (inst. of *dixisti*), *promisti* (promissis), *extinxisti* (extinxissem), *prodixisti*, *cessisti*, *consumpsisti* (produxisse, cessisse, consumpsisse).

### IV. THE RADICAL CLASS.

9. The verbs belonging to this class do not take an ACTIVE SIGN in the perfect, and their stems are generally more or less affected. Their SUPINES, however, which rarely partake of the radical changes, always have a PASSIVE SIGN.

Rem. 1. The PASSIVE SIGN in the supine of the RADICAL class is regularly *t*, which is changed into *s* if the characteristic is a T-mute (*cadere* — *cæsum*), or one of the liquids *l* or *r* (*vellere* — *uisum*, *currere* — *cursum*), and sometimes when an *r* precedes a K-mute (*parcere* — *parsum*).

Rem. 2. The compounds of *dare* and *sistere* have the supines *ditum* and *stitum* (*venditum*).











Rem. 1. The lengthening verbs form the following perfects and supines:

|          |       |          |
|----------|-------|----------|
| frangere | frēgi | fractum. |
| fundere  | fūdi  | fūsum.   |
| linguere | līqui | lētum.   |
| rumpere  | rūpi  | ruptum.  |
| vincere  | vici  | victum.  |

Frangere at the same time changes its stem-vowel *a* into *e*. Its compounds (*infringere* etc.) do not retain their own vowel-change, but assume that of the simple verb (*infrēgi* — *infractum*). The SUPINES are formed according to the general rule No. 9, R. 7.

Rem. 2. The following verbs of this category reduplicate:

|                   |                                   |                               |
|-------------------|-----------------------------------|-------------------------------|
| (cellere)         | (cecūdi)                          | (culsum) (only in compounds). |
| discere           | didici                            | —                             |
| findere           | fidi (inst. of <i>ffidi</i> )     | fissum.                       |
| pingere (pacisci) | pepi                              | partum.                       |
| pellere           | pepi                              | pulsum.                       |
| pungere           | pupugi                            | punctum.                      |
| scindere          | scidi (anteccl. <i>sciōdi</i> )   | scissum.                      |
| sistere           | steti                             | stātum.                       |
| tangere           | tetigi                            | tactum.                       |
| tollere           | sustuli (inst. of <i>teluli</i> ) | sublātum.                     |
| tundere           | tutuli                            | tunsum or tūsum.              |

Rem. 3. The compounds of these verbs drop the reduplication, except *discere* and *sistere*, as: *repuli*, *attigi*; but *edidici*, *constiti*.

Rem. 4. *Cellere* (the Greek κέλλειν) as a simple verb occurs only in the participle, which has the form *celsus*, and is used as an ADJECTIVE only. It must be considered as a reduplicating verb, its stem-syllable being shortened in the perfect of *percellere* — *percūdi* — *perculsum*. The compounds *antecellere*, *excellere* and *præcellere* are without a perfect system; but *excellere* forms the participle *excelsus*, with an adjective meaning. A perfect *excellui*, though acknowledged by Priscian, occurs only in one passage of Gellius.

Rem. 5. The perfect of *findere*, both of the simple verb and the compound *diffindere*, is extremely rare. Priscian, who acknowledges the perfect *fidi*, remarks, that some formed a perfect *fisi*. That *findere* must be placed among those verbs, which originally reduplicated, is evident from its short stem-vowel.

Rem. 6. *Pungere* with an anteclassical collateral from *pagere*, in the SIMPLE verb, regularly has *pepi* — *partum*. It also has *pansi* — *pactum* (after the *S*-class) in anteclassical language. Instead of reduplicating, *pungere* sometimes (once in Cicero) forms its perfect-system like the verbs of the first category (*pēgi* — *pactum*), and this is always the case in the compounds *impungere* and *compungere*, while the rare compounds *depungere* and *repungere* do not form a perfect.

Of *pagere* (which also was written *pacere* — *Leg. XII Tab.* in Gellius 1, 20, 1) the inceptive deponent *pacisci* (part. *pactus*) is formed.

Rem. 7. *Sistere* (stem *st-*) is derived from *stāre* with a reduplication in the PRESENT system, like *bibere* (st. *be*) and *gignere* (st. *gen*), analogous to the Greek ἵδμεν (inst. of βίβμεν, st. βτα). The perfect *steti* (like *bibi*) retains its PRESENT reduplication, taking the second consonant of the stem over into the reduplication-syllable. It is extremely rare in the simple verb, but frequent in the compounds, which in the supine change *ā* into *i* (*desistere* — *desiti* — *desitum*).

Rem. 8. The verb *tollere*, instead of its original perfect *teluli* and supine *lātum*, takes the perfect-system of its compound *subtollere* (*sustuli* — *sublātum*), which is not used in the present-system. The form *teluli*, which in anteclassical language is frequently found, loses its prefix *te* (*tuli*), and with its supine *lātum* is borrowed by the kindred verb *ferre*, in order to supply its wanting perfect and supine (*ferre* — *tuli* — *lātum*). The compound *sufferre* has neither a perfect, nor a supine, both being appropriated by *ferre*. The other compounds of *ferre* form their perfects and supines as compounds with *feri* and *lātum*, changing their prepositions according to the rules App. V. (*afferre* — *abstuli* — *ablātum*, *afferre* — *attuli* — *allātum*, *afferre* — *extuli* — *elātum*, *inferre* — *intuli* — *illātum*, etc.).

Rem. 9. The perfect *tutuli* from *tundere* is not found in the Latin authors extant, but is acknowledged by the ancient grammarians. These also acknowledge the perfects *tunsi* and *tūsi*. In the compounds the perfect *tūdi* is beyond doubt, although Ennius uses *contūdi*. The supines *tunsum* and *tūsum* both occur in the simple verb; but in the compounds *tūsum* has better authority (*contūsum*).

### 3) Verbs with long stem-vowels.

16. Nearly all verbs with long stem-vowels in consonant-stems belong to the *S*-class\*. Of those verbs, that have a fully authenticated perfect-system, only the diphthongic stems *cædere*, *hædere* and *haurire* belong to the RADICAL class. All other verbs of this kind either belong to the *S*-class, or, in good prose, form no perfects, or no present-system. Of the verbs with diphthongic stems *cædere* reduplicates, being the only reduplicating verb which retains a long stem-vowel (*cædere* — *cecūdi* — *cæsum*). *Hædere* makes *hesi* — *hæsum*, and *haurire*, *hausi* — *haustum*. In both perfects the *s* is radical, being the original characteristic in the present-system (*hædere*, *hausire*).

Rem. 1. The compounds of *cædere* (*abscidere*, *conscidere*, *occidere*) change the diphthong *æ* into *i*, which they retain in the perfect-system, dropping the reduplication (*occidi* — *occisum*).

Rem. 2. The verbs *stridere* or *stridire*, *cideri*, *sideri*, *videri*, which in good prose do not form perfects, are generally classed among the perfects of the RADICAL class in our grammars. The perfect *stridi* occurs but once in a passage of Ennius, quoted by Priscian, who also acknowledges the perfect *stridi*. The perfect *cidi* occurs twice in Columella in compounds (*occidi*, *percidi*). The ancient grammarians acknowledge partly *cūdi*, partly *cūsi* as perfect. The supine *cisum* occurs in compounds only (*occisum*, *percisum*). The perfect *sidi* is found once in Propertius. Priscian is doubtful whether a perfect of *videre* existed or not. The compounds borrow the perfect-system of *sideri*, as *considere* — *consēdi* — *consessum*. A perfect *vidi* of *videre*, although alleged in the grammars, does not occur. The supine *visum* is borrowed from the verb *videre*.

Rem. 3. The perfect-verb *capi* must be considered as belonging to the verbs of the RADICAL class with long stem-vowels. But in classical language it lacks the PRESENT-system, which however is not infrequently found in Plautus (*capiō*, *capiō*). *Capi* is also used as stem-deponent (*capiō* is *sum* with the signification *capi*), and the participle *capi* is with active meaning, but only in connection with a PASSIVE infinitive. See § 342.

Rem. 4. The perfect verb *adi*, whose participle *adus* is used as deponent with active signification (verb. adj. *adus*), must be considered as belonging to the verbs with short stem-vowels (*odio* — *odi* — *odum*), but its present-system occurs only in the rare and postclassical forms *adiceo*, *adicebas*. The short quantity of the stem-vowel is proved by the derived noun *adum*.

### V. S-CLASS.

17. The verbs belonging to this class take the ACTIVE sign *s*, which is added to the consonant-stem of the verb without any change of its stem-vowel, as *carpere* — *carp-si*, *manere* — *man-si*. The PASSIVE sign generally is *t* (*carpere* — *carp-tum*); but it is *s*: 1) If the characteristic is dropped (see No. 9, R. 1), as *plaudere* — *plausi* — *plausum*, *flectere* — *flecti* — *flectum*, *mergere* — *mersi* — *mersum*, *uti* — *usus*; 2) in the verbs *manere* (*mansi* — *mansum*), *figere* (*fixi* — *fixum*), and the deponent *labi* (*lapsus*).

Rem. 1. The following verbs, although dropping their characteristics, nevertheless have the passive sign *t*: *labi* — *latus* — *latusum*, *torquere* — *torsi* — *torquum*, *torquere* — *torsi* — *torquum*, *fulgere* — *fulsi* — *fulsum*, *sarcire* — *sarsi* — *sartum*, and the inceptive deponent *abisci* — *abitus* — *abitusum*.

Rem. 2. The characteristics in verbs of the *S*-class are subject to the following euphonical changes: 1) The characteristic *ō* is changed into *p*, as *scribere* — *scripsi* — *scriptum*; 2) The K-MUTES (*c*, *q*, *gu* and *qu*) either coalesce with the active and passive signs into *x* (*regere* — *rex*, *dicere* — *dixi*, *figere* — *fixi* — *fixum*, *stingere* — *stinxi*, *coquere* — *coxi*), or, if preceded by *l* or *r*, are dropped (*mergere* — *mersi* — *mersum*, *torquere* — *torsi*, *fulgere* — *fulsi*). *G*, *qu* and *qu* before the passive sign *t* are changed into *c*, as *regere* — *rectum*, *tingere* — *tinclum*, *coquere* — *coctum*. 3) The T-MUTES are dropped in the perfect system, the preceding vowel being lengthened, as *dividere* — *divisi* — *divisum*. In the following verbs the sign *s* is doubled instead of lengthening the previous vowel:

\* *Præbere*, which belongs to the U-CLASS, is no exception to this rule, since it is contracted from *præhibere*.







|            |                                    |               |                                     |
|------------|------------------------------------|---------------|-------------------------------------|
| II. CONJ.  | <i>ardēre</i>                      | <i>arsi</i>   | <i>arsum.</i>                       |
|            | <i>audēre</i>                      | <i>ausi</i>   | <i>ausum.</i>                       |
|            | <i>augēre</i>                      | <i>auxi</i>   | <i>auxum.</i>                       |
|            | <i>frīgēre</i>                     | <i>frixi</i>  | <i>fraxum.</i>                      |
|            | <i>gaudēre</i> (st. <i>gauid</i> ) | <i>jussi</i>  | <i>jussum.</i>                      |
|            | <i>jūbēre</i>                      | <i>lusi</i>   | <i>lustum.</i>                      |
|            | <i>lūcēre</i>                      | <i>lusi</i>   | <i>lustum.</i>                      |
|            | <i>lūgēre</i>                      | <i>mansi</i>  | <i>mansum.</i>                      |
|            | <i>manēre</i>                      | <i>risi</i>   | <i>risum.</i>                       |
|            | <i>vidēre</i>                      | <i>sūsi</i>   | <i>sūsum.</i>                       |
| III. CONJ. | <i>audēre</i>                      | <i>gessi</i>  | <i>gestum.</i>                      |
|            | <i>gerere</i>                      | <i>pressi</i> | <i>pressum.</i>                     |
|            | <i>prēmere</i>                     | <i>ussi</i>   | <i>ustum.</i>                       |
|            | <i>ūrere</i>                       |               | <i>questum.</i>                     |
|            | <i>queri</i>                       |               | <i>amictum.</i>                     |
| IV. CONJ.  | <i>amicire</i>                     |               | <i>sanctum</i> ( <i>sancitum</i> ). |
|            | <i>sancire</i>                     | <i>sensi</i>  | <i>sensum.</i>                      |
|            | <i>sentire</i>                     | <i>sensi</i>  | <i>sensum.</i>                      |
|            | <i>sepire</i> ( <i>sæpire</i> )    | <i>sepsi</i>  | <i>seplum.</i>                      |
|            | <i>vincire</i>                     | <i>vinxi</i>  | <i>vinctum.</i>                     |
|            | <i>meſiri</i>                      |               | <i>mensum.</i>                      |
|            | <i>ordiri</i>                      |               | <i>orsus.</i>                       |

Rem. 15. *Audire*, *gauidere*, and *audere* are SEMIDEPONENTS. *Gauidere* is contracted from *gauidere*. According to the ancient grammarians, *audere* and *gauidere* formerly had the active perfects *ausi* and *gauidi*. The perfect subjunctive of *audere* has an active collateral form *ausim* (instead of *auserim*).

*Torere* belongs to the IMPERSONAL VERBS. The perfect-system of the SIMPLE verb is anteclassical, and in classical language is supplied by the compound *per-torere* (*per-torsum est*). The perfect *torsit* is found in the latest Latinity.

Rem. 16. *Lucere* forms the inceptive compound *illucescere* — *illuxi*, which is used impersonally. *Sentire* forms the deponent compound *assentiri* (*assensus*), and *ardere* the inceptive compound *exardescere* (*exarsi* — *exarsum*).

## VI. U-CLASS.

19. The perfects of the verbs belonging to this class are formed by the active sign *ŭ*, which is added to the unchanged consonant-stem. The supine is formed by the passive sign *it*.

Rem. 1. In the following verbs of the U-class the STEM is affected: *gignere* (st. *gēn*), *metere* (st. *mess*), *ponere* (st. *pos*), and the compounds of the obsolete *condere* (st. *cōd*). The verbs *collere*, *molere*, *molere* have the same stems as they have in their PRESENT TENSES. The verb *colere* forms the supine *colitum*.

The characteristics *u* and *q* are changed into *g* and *c*. These occur in *linguere* with its inceptive *linguere* (perf. *lingui*, without a supine), and *lingere* with its inceptive *lingere* (perf. *lingui*, without a supine).

*Torere*, in the supine, changes *rr* into *s*, after the analogy of *gerere* and *urere* (sup. *tosum*). *Miscere* loses or transposes in the supine the characteristic *u* (*mixtum* or *misctum*).

Rem. 2. The passive sign *it* is dropped in *censere* (*censi* — *censum*) and often loses its *i* by syncope, especially after *c*, as *docere* — *docui* — *doctum* (inst. of *doctum*). *Metere* forms the supine *messum*. — The passive sign *it* seems to be a weakened *ut*, in which the *u* is corrupted in the same way as in several other penults, for inst. the superlative ending *imus* (instead of the former *umus*).

20. The following verbs constitute the U-class: 1) all verbs of the second conjugation, not belonging to the classes previously mentioned (forming the great majority of the verbs of this conjugation); 2) all inceptive verbs, derived from adjectives which have a perfect system (R. 7); 3) most verbs of the third conjugation with liquid characteristics; 4) 21 verbs of the first, third, and fourth conjugations with various characteristics (R. 13).

Rem. 1. The verbs of the second conjugation belonging to this class form their perfects and supines in the following way:

|                  |               |                    |
|------------------|---------------|--------------------|
| <i>debere</i>    | <i>debui</i>  | <i>debitum.</i>    |
| <i>habere</i>    | <i>habui</i>  | <i>habitum.</i>    |
| <i>placere</i>   | <i>placui</i> | <i>placitum.</i>   |
| <i>mereri</i>    |               | <i>meritum.</i>    |
| <i>polliceri</i> |               | <i>pollicitum.</i> |

The following verbs drop the *i* of the passive sign:

|                 |               |                                       |
|-----------------|---------------|---------------------------------------|
| <i>docere</i>   | <i>docui</i>  | <i>doctum.</i>                        |
| <i>miscere</i>  | <i>miscui</i> | <i>mixtum</i> ( <i>mixtum</i> ).      |
| <i>tenere</i>   | <i>tenui</i>  | <i>tenum.</i>                         |
| <i>torrere</i>  | <i>torrui</i> | <i>torrum.</i>                        |
| <i>misereri</i> |               | <i>miseritum</i> or <i>miseritum.</i> |

Rem. 2. The following verbs of the second conjugation belonging to this class are without supines: *arcere* (perf. *arui*), *calere*, *candere*, *egere*, *eminere*, *florere*, *frondere*, *horre*, *languere*, *latere*, *madere*, *nitere*, *olere*, *pallere*, *palere*, *rigere*, *rubere*, *silere*, *sorbere*, *sordere*, *splendere*, *studere*, *stupere*, *timere*, *torpere*, *tumere*, *vigere*.

Rem. 3. The following verbs of the second conjugation lack the whole perfect-system: *avere*, *calere*, *candere*, *flaccere*, *flavere*, *fielere*, *hebere*, *humere*, *imminere*, *livere*, *maerere*, *pollere*, *renidere*, *scatere*, *squallere*, *regere*, *mederi*. — The verb *solere*, as semideponent, lacks the first cardinal form. Its compound *assolere* has no perfect system.

Rem. 4. The following compounds of *tenere*: *detinere*, *distinere* and *retinere*, retain in the perfect their changed vowel *i* (*detinui*, etc.), but take the supine of the simple verb (*detentum*). The other compounds of *tenere* (as *attinere*, *abstinere*) form no supine.

Rem. 5. The compounds of *arcere*, as *exercere* and *coercere*, form not only PERFECTS, as the simple verb, but also SUPINES (*exercitum*, *coercitum*). Of the simple verb *arcere* the participle *arctus* is formed with the signification of an ADJECTIVE (*narrow*).

Rem. 6. *Censere* makes *censi* — *censum*. The supine *censum* has no sufficient authority (only the monumentum Ancyranum, and a passage in Suetonius); much less authority has the supine *censitum*, which occurs in a solitary (and quoted) passage of Claudianus, and not of the verb *censere*, but of its compound *recensere*. The supine (*censum*) occurs only in the form of the participle *census* in the passive tenses, when *censere* is used as a TRANSITIVE DEPONENT in the meaning 'to assess in the census'. *Censeri* is also used as a TRANSITIVE DEPONENT in the meaning 'to profess one's property at the taking of the census', as in Cic. Flacc. 32 (*servos* or *pecuniam census es*, thou hast professed in the census such a number of slaves, or such an amount of money). The irregular supine *censum* (instead of *censitum*) is explained by the original form and the derivation of *censere*. Our grammarians and lexicographers are in great doubt about the derivation of this word, some referring it to the Sanscrit root *as*, and some identifying it with *pendere*. The original form of this verb evidently was *centere* or *centere*, which was regularly conjugated *centi* — *centum*. Servius Tullius was the first who introduced the census; hence the word could hardly have existed before his time, its original meaning being unquestionably connected with the census. For the purpose of the new institution, he divided the whole people into 'centuriae', consisting of a hundred (*centum*) members each. From this must have sprung the expression 'centere populum' (to 'hundred' the people). From the regular supine of this new verb (*censum*) the noun *census* and the verb *censere* were derived, the latter of which kept its original supine (as for instance *visere* keeps the supine *visum* of its primitive *videre*). This derivation, which is extremely probable in itself, is confirmed by the form of the supine *censum*, which cannot be explained in any other way but by assuming that a T-mute was dropped before the *s*.

The compounds of *censere* are *percensere* (lacking the supine); *recensere* (not in Cic. and Cæs.), the supine of which has as good as no authority (see above); and *succensere*, which has the same supine as *censere* (*succensum*) and as *succendere*, and hence cannot be distinguished from the latter verb in the supine. Perhaps *succensere* has nothing to do with *censere*, but is a corruption from *succendere*, its meaning (to be inflamed with anger) pointing rather to the root *cend* than to *centere*. *Succendere* would then be in the same relation to *succensere* (*succendere*) as *pendere* to *pendere*; *jacere* to *jacere*.

Rem. 7. The following inchoatives derived from adjectives belong to this class: *crebrescere* (with its compounds *increbrescere* and *percrebrescere* (perf. *crebrui*), *durescere* with its compound *obdurescere* (perf. *obduri*), *evanescere*, *innotescere*, *macrescere*, *maurescere*, *nigrescere*, *obmutescere*, *obsurdere*, *recrudescere*, *virescere*, *evalescere*.







*ascendēre*, see *scandēre*.  
*audēre*, audeo, ausus sum; p. 249, § 344.  
*augēre*, augeo, auxi, auctum; p. 372, R. 14.  
*batuēre* (battuēre), batuo, batui, —; p. 361, 6, 5.  
*bibiēre*, bibo, bibi, p. 364, R. 4, 5; p. 365, R. 11.  
*cādēre*, cādo, cecidi, cāsum; p. 364, R. 4. Compounds: *decidēre*, decido, decidi, —; *occidēre*, occido, occidi, occisum.  
*cādēre*, cādo, cecidi, cāsum. Compounds change *a* into *i*, dropping the reduplication: *occido*, occidi, occisum, p. 369, No. 16, R. 1.  
*cālēre*, caleo, calui, —; p. 373, R. 2.  
*callēre*, calleo, callui, —; p. 373, R. 2.  
*calvēre*, calveo, —, —; p. 373, R. 3.  
*candēre*, only in compounds, which change *a* into *e*: *incendēre*, incendio, incendi, incensum; p. 367, R. 5.  
*candēre*, candeo, candui, —; p. 373, R. 2. Inceptive: *candescēre*, candesco, candui, —.  
*cānēre*, caneo, —, —; p. 373, R. 3.  
*cānēre*, cāno, cecinī, cantum; p. 364, R. 4. Compounds: *concīnēre*, concīno, concīnui, —, p. 365, R. 8.  
*cāpēre*, cāpio, cēpi, captum; p. 365, R. 11. Comp.: *accipēre*, accipio, accēpi, acceptum, p. 365, R. 12.  
*cāpessēre*, capesso, capessivi, —; p. 361, 6, 3.  
*carpēre*, carpo, carpsi, carptum; p. 369, 17. Comp.: *decerpēre*, decerpsi, decerptum.  
*cāvēre*, cāvēo, cāvi, cautum; p. 365, R. 11.  
*cēdēre*, cēdo, cessi, cessum; p. 370, 17, R. 2.  
*cellēre*, only in the compound *percellēre*, percello, percūli, perculsum; p. 368, R. 4. — *percellēre* has no supine (postclassical) without a supine. The other compounds form no perfect system.  
*censēre*, censeo, censui, censum; p. 373, R. 6. So *succensēre*, succen-

sui, succensum (but see p. 373, R. 6). *Percensēre*, and *recensēre* lack the supine; *recensitum* (in late Latin).  
*cernēre*, cerno, crēvi, crētum (adj. *certus*); p. 361, 6, 2.  
*cīrēre*, cīeo, cīvi, cītum; p. 361, 6, 3. Comp.: *accīrēre*, accīo (rarely accīeo), accīvi, accītum (Virg. *Æn.* 1. 677); *concīrēre*, concīeo (rarely *concīeo*), concīvi, concītum (Lucr. 2, 267); see p. 362, 13.  
*cīngēre*, cīngo, cīnxi, cīnctum; p. 369, 17, R. 2.  
*clangēre*, clangō, —, —.  
*claudēre*, claudio, clausi, clausum; p. 369, 17, R. 2. Comp.: *conclūdēre* etc. (*conclūsi*, *conclūsum*); p. 371, R. 8.  
*clēpēre*, clēpo, clepsi, cleptum; p. 369, 17.  
*cluēre* (poet., anteclassical, postclassical), to be famous, clūeo, —, — (rarely *cluēre*, *clūo*). *Inclūtus* (inclutus, inclitus) is used as an adjective (=famous), also in classical style.  
*cōlēre*, cōlo, cōlui, cultum; p. 374, R. 9. *Accōlēre*, *incōlēre*, without supine.  
*cōpēre*, cōpio (anteclassical), cōpi, cōptum; p. 369, R. 3.  
*cōgēre*, cōgo, cōgi, coactum, see *agere*, and p. 365, R. 12.  
*cōmēre*, cōmo, compsi, comptum; see *emere*, p. 366, R. 16.  
*comminisci*, comminiscor, comminiscus; see *memini*.  
*compēre*, compērio, compēri, compertum; p. 365, R. 9; see *parēre*.  
*concupiscere*, concupisco, concupivi, concupitum; p. 361, 6, 3; see *cupēre*.  
*condēre*, condo, condidi, conditum; p. 365, R. 7; see *dare*.  
*consilēre*, consilio, consūli, consul-tum; p. 374, R. 9.  
*coopēre*, coopērio, cooperui, coopertum. See *parēre*.  
*cōquēre*, coquo, coxi, coctum; p. 369, 17, R. 2.

*crebrescere*, crebro, crebui, —, p. 373, R. 7.  
*crēdēre*, crēdo, crēdidi, crēditum; p. 365, R. 7; see *dare*.  
*crēpāre*, crēpo, crēpui, crēpītum; p. 374, R. 13.  
*crescere*, cresco, crēvi, crētum; p. 361, 6, 2.  
*cūbāre*, cūbo, cūbui, cūbītum; p. 374, R. 13.  
*cūdēre*, cūdo [cūdi, cūsi], [cūsum], p. 369, R. 2.  
*cumbēre*, only in compounds: *procumbēre*, procumbui, procumbītum (taking the conjugation of *cubāre*); p. 372, R. 1.  
*cūpēre*, cūpio, cūpivi, cūptum. (Comp. incept.: *concupiscere*, concupivi etc.); p. 361, 6, 3.  
*currere*, curro, cucurri, cursum; p. 367, No. 14. Compounds partly keep the reduplication (*excucurri*, *præcucurri*), partly drop it (*accucurri*, *decurri*, etc.); p. 367, R. 2.  
*dāre*, do, dēdi, dātum, p. 364, R. 4. The comp. with monosyllabics take *dēre* in the infinitive, *dēdi* in the perfect, and *dītum* in the supine: *condēre*, condidi, condītum; *vendēre*, vendidi, vendītum; *credēre*, credidi, creditum. Polysyllabic compounds follow the simple verb: *circumdāre*, circumdēdi, circumdātum; p. 364, R. 6; p. 365, R. 7.  
*dēdēre*, dēdo, dēdidi, dēdītum; see *dare*, p. 365, R. 7.  
*dēfendēre*, see *fendēre*.  
*dēlēre*, dēleo, dēlēvi, dēlētum; p. 361, 6, 2.  
*dēmēre*, dēmo, dempsi, demptum; see *emēre*, p. 366, R. 16.  
*depsēre*, depso, depui, depstum; p. 374, R. 9.  
*dēscendēre*, see *scandēre*.  
*dēsciscere*, see *asciscere*.  
*dīrēre*, dīco, dixi, dictum; p. 369, 17, R. 2.  
*dīligēre*, dīlīgo, dīlexi, dīlectum; see *legēre*.  
*discēre*, disco, dīdici, —; p. 368, R. 2. Compounds retain the reduplication (*ēdidici*); p. 368, R. 3.  
*dividēre*, divīdo, divīsi, divīsum; p. 369, 17, R. 2.  
*docēre*, doceo, docui, doctum; p. 373, R. 1.  
*dōmāre*, domo, domui, domītum; p. 374, R. 13.  
*dūcēre*, dūco, duxi, ductum; p. 369, 17, R. 2.  
*dūrescere*, duresco, durui, —; p. 373, R. 7.  
*ēdēre* (to eat), ēdo, ēdi, ēsum; p. 364, No. 11; ib. No. 9, R. 3. The supine is anteclassical and rare; but the participle *obesus* (of *obēdere*) frequently occurs, although not in classical prose. From *ēdere* the desiderative *ēsūrīre* (to be hungry), without a perfect, is formed.  
*ēdēre* (to give out), ēdo, ēdidi, ēdītum; see *dare*, p. 365, R. 7.  
*ēgēre*, egeo, egui, —; p. 373, R. 2. Comp.: *indīgēre*, indīgeo, indīgui, —.  
*ēmēre*, ēmo, ēmi, emptum (emtum), p. 365, R. 11. Compounds change *ē* into *i*: *adīmēre*, adīmo, adēmi, adeptum; p. 366, R. 16. Irregular compounds: *dēmēre*, *prōmēre*, *sūmēre*, *cōmēre*, belonging to S-class. *Cōmēre* keeps the *i* in the present system.  
*ēmīnēre*, see *manēre*.  
*ēo*, see *īre*.  
*esse*, sum, fui, — (verbal adj. *futūrus*); p. 361, 6, 5; p. 362, 22.  
*exercēre*, see *arcēre*.  
*expergisci*, see *rēgere*.  
*exolescere*, see *olēre*.  
*exuēre*, exūo, exūi, exūtum; p. 361, 6, 5.  
*evānescere*, evanesco, evanui, —; p. 373, R. 7.  
*fūcēre*, fūcio, feci, factum; p. 365, R. 11. For the change of the stem-vowel *ā* into *i*, see p. 106, R. 4, and p. 359. The compounds that retain the stem-vowel are conjugated like the simple verb. Those that change *ā* into *i*, make *fēcī*, *fectum* (*interficēre*, *interficio*, in-







*alligere, ellicere, pollicere* (allicio, *licui*, *licuor*, *licitus*; p. 361, 6, 5. *allexi*, *allectum*, etc.). *Ellicere*, *licco*, *luxi*, —; p. 372, R. 14. makes *ellicio*, *ellicui*, *ellicium*; see Comp.: *ellicere*, *illuxi*. p. 371, R. 2. *Lacere* occurs only *ludere*, *ludo*, *lusi*, *luserum*; p. 369, 17, in the intensive form *lucessere* (*lucisso*, *lucissivi*, *lucissitum*); p. 361, 6, 3.

*lucessere*, see *lacere*.

*ludere, ludo, lusi, luserum*. Compounds take *i*: *eludere*, *elusi*, *eluserum*; p. 371, R. 8.

*lambere, lambio, lambi*, —; p. 367, R. 5.

*languere, langueo, langui*, —; p. 372, R. 1.

*latere, lateo, latui*, —; p. 373, R. 2.

Inceptive compound *delitescere, delitescio, delitui*, —.

*lirare, livo, lavi, lantum* or *lōtum*; p. 365, R. 11.

*legere, lego, legi, lectum*; p. 365, R. 11. The comp. *allegere, praellegere, rellegere*, keep the stem-vowel *e*. The other compounds generally change the stem-vowel into *i*, but *negligere* and *intelligere* may retain *e*. *Diligere, latere, legere, intelligere* belong to the S-class (*lego, legi, legis*, *intelligo, intelligi, intelligitur*); p. 366, R. 17.

*libere, libet, libuit* or *libitum* est. *licere, licet, licuit* or *licitum* est. The deponent *liceri* (*liccor, licitus*) is a regular personal verb.

*linere, lino, lvi or lēvi, litum*; p. 361, 6, 2. Compounds: *illinere, illēvi, illitum*. So *collinere* and *delinere* (without perf.).

*lingere, lingo*, —, *linctum*; p. 369, 17, R. 2.

*linquere, linquo, liqui, lictum*; p. 368, R. 1. The simple verb is chiefly anteclassical and poetical; but the compounds *relinquere, delinquere, derelinquere* are frequent and classical. The supine *lictum*, in the simple verb, rests on doubtful authority.

*liquere, liqueo, licui* (*liqui*), —; p. 372, R. 1. Inceptive form; *lique-scere*, with its compound *collique-scere, colliqui*.

*livere, liveo*, —, —; p. 373, R. 3.

*lucere, luceo, luxi, luxum*; p. 372, R. 14. The noun *lucus* presupposes a supine *luctum*.

*luere, luo, lui*, — (*dilutum*); p. 362, 20.

*macrescere, macresco, macrui*, —; p. 373, R. 7.

*madere, madeo, madui*, —; p. 373, R. 2.

*marere, mæreo*, —, —; p. 373, R. 3.

*malle*, see *velle*.

*mandere, mando, mandi* (very rare), *mansum*; p. 367, R. 5.

*manere, maneo, mansi, mansum*; p. 372, R. 14. Compounds: *eminerere, emineo, emineui*, —; *imminere* (without a perfect system); *perminere* and *remanere*, like the simple verb (*perminui* etc.).

*matrescere* (without a perfect system).

*maturare, muresco, maturui*, —; p. 373, R. 7.

*mederi, mædeor*, —; p. 373, R. 3.

*mentari, reduplicating Perfect-verb*, from the root *men*, which forms no present system, except in the inceptive compounds *comminisci* and *reminisci*. The supine *mentum* occurs only in the compound *comminisci* (PERF.: *commentusum*); p. 364, 11, d.

*mergere, mergo, mersi, mersum*; p. 369, 17, R. 2.

*metere, mæto*, —, *messum*; p. 372, R. 1. A perfect *messui* occurs in quotations by the ancient grammarians.

*metiri, metior, mensus*; p. 370, 17, 5; p. 372, R. 14.

*metuere, metuo, metui*, — (*metitum*, in Lucr.); p. 362, 20.

*micare, mico, micui*, —. So the compound *emicare*, but *dimicare, dimicavi, dimicatum*; p. 361, R. 2; p. 374, R. 13, 15.

*mingere* (*mægere*), *mingo, minxi, minxitum* and *mictum*; p. 369, 17, R. 2.

*minuere, minuo, minui, minutum*; p. 361, 6, 5; p. 362, 22.

*miscere, misceo, miscui, mistum* or *mixtum*; p. 372, R. 1.

*misereri, misereor, misertus* (*miseritus*); p. 373, R. 1.

*mittere, mitto, misi, missum*; p. 370, 17, R. 2.

*molare, molo, molui, molitum*; p. 374, R. 9.

*mordere, mordeo, momordi, morsum*; p. 367, No. 14.

*mori* (*moriri*, antec.), *morior, mortuus* (verbal adj. *moriturus*); p. 374, R. 9.

*movere, moveo, movi, motum*; p. 365, R. 11.

*mulcere, mulceo, mulsi, mulsum*; p. 371, R. 13.

*mulgere, mulgeo, mulsi*, — (*muletum*, VARRO).

*mungerere* (the simple verb only in the Gloss. Philox.). Compound: *emungerere, emungo, emunxi, emunctum*; p. 369, 17, R. 2; p. 370, 18.

*nancisci, nanciscor, nactus* (*nactus*); p. 370, 17, R. 2.

*nasci, nascor, natus*; p. 361, 6, 1.

*necare, neco, necavi* (rarely *necui*), *necatum*; but *enecare, eneco* [*enecui*, postcl.; *enecari*, antec.], *enectum* (*enecatum*, antec.); p. 374, R. 15. Collateral forms: *enicare* and *enicari* (antec.).

*nectere, necto, nexui* (rarely *nexi*), *nexum*; p. 369, 17.

*negligere* (*neglegere*), see *legere*.

*nere, neo, nēvi, nētum* (poet., postcl.); p. 361, 6, 2.

*nidere*, only in the comp. *renidere, renideo* (the perf. *renidui* is quoted in Gloss. Philox.); p. 373, R. 3.

*nigrescere, nigresco, nigrui*, —; p. 373, R. 7.

*ningere, ningit, ninxit*, —; p. 369, 17, R. 2.

*nitere, niteo, nitui*, —; p. 273, R. 2.

*niti, nitor, nusus* (*nixus*); p. 369, 17, R. 2; 370, No. 18; 371, R. 11.

*nivere* (obsol.). Comp.: *connivere, conniveo*, —, —. The ancient grammarians variously state the perfect to be *connivi, connixi, connipsi*, without vouchers.

*nolle*, see *velle*.

*noscere* (inst. of *gnoscere*), *nosco, novi, notum*; p. 361, 6, 4. The comp. *agnoscere*, and *cognoscere* form the supines *agnitum* and *cognitum*. The other compounds follow the simple verb, p. 362, 16.

*nubere, nubio, nupsi, nuptum*; p. 369, 17, R. 2.

*nuere*, only in compounds (*annuere, annuo, annui*, —); p. 362, 20. *Nutus* occurs as a noun.

*oblivisci, obliviscor, oblitus*; p. 361, 6, 3.

*obmutescere, obmutesco, obmutui*, —; p. 373, R. 7.

*obsolescere*, see *olere*.

*obsurdescere, obsurdesco, obsurui*, —; p. 373, R. 7.

*oculere, oculo, ocului, occultum*; p. 374, R. 9.

[*odere*], [*odio*], *odi, osum*; p. 369, R. 4.

*olere* (to smell), *oleo, olui*, —; p. 373, R. 2.

*olere* (to grow); only in the compounds *abolere* (*abolescere*), *adulescere* (*adolere*), *obsolescere* and *exolescere*. *Abolere, abolēvi, abolitum*; *adulescere, adulēvi, adultum*; *obsolescere, obsolēvi, obsolētum*; *exolescere, exolēvi, exolētum*. See p. 361, 6, 2; p. 362, 7.

*operire*, see *parere*.

*oportere, oportet, oportuit*, —.

*opperiri, see parere*.

*ordiri, ordior, orsus*; p. 372, R. 14.

*oriri, orior, ortus* (verbal adj. *oriturus*); p. 374, R. 13.

*pacisci, see pangere*.

*pallere, palleo, pallui*, —; p. 373, R. 2.

*pandere, pando, pandi, passum* (rarely *pansum*); p. 367, R. 5.

*pangere, pango, pepigi, pactum*; p.



368, R. 2. Anteccl.: *parari*, *paratum*, *parere*, *pāreo*. —, —. The perf. *pāri* rests on the statement of Charisius, without vouchers. Compounds change *a* into *i*, and are conjugated according to the scheme *pario*, *pēgi*, *paritum* (im- *pectere*, *pecto*, *pexi*, *pexum*; p. 369, 17. *pingere*, *impēgi*, *impictum*). From the anteclassical collateral form *pehere*, *pello*, *pepuli*, *pulsum*; p. 368, R. 2. Compounds without reduplication (*compuldere*, *compuli*, *compulsum*).

*parere*, *parco*, *peperi*. —; p. 367, No. 14. Anteccl. perf. *pari* (once *parui*). The verbal adj. *parurus* occurs in Livy and Suetonius, and *paritūrus* in Pliny; p. 367, R. 3. The ante- and post-classical compounds *comparere* and *reparere* (in the latest Latinity also *comperere*) are without a perfect system. *Imperere* occurs only in Plautus.

*parere*, *pārio*, *pēperi*, *paritum*; p. 364, R. 4. The compounds change *a* into *ē*, dropping the reduplication, but forming their present system from the obsolete derivative verb *parere* (*reparere*, *repērio*, *repēri* or *parere*, *peto*, *petivi*, *petitum*; p. 361, 6, 3. *repperi*, *reperitum*; *comparere*, *compērio*, *compēri*, *compertum*). The compounds *aperire* and *operire* take the perfects *aperui* and *operui*; but supines in *peritum*. The deponents *apparere* and *experire* have the participle in *peritus*; *op-periri*, in anteclassical language, also forms *opperitus*. The simple verb *perire* occurs in the participle *peritus*, which is only used as an adjective (experienced). See p. 365, R. 9.

*pārere* (to obey), *pāreo*, *parui*, — (*paritum est*, and *paritūrus*, post-classical).

*pārere* (to be evident), *pāret* (it is evident), —, — (used in juridical language in the pretorian formulas).

*pascere*, *pasco*, *pāvi*, *pastum*; p. 361, 6, 1.

*pātēre*, *pateo*, *patui*, —; p. 373, R. 2.

*pāti*, *patior*, *passus*; p. 370, 17, 3. Compounds change *a* into *ē*: *perpeti*, *perpetior*, *perpessus*; p. 371, R. 8.

*pendere* (to hang, be suspended), *pendeo*, *pendidi*, *pensum*; p. 367, No. 14. Compounds without reduplication (*dependere*, *dependi*, *dependum*); p. 367, R. 2.

*pendere* (to hang, to suspend), *pendo*, *pendidi*, *pensum*; p. 367, No. 14. Compounds without reduplication. *pendere*, *pendo*, *pendidi*, *penditum*; see *dare*.

*perdere*, *perdo*, *perdididi*, *perditum*; see *dare*.

*perdere*, only in compounds (*compescere*, *compesco*, *compescui*, —); p. 374, R. 11. It is doubtful whether *pescere* is identical with *pascere*.

*perdere*, *peto*, *petivi*, *petitum*; p. 361, 6, 3.

*perdere*, *piget* [*pigit* and *pigitum est*, both postcl.]. —.

*pingere*, *pingo*, *pinxi*, *pictum*; p. 370, R. 2, 5.

*pingere*, *pinso* (*piso*). The perfect system doubtful; p. 374, R. 11.

*plangere*, *plango*, *plaxi*, *placium*; p. 369, 17, R. 2.

*plaudere*, *plaudo*, *plausi*, *plausum*. So *applaudere*; the other comp. change *au* into *ō* (*explodere*, *explōsi*, *explōsum*); p. 371, R. 8.

*plectere* (to strike), *plecto*, —, —; p. 371, R. 12.

*plectere* (to braid), *plecto* [*plexi*], [*plexum*]. The compounds are deponents: *amplecti*, *amplexus*; *complexi*, *complexus*; p. 371, R. 12.

*plere*, only in compounds: *complere*, *compleo*, *complēvi*, *complēum*. So *implere*, *explere*, *deplere* etc. p. 361, 6, 2.

*plicare*, *plico*, *plicui* (*plicāvi*), *plicitum* (*plicatum*); p. 361, R. 3; p. 375, R. 18. The simple verb is

ante- and post-classical. The compounds *applicare*, *implicare*, etc., make either *-plicui*, *plicitum*, or *quātere*, *quatio*, —, *quassum*; p. 370, 17, R. 2. The compounds change *quā* into *cū* (*concūtere*, *concūtio*, *concussi*, *concussum*); p. 371, R. 8; R. 10.

*plodere*, see *plaudere*.

*pluere*, *pluit* (sometimes *plūvit*), —; p. 362, 22.

*pœnitere*, *pœnitet*, *pœnituit*. A verbal adjective *pœnitūrus* is quoted by ancient grammarians as anteclassical, and Quintilian censures Sallust for using this form.

*pollere*, *polleo*, —, —; p. 373, R. 3.

*pollucere* (ante- and post-class.), *polluceo*, —, *polluctum*.

*pōnere*, *pōno*, *pōsui*, *pōsitum*; p. 373, R. 2.

*poscere*, *posco*, *poposci*, —; p. 367, No. 14. Compounds reduplicate: *reposcere*, *repoposci*, etc.

*posse*, *possum*, *potui*, —; p. 374, R. 13.

*pōtare*, *poto*, *potāvi*, *potatum* or *pōtum*; p. 361, 6, 4.

*prandere*, *prandeo*, *prandi*, *pransum*; p. 367, R. 5; R. 8.

*prehendere* (*prendere*), *prehendo*, *prehendi*, *prehensum*; p. 367, R. 5.

*premere*, *prēmo*, *pressi*, *pressum*; p. 370, 17, 5. Compounds take *i* (*deprimere*, *deprimō*, *depressi*, *depressum*); p. 370, R. 3.

*prodere*, *prodo*, *prodidi*, *proditum*; see *dare*.

*proficisci*, *profiscor*, *profectus*; inceptive compound of *facere*; see *facere*; p. 365, R. 12.

*promere*, *prōmo*, *prompsi*, *promptum*; p. 366, R. 16 (comp. of *ēmere*).

*prurire*, *prurio*, —, —; p. 362, 12.

*psallere*, *psallo*, —, —. A perfect *psalli* is quoted by Priscian; p. 366, 12, 6; p. 367, R. 5.

*pungere*, *pungo*, *pupūgi*, *punctum*; p. 368, R. 2. Comp.: *compungere*, *expungere*, which make *-punxi*, *punctum*. *Repungere* and *depungere* have no perfect system.

*querere*, *quæro*, *quæsi*, *quæsitum*; p. 361, 6, 3. Comp.: *conquerere* etc. (*conquistvi*, *conquistum*).

*quætere*, *quatio*, —, *quassum*; p. 370, 17, R. 2. The compounds change *quā* into *cū* (*concūtere*, *concūtio*, *concussi*, *concussum*); p. 371, R. 8; R. 10.

*quæri*, *quæror*, *questus*; p. 370, No. 17, R. 2.

*quiescere*, *quiesco*, *quievi*, *quietum*; p. 361, 6, 2.

*quire* (comp. of *ire*), *quæro*, *quæsi*, *quæsitum*.

*rabere*, *rābo*, —, — (poetical and post-classical).

*rādere*, *rādo*, *rāsi*, *rāsum*; p. 369, 17, R. 2.

*rāpere*, *rāpio*, *rāpui*, *raptum*; p. 375, R. 20. Compounds take *i* in the perfect, and *ē* in the supine.

*rāvire*, *rāvio*, —, — (to be hoarse); occurring Plaut. Pœn. 3, 5, 33. The anteccl. verbal adjective *rausurus* may be referred either to this verb, or to an assumed *raucire* or *raucere* (according to the analogy of *sarcire*, *farcire*, and *parcere*). The perfect *irrausi* (used once by Cicero) refers to an inceptive compound, which may be either *irrauscere*, or *irrauscere*, neither of which is actually found. See p. 370, R. 3.

*recrudescere*, *recrudesco*, *recrudui*, p. 373, R. 7.

*reddere*, *reddo*, *reddidi*, *redditum*; see *dare*.

*regere*, *rēgo*, *rex*, *rectum*; p. 369, 17, R. 2. The compounds *dirigere*, *porrigere*, *erigere* etc. change *ē* into *i*, but only in the present system (*dirigo*, *dirēxi*, *directum*). The *ē* of the stem is syncopated in the present system of *surgere*, *pergere*, and the inceptive deponent *expergisci* (= *subregere* etc.): *surrexi*, *surrectum*; *perrexi*, *perrectum*; *experrectus*. See p. 370 foll., 18, R. 2.

*reminisci*, see *memini*.

*repere*, *rēpo*, *repsi*, *reptum*; p. 369, 17.



*repërere*, repërio, repëri (better *rep-  
perere*, repertum; see *parere*. The  
doubling of *p* in *repperi* is owing  
to the reduplication (=reperiri).  
as *rettuli* = *retuli*.  
*rëri*, reor, rätus; p. 361, 6, 1.  
*rüdere*, rüdeo, rüsi, rüsum; p. 372, R. 14.  
*rügere*, rügeo, —, — (perfect doubtful);  
p. 373, R. 2.  
*rügi*, ringor, —. The noun *rictus*  
presupposes a participle *rictus*.  
*rödere*, rödo, rösi, rösum; p. 369, 17,  
R. 2.  
*rübere*, rubeo, —, —. The inceptive  
compound *erubescere* forms the  
perf. *erubui*. See p. 373, R. 2.  
*rütere*, rüdo (Pers. 3, 9), rüdi (Ap-  
pul. Met. 1, 7), —; p. 362, 15.  
*ruere*, rüo, rüi, rütum (the supine  
only in compounds). The verbal  
adjective *rutarius* anteclassical and  
postclassical. The participle *rutus*  
(with long *u*) occurs as an abso-  
lute neuter adjective in the jurid-  
ical expression '*rüta cæsa*' (=ruta  
et cæsa), referring to the appurte-  
nances of farm-property, which  
have been separated from the land  
by manual labor.  
*rumpere*, rumpo, rüpi, ruptum; p.  
368, R. 1.  
*sälire* (to leap), salio, salui, —; p. 374,  
R. 13. Compounds take *i*: *desi-  
lire*, desilui (sometimes *desilui*); p.  
374, R. 16.  
*sälire* (to salt; collateral forms: *säl-  
lori*, *sällic*), —, *sälitum* or *sälum*.  
Both supines are rare; but the  
perfect part. *salsus*, as an adjec-  
tive (salted), very frequent.  
*sancire*, sancio, sanxi, sanctum (san-  
citur); p. 372, R. 14.  
*säpëre*, säpio, säpivi (antecl.), —. The  
perf. *säpui* rests on Priscian's  
statement. Comp.: *desäpëre* and  
*insäpëre* form no perfect; but *resä-  
piscere*, resäpui, resäpivi or resäpui,  
the latter being doubtful; p. 375,  
R. 17; p. 362, 14.  
*sarcire*, sarcio, sarsi, sartum; p. 371,  
R. 13.

*scabere*, scäbo, scäbi, —; p. 364, No.  
11; p. 365, 11. The perf. *scäbi*  
rests only on a passage quoted by  
Priscian.  
*scäpëre*, scäpo, scäpsi, scäptum;  
p. 369, 17.  
*scandere*, scando, scandi, scansum;  
Compounds change *a* into *e*: *des-  
cändere*, descendi, descensum; p.  
367, R. 5.  
*scätere* (also *scätire*, poet.), scäteo, —,  
—; p. 373, R. 3.  
*scindere*, scindo, scädi (scäcädi, antecl.),  
scissum; p. 368, R. 2.  
*scribere*, scribo, scripsi, scriptum; p.  
369, 17, R. 2.  
*sculpere*, sculpo, sculpsi, sculptum;  
p. 369, 17.  
*scire*, scëo, scëui, sectum; p. 374,  
R. 13; p. 375, 19.  
R. 11. Compounds with mono-  
syllabics change *e* into *i* in the  
present system: *assädere*, assädi,  
assessum. But those with dissyl-  
labics retain the *e*: *circumsedere*,  
*supersedere*.  
*sentire*, sentio, sensi, sensum; p. 372,  
R. 14. Deponent comp.: *assentiri*,  
assensus; p. 372, R. 11.  
*sepelire*, sepelio, sepelivi, sepultum;  
p. 362, 10.  
*sëpire* (sëpire), sepio, sepsi, septum;  
p. 372, R. 14.  
*sëqui*, sëquor, sëcütus; p. 361, 6, 5.  
*sëre* (to sow), sëro, sëvi, sätum; p.  
361, 6, 2; p. 362, 8. Comp. make  
*-sëvi*, *-sätum* (*consëre*), consëvi,  
consätum); *dissëre* lacks the per-  
fect (*dissëro*, —, *dissätum*); *persë-  
rere* (postclass.) lacks the supine  
(*persëro*, *persëvi*, —).  
*serere* (to connect), sëro, —, — (*ser-  
tum*, pl. t., a garland). The com-  
pounds belong to the U-class: *des-  
serere*, desëui, desertum, p. 374,  
R. 9.  
*serpere*, serpo, serpsi, serptum; p.  
369, 17.

*siidere*, sïdo, sïdi (poet.), —. The  
compounds borrow the perf. and  
supine of *sëdere*: *consïdo*, consëdi,  
consessum; p. 369, No. 16, R. 2.  
*sïlere*, sïleo, sïlui, —; p. 373, R. 2.  
*sïnere*, sïno, sïvi, sïtum; p. 361, 6, 3.  
The comp. drop the *o* of the per-  
fect: *desïno*, desïi, desïtum. *Pö-  
nëre* (= *posinere*) makes *pösui* (*po-  
sivi*, frequent in antecl. language).  
*sistere*, sisto, stiti, stätum; p. 368, R.  
2 (*dies stätus*, *sacrificia stäta*; *stä-  
tum est*, postclass.). The com-  
pounds *desistere* and *obstistere*  
change *stätum* into *stitum*: *desis-  
tere*, destiti, destitum; p. 368, R.  
7. The other compounds form no  
supine (*insistere*, institi, —; so *per-  
sistere*, *assistere*). Of *existere* (*ex-  
istere*), the lexicons give the su-  
pine *existum*. But I doubt wheth-  
er it be found anywhere. *Circum-  
sistere* forms neither perfect nor  
supine. The lexicons erroneously  
give the perf. *circumstati*.  
*solvere*, solëo, solütus (semi-deponent).  
*solvere*, solvo, solvi (*sölui*, poet.), so-  
lütum; p. 361, 6, 5; p. 362, 19, 22.  
*sonare*, sono, sonui, sonütum; p. 374,  
R. 13.  
*sorbere*, sorbeo, sorbui, —; p. 373, R.  
2. Comp.: *absorbere*, absorbui (*ab-  
sorpsi*, rare), absorptum (merely *stri-  
pure*, quoted by ancient grammarians,  
and without sufficient authority).  
*Stridere* (*stridere*), strideo (*strido*),  
[*stridui* or *stridi*], —. The per-  
fects rest on the statement of Pris-  
cian; p. 369, R. 2.  
*sordere*, sordeo, sordui, —; p. 373, R.  
2 (the perf. *sordui* is doubtful).  
*spargere*, spargo, sparsi, sparsum.  
Compounds change *a* into *e*: *con-  
spargo*, conspersi, conspersum; p.  
371, R. 6.  
*spicere* (*spicere*), spëcio, —, — (the  
simple verb, antecl.). The com-  
pounds (as *conspicere* etc.) make  
*-spicere*, spëcio, spëxi, spëctum;  
p. 371, R. 2.  
*spernere*, sperno, sprëvi, sprëtum; p.  
361, 6, 2.  
*splendere*, splendo, splendui, —; p.

373, R. 2. The perf. of the simple  
verb is doubtful; but the inceptive  
compound *explendescere* makes *ex-  
plendui* (Suet.).  
*spondere*, spondeo, sponendi, spon-  
sum; p. 367, No. 14. Compounds  
without reduplication: *respondere*,  
respondi, responsum; p. 367, R. 2.  
*spuere*, spuo, —, —; p. 362, 20. The  
noun *spütum* presupposes the su-  
pine *spütum*.  
*squälere*, squaleo, —, —; p. 373,  
R. 3.  
*stare*, sto, stëti, stätum. So some of  
the compounds, both monosyllabic  
and dissyllabic (*circumstare*); but  
*præstare* makes *præstiti*, *præsti-  
tum*; p. 361, R. 4; p. 363, 9, R. 2.  
Verbal adj.: *præstaturus*.  
*statuere*, statuo, statui, statütum; p.  
361, 6, No. 5. The compounds  
take *i*: *constituere*, constitui, con-  
stitütum.  
*sternere*, sterno, strävi, strätum; p.  
361, 6, 1.  
*sternuere*, sternuo, —, —; p. 362,  
20.  
*stertere*, sterto, stertui, —; p. 374,  
R. 14.  
*stinguere* (obsol.). Comp.: *-stinguo*,  
*-stinxi*, *-stinctum* (*restinguere*, *ex-  
stinguere*).  
*strepere*, strepo, strepui, strepitum;  
p. 374, R. 13.  
*Stridere* (*stridere*), strideo (*strido*),  
[*stridui* or *stridi*], —. The per-  
fects rest on the statement of Pris-  
cian; p. 369, R. 2.  
*stringere*, stringo, strinxi, strictum;  
p. 370, 17, R. 2, 5.  
*struere*, struo, struxi, structum; p.  
370, 18, R. 1.  
*studere*, studeo, studui, —; p. 373,  
R. 2.  
*stupere*, stupeo, stupui, —; p. 373,  
R. 2. Inceptive comp.: *obstupere*  
(*obstupescere*), obstupui, —.  
*suadere*, suädeo, suäsi, suäsum; p.  
372, R. 14.  
*subdere*, subdo, subdidi, subdütum;  
p. 365, R. 7. See *dare*.



*suere*, suo, —, — (*sutus*, stitched; adj.); p. 363, 18, 20.  
*suescere*, suesco, suēvi, suctum; p. 361, 6, 2. Mostly in the compounds *assuescere* and *consuescere* (*suere*, poet.).  
*sugere*, sūgo, suxi, suctum; p. 369, 17, R. 2.  
*sumere*, sūmo, sumpsi, sumptum; p. 366, R. 16; see *emere*.  
*superbire*, superbio, —, —; p. 362, 12.  
*surgere*, surgo, surrexi, surrectum; see *regere*.  
*tædere*, tædet, pertæsum est (semi-deponent); p. 372, R. 15.  
*tangere*, tango, tēgi, tactum; p. 368, R. 2. Compounds take *i* in the present system, dropping the reduplication in the perfect; *contingere*, contigi, contactum; p. 368, R. 3.  
*tēgere*, tego, texi, tectum; p. 369, 17, R. 2.  
*temnere* (as a simple verb, poet.), temno, tempsi (temsi), temptum (temtum); p. 370, R. 4, 2. So the compound *contemnere*.  
*tendere*, tendo, tetendi, tentum or *tremere*, tremo, tremui, —; p. 373, tensum; p. 367, No. 14. The comp. drop the reduplication. The supine is *tensum* in *ostendere* (but *ostentum*, as a noun). For the other compounds see p. 367, R. 4.  
*tēnere*, teneo, tenui, tentum; p. 373, R. 1. The comp. change *ē* into *i*, resuming *e* in the supine (*retinere*, retinui, retentum). *Attinere* and *abstinere* form no supine; p. 373, R. 4. *Continere* forms *contentus*, as an adjective only. The perfect *tetini* (antecl.) is quoted by ancient grammarians.  
*tēre*, tēro, trivi, tritum; p. 361, 6, 3.  
*tergere* (*tergere*), tergo (*tergeo*), tersi, tersum; p. 369, 17, R. 2; p. 371, R. 13.  
*texere*, texo, texui, textum; p. 374, R. 9.  
*timere*, timeo, timui; p. 373, R. 2.  
*tinguere* (*tingere*), tingo, tinxi, tinctum. Comp.: *distinguere*, distinxī, etc.; p. 371, R. 3.  
*tolere*, tollo, sustuli, sublātum. See p. 368, R. 8. *Attollere*, without a perfect system.  
*tondere*, tondeo, totondi, tonsum; p. 367, No. 14.  
*tonare*, tonō, tonui, tonitum; p. 374, R. 13. *Attonare* poetical; but the partic. *attonitus* (thunderstruck, amazed) frequently occurring as an adjective and accessory predicate.  
*torpere*, torpeo, torpui, —. The perf. *torpui* seems to belong to the inceptive *torpescere* only (Comp. Ov. Her. 10, 44; ib. 11, 22). Comp.: *obtorpescere*, obtorpui (Liv. 32, 20; Ib. 34, 38).  
*torquere*, torqueo, torsi, tortum; p. 371, R. 13.  
*torrere*, torreo, torrui, tostum; p. 372, R. 1.  
*tradere*, trado, tradidi, traditum; p. 365, R. 7; see *dare*. Frequently written *transdo* etc.  
*trahere*, traho, traxi, tractum; p. 370, 18, R. 1; R. 4.  
*trēmere*, tremo, tremui, —; p. 373, R. 9.  
*tribuere*, tribuo, tribui, tributum; p. 361, 6, 5.  
*trūdere*, trūdo, trūsi, trūsum; p. 369, R. 2.  
*tuēri*, tueor [*tutus*]; p. 362, 21. The compounds *contuēri* and *intuēri*, ante- and post-classically take the supines *contuītu*, and *intuītu*.  
*tūmere*, tūmeo, tūmui, —; p. 373, R. 2. Doubtful, whether the perfect *tumui* belongs to *tūmere* or to its inceptive compounds only: *intumesco*, intumui (Ov. I. 1, 215; Ib. Pont. 4, 14, 34; Plin. H. N. 20, 6, 23).  
*tundere*, tundo [*tutūdi*, *tunsi*, *tūsi*], tunsum (*tūsum*). Comp.: *contundere*, contūdi, contūsum; p. 368, R. 9.  
*turgere*, turgeo, tursi (antecl.). —; p. 371, R. 13. The inceptive *turgescere*, without a perfect system.

*ulcisci*, ulciscor, ultus; p. 369, 17, R. 1.  
*ungere* (*ungere*), ungo (*unguo*), unxi, unctum; p. 369, R. 17.  
*urere*, uro, ussi, ustum; p. 370, R. 2, 4. The compound *combūrere* (from an ancient collateral form *burere*) makes *combussi*, *combustum*; p. 370, R. 3.  
*urgere* (*urgere*), urgeo (*urgueo*), ursi, —; p. 371, R. 13.  
*vadere*, vado, —, —. The comp. *evadere* makes *evasi*, *evasum*; p. 371, R. 9.  
*vegere*, vegeo, —, —; p. 373, R. 3. *Vegētus* (which is scanned *vegētus* in the poets) frequently occurs as an adjective.  
*vēhere*, vēho, vexi, vectum; p. 370, R. 4.  
*velle*, vōlo, vōlui, —. The comp. *malle* and *nolle*, make *mālui*, *nōlui*; p. 372, R. 1.  
*vellere*, vello, velli (*vulsi*), vulsum; p. 367, R. 5.  
*vendere*, vendo, vendidi, venditum; p. 365, R. 7; see *dare*.  
*venire* (to come), vēnio, vēni, ventum; p. 365, R. 11.  
*venire* (to be for sale), vēneo, venii (*veni*), —; p. 362, No. 11.  
*vergere*, vergo, —, —. The perf. *versi* rests on a mere conjecture in the passage Ov. Pont. 1, 9, 52. KÜHNER erroneously derives the preposition *versus* from *vergere* (see *vertere*).  
*vertere*, verro [*verri*], —; p. 367, R. 5.  
*vertere* (*vortere*, in Sallust and the poets; also antecl.), verito (*vorto*), verti, versum (*vorsum*). The partic. *versus* (*vorsus*), used as preposition. The compounds with *re*, *di*, and *præ*, are deponents in the present system; but generally take active perfects: *revertor*, perf. *reverti*; see p. 367, R. 7.  
*vesci*, vescor, —, —. Inceptive, derived from the root *ve*, from which *vivere* is formed by present reduplication.  
*vētare*, veto, vetui, vetitum; p. 370, R. 13.  
*videre*, vīdeo, vīdi, vīsum; p. 364, No. 11; p. 365, R. 11.  
*viere*, vīeo, —, vīetum; p. 361, 6, 2; p. 362, 9.  
*vigere*, vīgeo, vigui, —; p. 373, R. 2. The perf. *vigui* does not belong to the inceptive *vigescere* (as the lexicons give it), but to the stem-verb *vigere* (*Tum aræ vestræ viguerunt*, *vestra vis valuit*; Cic. Mil. 31). *Pervigui* occurs in Tac. A. 4, 34, unquestionably derived from *pervigere*.  
*vincere*, vinco, vīci, victum; p. 368, R. 1.  
*vincire*, vincio, vinxi, vinctum; p. 372, R. 14.  
*virere*, vīreo, —, —; p. 373, R. 2.  
*visere*, vīso, —, vīsum; p. 369, R. 2.  
*vivere*, vivo, vixi, victum; p. 370, R. 4. Inceptive compound: *reviviscere*, revixi, revictum.  
*volvere*, volvo, volvi, volūtum; p. 362, 22.  
*vomere*, vomo, vomui, vomitum; p. 374, R. 9.  
*vovere*, vōveo, vōvi, vōtum; p. 364, 11; p. 365, R. 11.







4. *o* is short (*o*) in the adverbs *otŭ*, *imnŭ*, *plŭ*, *celŭ*, *monŭ* and its compounds, and in *otŭ*, *deŭ*, *celŭ*. *o* is long or short in the Latin case of the third declension (*otŭm* or *otum*, *deŭm*, *celŭm*). The poets of the silver age use the verbal ending *o* LONG or short, while the classical poets and the earlier poets of the silver age have then *o* almost always LONG.

**10.** Terminations in *ds*, *cs*, *os* are LONG (*mcusds*, *regos*, *mullos*).

EXCEPTIONS.

EXCEPTIONS.—1. *as* is short in the nominative of Greek nouns with the genitive in *adis* (*Pythias*), and in the Greek accusative plural of the third declension (*theatras*). Many grammarians innumerate the north *as* as a diphthong among the exceptions. But this rests on a very improbable conjecture of Vossius in a passage of Petronius (*lit. pictis anas enotata pempit*), which is no proof whatever.

2. *es* is short (*a*) in the rom. pair of Greek nouns of the third declension (*Amatōmēs*; *mīs*), which is to proof what-ever.

(*b*) in those nouns in *es* which belong to the T-class (p. 127 foll.), as *μάδος*, *πέγης*, *χάσις*.

But *αἰώς*, *αῖρης*, *παῖς*, and the compounds of *pēs* are LONG; (*c*) In the compounds of the second pers., sing. *es* (*αἶψας*, *ποδός* etc.); (*d*) in the preposition *πενέθ*.

3. *es* is short (*a*) in *Campūs*, *cinēps*, (*e*) in the case-ending *us* of Greek nouns (*Δελός*,

3, as is short *o* in *campus, trapes, etc.* in the case-ending *o* of Greek nouns (*Delos, Palladōs*).  
*Paladōs* are short (*lignis, tempus, Cotys*).

*Palladōs*). . . . . is *ne* *ne* are SHORT (*ignis, tempus, Cotys*).

**§ 11. Terminations in *is, us, ys* are SHORT** (*ignis, tempus, ager*);

**EXCEPTIONS.** (1) in the genitive case of the plural (*pueris, nobis, civis*); (2) in *Samuī, Flau-*

EXCEPTIONS.

**EXCEPTIONS.**

1. *i* is LONG (*a*) in all the cases of the plural (*pueris, nobis, civibus*): (*b*) in *Samiſis, Eteuſtis, Samois,* and *Salamis*: (*c*) in the second pers. sing. pres. of the 4th conjugation (*audies*): (*d*) in the second persons *tis, tis, fis, tis, mis, nitis*; hence also in *quidie*: (*e*) in *quatis*: *a*, NON or SHORT in the second pers. sing. perfect subjunctive and *quameris* and *quaris*: *e*, NON or SHORT in the second pers. sing. perfect subjunctive and of the future-perfect (*pudueris* etc.). . . .

*a* is the nominative of the nouns of the T-alas (*civitas, urbs* etc.): *p*. . . .  
*i* is the nominative of the nouns of the T-alas (*civitas, urbs* etc.): *p*. . . .  
The vowels *i* and *e* are long in the first pers. sing. and in the . . . .

2. *us* is LONG (*u*) in the nominative of the nouns of the T-class (*virūs, scīs* etc.; p. 126), and whenever the genitive has a long (*ul' aris*); (*u*) in the gen. sing. and in the plural of the fourth declension; (*u*) if it stands for Greek *ous* (*phōis*), except (*Phōipās*).

§ 12. Terminations in a consonant other than *s* are SHORT (*vinu*, *car-mén*, *aměr*, *laudăt*, *doněc*, *seměl*).

EXCEPTIONS.

LONG. are *a'te*, *h'te*, the form-adjectives *i'te* and *e'te*, and the terminations of nouns taken from the Greek when they are long in this language, except those in *ea*, which are always short (*Nestôr*).

### III. THE USE OF METRES IN POETRY.

### A. General Rules.

**§ 13** In Greek and Latin poetry, the words are arranged according to the METRE, by which we understand a systematic arrangement of long and short syllables, succeeding each other according to the various schemes used by the poets. These schemes are likewise called METRES.

Obs. 1. In poetry a short syllable is sustained by the voice half the time of a long syllable, which, therefore, has the metrical value of *two short syllables*. Hence in all *iambic* and *trochaic* metres (but not generally in the other metres) two short syllables may generally be substituted for one long syllable (see below). The space of time allowed to a single syllable is, therefore, termed a *metre*, a short syllable being *half a metre*. This long syllable is, therefore, termed a *metre*. Since the *above the same* given to a *metre* however, must only be understood relative &c. since the *above the same* given to a *metre* may circulate with the different classes of composition, or even with different passages in the same poem.

Obs. 2. The RHYME was unknown to the ancients, and was first employed in the Christian hymns, at a time when the Latin language had ceased to be a living tongue. The rhythms used in the Christian hymns (after the third century of the Christian era), are rhythms used in the Christian hymns (after the third century of the Christian era), are not considered here. These rhythms are *not* 'metres' in the sense defined above, since the length and shortness of syllables are altogether disregarded in them. The Latin, used in these hymns, was *not* the Latin spoken by the people at any time, but an artificial, used in the so-called 'ecclesiastical' Latin. This Latin is a species of the so-called 'ecclesiastical' Latin. This Latin is a species of the so-called 'ecclesiastical' Latin.

§ 14. Generally a composition in verse consists of certain METRICAL PERIODS, each of which contains the metre (metrical scheme) employed, which recurs in regular succession. Such periods are called STROPHES.

A strophe consisting of four lines is called a STANZA. If a composition consists of one single verse or strophe, which is not repeated, it is called an EPIGRAM.

§ 15. Strophes are divided into LINES, called VERSES, and each verse is divided into FEET, which contain a certain succession of two, three, or four syllables. The feet employed in Latin poetry are the following:

— Iambus, as *lĕgūnt*, *pătrēs*.

— Trochee (Trochæus, choræus), *scripsit, terrâ*.

— — Spondee, scribens, terrā.

— — — Dactyl (Dactylus), *scriběře, flūmínā.*

— Anapest, (Anapæstus), *lăgărent, hōmīnī.*

— ८ — Amphimacer or Creticus, *grātiās. cōgītans.*

— — — Bachius, dōlōrī, āmāvī.

- - - Choriambus (i.e. Choreus and Iambus), *prāētērēunt, eximīōs*.

— — — Ionicus a minōre, *ādāmārī, ādōlēscens.*

— — — — — Ionicus a majore, *sententia*, *mūtābilis*.\*

§ 16. RHYTHM is the system of rise or fall of the voice at certain intervals, as represented by the feet. The iambus and anapest constitute the *rising* rhythm; the trochee and dactyl, the *falling* rhythm. The spondee belongs to either. The other feet combine both the rising and falling rhythm. Thus the Creticus begins with a falling rhythm, and ends with a rise, while the Bacchius begins with a rise, and ends with a fall. The pitch (highest rise) of the voice is called *arsis*; the sinking of the voice is called *thesis*. The arsis is marked by an acute accent; as:

lambus,  $\cup \perp$

Anapest,  $\cup \cup \text{—}$ .

Trochee,  $\underline{\text{—}} \text{ } \underline{\text{—}}$ .

Dactyl,  $\underline{\text{—}}$   $\cup$   $\cup$

Spondee, either  $\text{— —}$ , or  $\text{— —}$ .

Creticus, with two arses,  $\frac{\text{—}}{\text{—}} \cup \frac{\text{—}}{\text{—}}$ .

Bacchius,  $\cup \perp -$ .

Choriambus, which two arses,  $\text{—} \cup \cup \text{—}$ .

**Ionicus a minore,  $\sim \sim \perp -$ .**

Ionicus a majore, —  $\angle \cup \cup$ .

\* A poetic theory, devised by the ancient grammarian Hephaestio, assumes that every possible combination of two, three, and four syllables, *may* form a metrical foot. These 'possible' feet have been carefully calculated (there are 4 dissyllabic combinations; 8 trisyllabic, and 16 tetrasyllabic), and specific names have been bestowed on each. Thus -- is called a Pyrrhicus; - - - a Tribrachys; - - - a Molossus; - - - an Anapaesticus; - - - - a Paeoniacus. There are four Paeons, according as one long syllable with three short ones occupies the first, second, third, or fourth place, there are four Epitrits, applying the same principle to feet of one short syllable with three long ones. The foot - - - - is called a Brachmus; - - - -, a Di trochæus; - - - -, a Dispondeus; - - - -, an Antispasmus. All this is mere theoretical speculation. We have only to deal with those feet *actually* employed by the Latin poets. These are the feet mentioned above, of which the Cretics, the Bacchus, and the two Ionics are of extremely rare occurrence.







Obs. Simple metres are chiefly composed of the following kinds of feet: 1) *Iambic*; 2) *Trochaic*; 3) *Dactylic*. Rarely are employed the *Anapest*, the *Cretic*, the *Bacchic*, and the two *Ionics*. The other feet do not form metres by themselves, and are only employed in *mixed metres* (see below).

§ 22. **IAMBIC VERSES.** In every Iambic verse, the short syllable of the Iambus (*i. e.* its *thesis*) in every odd foot (No. 1, 3, 5) may be replaced by a long syllable, so that a Spondee is substituted for the Iambus; and the long syllable of an Iambus (*i. e.* its *arsis*) may be replaced by two short syllables (a tribrachys,  $\sim \sim \sim$ , in any of the first five feet; a dactyl in No. 1 and 3; and an anapest in No. 1). All the substituted feet should be scanned and read like Iambic feet (see below). The most frequent of Iambic verses is the *Trimeter acatalectic* or *senarius*.

Obs. 1. The measure of the pure IAMBIC TRIMETER ACATALECTIC is

$\sim \sim \sim | \sim \sim \sim | \sim \sim \sim | \sim \sim \sim | \sim \sim \sim | \sim \sim \sim$

as: *Ea* fm|pūdi|cūs | ét | vōrāx | ēt ā|lēō. Cat. 29, 11.

In the following line the first, third, and fifth feet are Spondees:

*Unxē*re mā|tres | Iūā|ad|ciētūm | foris. Hor. Ep. 17, 11.

In the following line a tribrachys ( $\sim \sim \sim$ ) stands in the third, and a spondee in the fifth foot:

*Libēt* jacēre mōdō sūb āntiqua mē|re. Hor. Ep. 2, 23.

(SCAN: libēt | jacē|rē mō|dō | sūb ān|tiquā | licē.)

The following verse has an anapest in the first and spondees in the third and fifth feet:

*Pō*st|itōsque vērmas dītis ēxamēn domūs. Hor. Ep. 2, 65.

In the following a dactyl stands in the first, and spondees in the third and fifth feet:

*Aut* ām|itē lē|vī rā|rā tēn|dīt rē|tia. Hor. Ep. 2, 33.

(SCAN: 'aut ām' | tē lē' etc.)

In the following, the third foot is a dactyl, the first and fifth feet being spondees:

*Quo*, quo, scelesti, ruitis, aut cur dexte|ris etc. Hor. Ep. 3, 1.

(SCAN: quo quō | scē|lēstī rui|tīs aut, etc.)

Obs. 2. An interesting species of the Iambic Trimeter Acatalectic is the *CHOLIAMBUS* or *SCAZON* (limping Iambus), in which a dactyl or a trochee takes place in the sixth foot, the sixth foot being always a trochee (or a spondee, with the arsis on the first syllable), while the fifth foot is by necessity an Iambus. The abrupt change of the rhythm in the sixth foot has a striking effect. This measure, which strictly belongs to the *mixed metres*, is used in Catullus 8; 22; 31; 51; 59; 113; 59.

*Misē*r, Cam|lē dē|sūis | trē|ō tūc.  
*Et* quōd | vīdēs | pēis se pē|dītūm | dūcas.

Obs. 3. The Iambic Trimeter Acatalectic occurs in several of the Horatian poems, but as a measure by itself (*i. e.* recurring without any other kind of verse intervening), only in Ep. 17. It is the regular measure employed by Plautus, and in the ancient comedy and tragedy. But the metres of Plautus and Terence are frequently interspersed with other metres, and offer many considerable difficulties of their own. Comp. *Plautus* and *Terence* by C. F. W. Müller. Berlin, 1869.

Obs. 4. The following Iambic measures occur besides the trimeter acatalectic:

(a) The **TETRAMETER CATALECTIC** (used Cat. 45), as:

*Quæ* nunc | tuīs | ab un|guibus | reglū|tina ēt | remitte.

(b) The **DIMETER HYPERCATALECTIC** (occurring only as the third line of the *Alcaic stanza* (see below), as:

*Si* frāc|tūs fl|lūbā|tūr ōr|bis. Hor. Carm. 3, 3, 7.

(c) The **TRIMETER CATALECTIC**, used by Horace in combination with other verses (Carm. 1, 4; 2, 18), as:

*Mēā* | ren|det in | domō | lacū|nar. Hor. Carm. 2, 18, 2.

(d) The **DIMETER ACATALECTIC**, used by Horace in combination with the Trimeter Acatalectic, or with Hexameters (Ep. 1, 10; Ep. 14, 15), as:

*Oblī*|vīō|nem sēn|sibūs. Hor. Ep. 10, 1.

*Ut* prīs|ca gēns | mortā|liūm. Ib. Ep. 2, 2.

(e) The **DIMETER CATALECTIC** (the measure used by Anacreon) occurs in Latin only in the later poets (rarely), as:

*Manū*, | puēr, | loquā|ci. Petr. Frg. 2.

§ 23. **TROCHAIC VERSES** are rarely used by the Latin poets (except in certain passages of the tragedies and the comics, especially Terence). The trochees admit of substituted feet in the same way as the Iambi in the Iambic metres (§ 22).

Obs. The following two varieties of trochaic measures occur:

(a) **TROCHAIC TETRAMETER CATALECTIC**, occurring in a few epigrams of the Anthology, and in the *Pervigilium Veneris*, as:

*Crās* a|met qui | nūmquam a|māvit, | quīquē a|māvit | crās a|mēt.

*Vēr* no|vūm, ver | jān ca|nōrum, | vére | nātus | ōr|bis | ést.

The following lines are from Terentianus Maurus's didactic poem '*De litteris et metris*', a composition in which all possible metres are used:

*Nūlla* | vōx hu|māna | cōstat | ābsque | séptem | lítte|rīs,

*Rīte* | vōca|lēs vo|cāvit | quās ma|gistra | Grāci|ā.

(b) **TROCHAIC DIMETER CATALECTIC** ( $\sim \sim | \sim \sim | \sim \sim$ ), occurs only once, in Hor. Carm. 2, 18 (alternately with the Iambic Trimeter Catalectic, without any substituted feet): *Nōn* ē|būr nē, quē aūrē|ūm.

§ 24. Of **DACTYLIC VERSES** only two are frequent: 1) the **DACTYLIC HEXAMETER ACATALECTIC** (generally called 'Hexameter', without any other addition), and the **DACTYLIC PENTAMETER ACATALECTIC**, generally called 'PENTAMETER', without any further addition. In dactylic verses no other feet can be substituted but *Spondees*. The last syllable of the last foot, of course, may be short (according to the general principle § 18), and hence a Trochee may appear as the last foot.

§ 25. The following is the metre of the Hexameter:

$\sim \sim \sim | \sim \sim \sim | \sim \sim \sim | \sim \sim \sim | \sim \sim \sim | \sim \sim \sim$

The sixth foot must be always a Spondee (or Trochee). In all the other feet spondees may be substituted, except in the fifth, in which the substitution of a Spondee is very rare (generally for producing certain impressions on the mind of the reader). Hexameters, in which the fifth foot is a Spondee, are called *Spondaic Hexameters* (*versus spondiacus*). Hexameters are used, without any other verses, as the sole metre in epic poems. For their use in connection with other metres, see below (metrical schemes).

Obs. 1. The proportion of the spondees and dactyls in the hexameter chiefly depends on the taste of the poet. Hexameters merely consisting of spondees are extremely rare, and confined to the Ante-Augustan poets, as:

*Olli* | rēspōn|dēt rex | Al|ba, í long|ái. Enn. Frgm. Ann. 1.

*Cíves* | Rōma|nī tunc | fácti | sūnt Cam|pāni. Enn.

*An* cē|lūm no|bīs na|tura|ul|trō cor|rūptum. Lucr. 6, 1134.

*Quis* te | lēni|rēm no|bīs neu | cōna|rēre. Cat. 116, 3.

Obs. 2. When Spondaic Hexameters are exceptionally used, they must at least have a dactyl in the fourth foot, as:

*Cūm* soci|s na|tóque Pe|nātibus | ét mag|nīs dīs. Virg. Æn. 3, 12.

*Cāra* de|ūm sobo|lēs, mag|nūm Jovis | íncre|mētum. Ib. Ecl. 4, 49.

*Cōstitit* | átuē oca|līs Phrygi|ā ágmina | círcum|spēxit. Ib. Æn. 2, 68.

Obs. 3. Many dactyls in succession, express rapidity of the action described. Many spondees in succession are expressive of heavy and ponderous work:



Quádrupedánte pultrém sonitú quatit | ángula | cámpum. Virg. *Æn.* 8, 596.  
 Illi in tē se se magná vi | bráchia | tollunt. Ib. *Georg.* 4, 174.

Obs. 1. The use of a single word at the end of a hexameter is rare, and often expressive of unexpected and strange events, as:

Dát latus. Insuper tūc enim ó praecipitis a qua mons. Virg. *Æn.* 1, 106.  
 Parui in montes, nascitur pulchra las mas. Hor. *A. P.* 139.

Often, however, after a participle or adjective is used as the last word of a hexameter, as:

Ad quem | tūc | in ó sup plēx hū | vóibus | úsa st. Virg. *Æn.* 1, 64.

Obs. 5. The regular caesura in a hexameter is after the arsis of the third foot *i. e.* after the fifth mora: *caesura penthemimeris*, as:

Insonu | ere ca | vie | genitūque | dē | dēre ca | verna. Virg. *Æn.* 2, 53.

If a caesura penthemimeris cannot be employed, a double caesura is generally used, the first after the arsis of the second foot *i. e.* after the third mora; *caesura trihemimeris*; and the second after the arsis of the fourth foot *caesura heptemimeris*, as:

Inde | lo | cō | pater | Æne | ás | sic | órsus ab | álto :

Infan | dūm | re | gina | ju | bes | reno | vāre | dō | lōrem. Virg. *Æn.* 2, 2.

Sometimes either of the two last mentioned caesurae occur without the other. But in this instance generally another caesura is added after the first short syllable of the third foot (trochaic caesura), as:

Incipi | ūnt | agi | tāta | tu | méscere | et | áridus | ál | tis. Virg. *G.* 1, 357.

Sí | to | ra | dé | seru | ere | , | la | tēt | sub | clássibus | æ | quor. Ib. *Æn.* 4, 582.

Very rarely, a trochaic caesura occurs without any other caesura, as:

Spárgens | hú | mida | mélla | so | póricē | tū | que | pa | paver. Virg. *Æn.* 4, 186.

§ 26. The DACTYLIC PENTAMETER (generally named 'Pentameter' without any other addition) consists of two hexametric penthemimers joined together *i. e.* of two halves of a hexameter up to the caesura penthemimeris), forming the following scheme

— — — | — — — | — — — | — — — | — — — | — — —

In the first half of the pentameter, spondees may be substituted for the dactyls, but in the second half the two dactyls cannot be replaced by spondees. The first half must always end with a caesura, as:

Flébam | súcces | sú | póssē | cā | rēre | dō | lōs. Ov. *H.* 18, 202.

Né pos | sēs um | quā | m | , Cí | na, pe | ríre | fá | mé. Mart. 5, 79.

Obs. 1. The name Pentameter for the above-mentioned metre, is not in exact accordance with the nomenclature mentioned § 21. There are four dactyls + the two arses at the end of each penthemimer, which are counted for one dactyl. Or, the name may be explained by taking 'Pentameter' as equivalent to 'two Penthemimers'; one Penthemimer being = five half-metres, and hence two Penthemimers = five metres, a pentameter. The explanation of most prosodians, that the ancient pentameters end by a trochee, is extremely improbable. They overlook that in this instance the two anapests, at the end, would only have formed one metre together, so that the line, constituted in this way, would only have contained four metres.

Obs. 2. Pentameters are not used in a system by themselves, and always occur alternately with hexameters forming the elegiac distich, or the elegiac couplet. They are the almost exclusive form for epigrammatic and sententious poetry, also for that variety of lyric poetry which is called 'elegiac'. It is used by Ovid, Catullus, Tibullus, Propertius, and Martialis; but not by Virgil and Horace.

§ 27. Other dactylic measures are 1) the Dactylic Tetrameter Acatalectic (— — — | — — — | — — — | — — —), used by Horace in combination with

the hexameter (see the metrical schemes); 2) the Dactylic Trimeter Hypercatalectic (— — — | — — — | — — —), used by Ausonius as a continuous scheme; 3) The Dactylic Trimeter Catalectic (consisting of the second half of a Pentameter (— — — | — — — | —), used by Horace in combination with the Hexameter, as: Flúmina prætereúnt; 4) The Dactylic Dimeter Acatalectic or Adonic verse, consisting of the fifth and sixth feet of a Hexameter (— — — | — —), used by Horace as the fourth verse in the Sapphic stanza, as: Fúsee, pharétra.

§ 28. In ANAPESTIC verses, Spondees and Dactyls may be substituted without restriction. This measure is not used in the classical poets, but occurs in Seneca, and the later lyric poets (Claudianus, Ausonius, Prudentius, Boethius).

Obs. The following varieties of Anapestic verses are used:

1. The ANAPESTIC DIMETER ACATALECTIC:

— — — | — — — | — — — | — — — | — — — | — — —

Fúrt út | Phrygiúm | lugeát | Attin,  
 Non ést | lacrimis | , Cassán | dra, modús,  
 Quia quæ | patimúr | vicé | re modúm. Sen. *Ag.* 689.

2. The ANAPESTIC DIMETER CATALECTIC, or Paræmiac:

— — — | — — — | — — — | — — — | — — — | — — —

Véníént | clíð | æ | cūlā | quúm | jam,  
 Sōcús | cālōr | ós | sá | rēv | sat. Prud. *Cathem.* 10, 37.

3. ANAPESTIC MONOMETER ACATALECTIC:

— — — | — — — | — — — | — — — | — — — | — — —

O flōs | jūvénúm,  
 Spes | hie | ta | patris,  
 Nec | cer | ta | tuæ  
 Data | res | patriæ  
 Rhetor | A | lethi. Auson. *Prof.* 6, 1.

§ 29. IONIC VERSES, consisting of Ionics a majore, or Ionics a minore, rarely occur. An interesting system of Ionics a minore,

— — — | — — — | — — — | — — — | — — — | — — —

which may be considered either as Tetrameters Acatalectic, or as two Dimeters Acatalectic, occurs in Hor. *Carm.* 3, 12, as:

Misérarum | st | nēque | amóri | dāre | lúdum | nēquē | dúlci.

Obs. Tetrameters catalectic, or Sotadean verses (formed from three Ionics a majore and one Ionics a minore, or four Ionics a minore, generally considered as having a falling rhythm,

— — — | — — — | — — — | — — — | — — — | — — —

occur in a few verses of Martial's, Petronius, and Terentianus Maurus, also in a fragment of Ennius. As a specimen, the following pretty line of Scaliger may serve:

Túto maris | frās videt | é litore | náta.

But it is extremely doubtful whether the Sotadean verses must not be considered as having a rising rhythm, thus:

— — — | — — — | — — — | — — — | — — — | — — —

§ 30. CRETIC and BACCHIC verses sometimes occur in interspersed lines, or in shorter, or longer periods, in the Comies, as, for instance, a CRETIC TETRAMETER ACATALECTIC, consisting of four Amphimacers (cretici):

Tántā vé | córdia | in | náta | cuí | quam | út | siét. Ter. *Andr.* 4, 12 foll.











5. The first Glyconian stanza (dicolon) consists of three Glyconians and a Pherecratean :

1 - 1 2 3 4 5 6 7  
 1 - 1 2 3 4 5 6 7  
 1 - 1 2 3 4 5 6 7  
 1 - 1 2 3 4 5 6 7

It occurs in Cat. 34, but not in Horace.

§ 39. PENTASTICHA do not occur in Horace. But Catullus uses a Pentastichon dicolon (Second Glyconian) in the Epithalamium (Carm. 61), which consists of four Glyconians with a Pherecratean (see § 38 5).

## END OF PART I

## VOCABULARIES.

### I. NOUNS OF THE FIRST DECLENSION.

|                                    |                                     |                                    |
|------------------------------------|-------------------------------------|------------------------------------|
| abstinentia, <i>abstinence.</i>    | conscientia, <i>conscience.</i>     | gloria, <i>glory.</i>              |
| abundantia, <i>abundance.</i>      | constantia, <i>constancy,</i>       | grammatica, <i>grammar.</i>        |
| adolescentia, <i>youth, young</i>  | firmness.                           | gratia, <i>favor, influence.</i>   |
| age.                               | continentia, <i>abstinence.</i>     | hasta, <i>lance.</i>               |
| advena, <i>immigrant, stran-</i>   | controversia, <i>controversy,</i>   | herba, <i>plant.</i>               |
| ger.                               | dispute, <i>strife.</i>             | historia, <i>history.</i>          |
| ærumna, <i>hardship.</i>           | contumacia, <i>disobedience,</i>    | homicida, <i>murderer.</i>         |
| agricola, <i>farmer.</i>           | obstinacy.                          | hora, <i>hour.</i>                 |
| agricultura, <i>agriculture.</i>   | contumelia, <i>disgrace.</i>        | ignavia, <i>indolence.</i>         |
| ala, <i>wing.</i>                  | conviva, <i>guest, table-com-</i>   | ignominia, <i>disgrace.</i>        |
| alauda, <i>lark.</i>               | panion.                             | ignorantia, <i>ignorance.</i>      |
| alienigena, <i>foreigner.</i>      | corona, <i>crown.</i>               | impensæ, <i>expenses.</i>          |
| amentia, <i>folly.</i>             | corruptela, <i>corruption.</i>      | imprudencia, <i>imprudence.</i>    |
| amicitia, <i>friendship.</i>       | culpa, <i>guilt.</i>                | incola, <i>inhabitant.</i>         |
| anima, <i>breath.</i>              | cura, <i>care.</i>                  | industria, <i>industry.</i>        |
| annona, <i>provisions, grain.</i>  | curia, <i>court, senate-house.</i>  | indulgentia, <i>indulgence.</i>    |
| aqua, <i>water.</i>                | custodia, <i>custody, prison.</i>   | infamia, <i>infamy.</i>            |
| aquila, <i>eagle.</i>              | dea, <i>goddess.</i>                | injuria, <i>injury, wrong.</i>     |
| ara, <i>altar.</i>                 | dementia, <i>folly.</i>             | injustitia, <i>injustice.</i>      |
| arrogantia, <i>arrogance.</i>      | desidia, <i>laziness.</i>           | innocentia, <i>innocence.</i>      |
| asseccla, <i>follower.</i>         | diligentia, <i>diligence.</i>       | inopia, <i>want, poverty.</i>      |
| astutia, <i>cunning.</i>           | distantia, <i>distance.</i>         | insula, <i>island.</i>             |
| audacia, <i>boldness.</i>          | disciplina, <i>discipline.</i>      | invidia, <i>envy, hatred.</i>      |
| avaritia, <i>avarice.</i>          | discordia, <i>discord.</i>          | ira,                               |
| barba, <i>beard.</i>               | doctrina, <i>scholarship.</i>       | iracundia, <i>anger.</i>           |
| Belga, <i>Belgian.</i>             | elegantia, <i>elegance, beauty.</i> | jactura, <i>loss.</i>              |
| benevolentia, <i>benevolence</i>   | eloquentia, <i>eloquence.</i>       | justitia, <i>justice.</i>          |
| bestia, <i>beast.</i>              | epistola, <i>letter.</i>            | lacrima, <i>tear.</i>              |
| bibliotheca, <i>library.</i>       | fabula, <i>fable.</i>               | læticia, <i>gladness.</i>          |
| blanditia, <i>flattery.</i>        | fallacia, <i>intrigue, fallacy.</i> | libra, <i>pound.</i>               |
| calumnia, <i>slander.</i>          | fama, <i>fame, rumor.</i>           | littera, <i>letter.</i>            |
| catena, <i>chain, fetter.</i>      | femina, <i>female, woman.</i>       | lingua, <i>tongue, language.</i>   |
| caterva, <i>crowd, swarm.</i>      | ferocia, <i>wildness.</i>           | luna, <i>moon.</i>                 |
| cauda, <i>tail.</i>                | fiducia, <i>confidence.</i>         | luxuria, <i>luxury.</i>            |
| causa, <i>cause, reason, case.</i> | figūra, <i>figure, form.</i>        | medecina, <i>medicine, relief.</i> |
| cella, <i>storehouse.</i>          | filia, <i>daughter.</i>             | memoria, <i>memory.</i>            |
| charta, <i>paper.</i>              | flamma, <i>flame.</i>               | mercatura, <i>commerce.</i>        |
| clava, <i>club.</i>                | forma, <i>form.</i>                 | militia, <i>military service.</i>  |
| clementia, <i>clemency, mild-</i>  | fossa, <i>ditch.</i>                | miseria, <i>misery.</i>            |
| ness.                              | fortuna, <i>fortune.</i>            | miser cordia, <i>pity, sym-</i>    |
| cœna, <i>dinner.</i>               | frequentia, <i>frequency.</i>       | pathy.                             |
| colonia, <i>colony.</i>            | fuga, <i>flight.</i>                | modestia, <i>modesty.</i>          |
| columna, <i>column.</i>            | Gallia, <i>Gaul.</i>                | mora, <i>delay.</i>                |
| comœdia, <i>comedy.</i>            | gallina, <i>hen.</i>                | natūra, <i>nature.</i>             |
| concordia, <i>harmony.</i>         | Germania, <i>Germany.</i>           | nauta, <i>sailor.</i>              |



negligentia, *negligence*.  
obedientia, *obedience*.  
ora, *shore*.  
opera, *labor, effort*.  
patientia, *patience*.  
patria, (*one's*) *country*.  
pecunia, *money*.  
perfidia, *treachery*.  
perfuga, *deserter*.  
perseverantia, *perseverance*.  
philosophia, *philosophy*.  
pirata, *pirate*.  
pœna, *punishment*.  
poëta, *poet*.  
porta, *gate*.  
præda, *booty*.

præstantia, *excellence*.  
provincia, *province*.  
prudentia, *prudence*.  
puella, *girl*.  
pugna, *battle*.  
rapina, *robbery*.  
regina, *queen*.  
regula, *rule*.  
ripa, *bank (of a river)*.  
rosa, *rose*.  
sævitia, *cruelty*.  
sagitta, *arrow*.  
sapientia, *wisdom*.  
schola, *school*.  
scientia, *knowledge*.  
scriba, *scribe*.  
sella, *chair*.

sententia, *sentence, opinion*.  
silva, *forest*.  
statua, *statue*.  
stella, *star*.  
superbia, *pride*.  
tabula, *table, picture*.  
terra, *earth, country, land*.  
tragedia, *tragedy*.  
tristitia, *sadness*.  
unda, *wave*.  
venia, *permission, forgiveness*.  
via, *way, road*.  
victoria, *victory*.  
vigilantia, *vigilance*.  
vita, *life*.  
tutela, *protection*.

## II. NOUNS OF THE SECOND DECLENSION.

### 1. WITH THE ENDINGS *us* AND *um*.

acervus, *heap*.  
adversarius, *adversary, enemy*.  
æmulus, *rival*.  
ærarium, *treasury*.  
ævum, *age (period of time)*.  
amicus, *friend*.  
animus, *soul, mind, courage*.  
annulus, *ring*.  
annus, *year*.  
argumentum, *argument, proof*.  
artificium, *artifice, trick*.  
aurum, *gold*.  
auxilium, *help, assistance*.  
avus, *grandfather*.  
barbarus, *barbarian*.  
bellum, *war*.  
beneficium, *benefit, favor*.  
brachium, *arm*.  
calamus, *reed, pen*.  
campus, *field*.  
candidatus, *candidate*.  
Capitolium, *the Capitol*.  
captivus, *prisoner*.  
cerasus, *cherry-tree*.  
cerebrum, *brain*.  
cibus, *food*.  
circulus, *circle*.  
cælum, *heaven*.  
collegium, *college, guild, board*.  
commodum, *advantage*.  
commercium, *commerce*.

consilium, *plan, advice, purpose, measure*.  
consortium, *company*.  
convicium, *abuse*.  
decretum, *decree*.  
delictum, *misdeemeanor*.  
desiderium, *desire*.  
letimentum, *loss, damage*.  
digitus, *a finger*.  
discipulus, *scholar, disciple*.  
documentum, *evidence*.  
dolus, *fraud*.  
dominus, *master*.  
domus, *house*.  
donum, *gift, present*.  
equus, *horse*.  
excidium, *{ destruction*.  
exitium, *}*.  
exemplum, *example*.  
fatum, *fate*.  
filius, *son*.  
flagitium, *crime*.  
fluvius, *river*.  
forum, *market-place (the place for judicial business in Rome)*.  
fragmentum, *fragment, piece*.  
frumentum, *grain, provision*.  
fundamentum, *foundation*.  
fundus, *estate*.  
furtum, *theft*.

gaudium, *joy*.  
Germanus, *a German*.  
gladius, *sword*.  
humus, *ground*.  
imperium, *empire, power*.  
incendium, *conflagration*.  
inceptum, *undertaking*.  
ingenium, *mind, genius, talent*.  
inimicus, *enemy*.  
initium, *beginning*.  
Italus, *Italian*.  
Judæus, *Jew*.  
iudicium, *judgment*.  
jugum, *yoke*.  
jumentum, *horse (draft)*.  
jussum, *command, behest*.  
Latinus, *Latin*.  
lectus, *bed*.  
legatum, *bequest*.  
legatus, *ambassador*.  
letum, *death (violent)*.  
libertus, *freedman*.  
locus, *place*.  
lucus, *grove*.  
lupus, *wolf*.  
malum, *evil*.  
medicus, *physician*.  
membrum, *limb*.  
mendacium, *falsehood*.  
mendicus, *beggar*.  
meritum, *merit*.  
metallum, *metal*.  
miraculum, *miracle*.  
monumentum, *monument*.

momentum, *force, importance*.  
morbus, *disease, sickness*.  
modus, *manner, means*.  
mundus, *world*.  
munimentum, *fortification*.  
murus, *wall*.  
negotium, *business, affair*.  
numerus, *number*.  
nummus, *coin*.  
nuntius, *messenger, message, news*.  
oculus, *eye*.  
odium, *hatred*.  
officium, *duty, service*.  
oppidanus, *inhabitant (of a town)*.  
oppidum, *town*.  
opprobrium, *reproach*.  
ornamentum, *ornament*.  
otium, *leisure*.  
oraculum, *oracle*.  
patricius, *patrician*.  
peccatum, *sin, offence*.  
pertugium, *refuge*.  
periculum, *danger*.  
philosophus, *philosopher*.  
plaustrum, *wagon*.

plebejus, *plebeian*.  
Pœnus, *Carthaginian*.  
pōpulus, *people*.  
pōpulus, *poplar*.  
præceptum, *precept*.  
præfectus, *prefect*.  
præmium, *reward*.  
præsidium, *garrison*.  
pratium, *meadow*.  
pretium, *value, price*.  
principium, *principle*.  
prælium, *battle*.  
promissum, *promise*.  
propinquus, *relative*.  
propositum, *purpose*.  
regnum, *kingdom*.  
reus, *accused*.  
remedium, *remedy*.  
Romānus, *Roman*.  
saxum, *rock*.  
scutum, *shield*.  
secretum, *secret*.  
sepulcrum, *grave*.  
servus, *slave*.  
sicarius, *assassin*.  
Siculus, *Sicilian*.  
signum, *sign, signal, station*.  
socius, *ally, companion*.

solum, *soil*.  
somnia, *dream*.  
somnia, *sleep*.  
Spartānus, *Spartan*.  
spectaculum, *sight*.  
stilus, *pen, pencil*.  
stimulus, *spur*.  
stipendium, *pay, fee*.  
studium, *zeal, effort, study*.  
suffragium, *vote*.  
taurus, *steer*.  
tectum, *roof*.  
templum, *temple*.  
testimonium, *testimony*.  
tribūnus, *tribune (representative of the people)*.  
triumphus, *triumph*.  
tyrannus, *tyrant*.  
vadum, *ford*.  
vallum, *rampart*.  
venenum, *poison*.  
verbum, *word*.  
vicinus, *neighbor*.  
vicus, *village, street*.  
vinculum, *bond, chain*.  
vinum, *wine*.  
vitium, *vice, fault*.  
votum, *vow*.  
vulgus, *mob*.

### 2. R-STEMS.

Afer, *African*.  
ager, *field*.  
adulter, *adulterer*.  
aper, *boar*.  
arbitr, *umpire*.  
armiger, *armor-bearer*.  
auster, *south-wind*.  
cancer, *crab*.  
caper, *goat*.

coluber, *serpent*.  
cultor, *knave*.  
faber, *mechanic*.  
gener, *son-in-law*.  
liber, *book*.  
liberi, *children*.  
magister, *teacher*.  
minister, *assistant*.  
oleaster, *wild olive*.

onager [onagrus], *wild ass*.  
pinaster, *wild pine*.  
puer, *boy*.  
presbyter [ecclesiastical Latin], *elder*.  
signifer, *standard-bearer*.  
socer, *father-in-law*.  
vesper, *evening*.  
vir, *man*.

## III. NOUNS OF THE THIRD DECLENSION.

adolescens, *young man*.  
aër, *air*.  
æs, *bronze, brass*.  
ætas, *age*.  
amor, *love*.  
animal, *animal*.  
anser, *goose*.  
apis, *bee*.  
arbor, *tree*.  
ars, *art*.  
artifex, *artist*.  
arx, *castle*.  
Atheniensis, *Athenian*.

auctor, *author*.  
auctoritas, *authority*.  
auris, *ear*.  
avis, *bird*.  
bos, *ox, cow*.  
brevitas, *shortness*.  
cadaver, *corpse*.  
cædes, *murder, slaughter*.  
calamitas, *disaster*.  
calcar, *spur*.  
calor, *heat*.  
caput, *head, capital*.  
carbo, *charcoal*.

carcer, *prison*.  
carmen, *poem*.  
caro, *flesh, meat*.  
celeritas, *swiftness*.  
certamen, *strife, struggle*.  
civis, *citizen*.  
civitas, *state, city*.  
clades, *defeat*.  
clamor, *shouting*.  
classis, *fleet*.  
clavis, *key*.  
cognomen, *surname*.  
collis, *hill*.



color, *color*.  
comes, *companion*.  
conditio, *ambition*.  
conjuratio, *conspiracy*.  
consuetudo, *habit, custom*.  
consul, *consul* [one of the two chief-magistrates of Rome].  
cor, *heart*.  
corpus, *body*.  
crus, *leg*.  
custos, *guard, guardian*.  
defensor, *defender*.  
dens, *tooth*.  
difficultas, *difficulty*.  
dignitas, *dignity*.  
disputatio, *discussion*.  
dolor, *pain*.  
dux, *leader, commander*.  
emptio, *purchase*.  
emptor, *purchaser, buyer*.  
eques, *(Roman) knight, horseman*.  
error, *mis-take*.  
excusatio, *excuse*.  
expeditio, *expedition*.  
facinus, *deed*.  
factio, *party, faction*.  
falx, *sickle*.  
fames, *hunger*.  
favor, *favor*.  
febris, *fever*.  
fel, *bile, gall*.  
fins, *limit, end, boundary*.  
flamen, *flamen* [PRIEST OF A SPECIAL DEITY].  
flos, *flower*.  
flumen, *river*.  
foedus, *treaty*.  
fons, *fountain, source*.  
fortitudo, *bravery*.  
frater, *brother*.  
fraus, *fraud*.  
frigus, *cold*.  
frons (tis), *forehead, front*.  
frons (dis), *foliage, leaves*.  
frux, *field fruit*.  
fulgur, *lightning*.  
fulmen, *lightning*.  
Fulmen, the lightning that STRIKES; fulgur,

the lightning that AP-  
PEARS.  
funis, *rope*.  
funus, *funeral*.  
fur, *thief*.  
furor, *fury*.  
fustis, *club*.  
gens, *people, nation, tribe*.  
genus, *kind, race, gender*.  
gravitas, *weight, dignity, gravity*.  
grex, *herd*.  
haruspex, *soothsayer*.  
hereditas, *inheritance*.  
heres, *heir, heiress*.  
hiems, *winter*.  
homo, *man*.  
honos, *honor*.  
hostis, *enemy, foe*.  
humanitas, *humanity*.  
ignis, *fire*.  
imago, *image*.  
imber, *shower*.  
imperator, *general*.  
infans, *child*.  
interrogatio, *question*.  
iter, *march, journey, road*.  
juvenis, *youth, young man*.  
juventus, *youth, young age*.  
labor, *labor, hardship*.  
lac, *milk*.  
lapis, *stone*.  
laus, *praise*.  
legio, *legion*.  
lepus, *hare*.  
lex, *law*.  
libertas, *liberty*.  
libido, *passion*.  
lis, *lawsuit*.  
litus, *coast*.  
longitudo, *length*.  
lux, *light*.  
magnitudo, *greatness*.  
margo, *margin*.  
mas, *male*.  
mater, *mother*.  
mens, *mind*.  
merces, *pay, wages*.  
merx, *ware*.  
messis, *harvest*.

miles, *soldier*.  
mons, *mountain*.  
mors, *death*.  
mos, *habit, custom*.  
mulier, *woman*.  
multitudo, *multitude*.  
munus, *gift*.  
mus, *mouse*.  
natio, *nation*.  
navis, *ship*.  
nix, *snow*.  
nomen, *name*.  
nox, *night*.  
numen, *deity*.  
nux, *nut*.  
obses, *hostage*.  
obsidio, *siege*.  
occasio, *occasion*.  
onus, *burden*.  
opinio, *opinion*.  
opportunitas, *opportunity*.  
opus, *work*.  
orator, *orator*.  
orbis, *circle*.  
ordo, *order, rank*.  
origo, *origin*.  
os (oris), *mouth*.  
os (ossis), *bone*.  
ovis, *sheep*.  
palus, *marsh*.  
panis, *bread*.  
parens, *parent*.  
paries, *wall (of a house)*.  
pars, *part, party*.  
pater, *father*.  
paupertas, *poverty*.  
pavor, *trembling*.  
pax, *peace*.  
pecten, *comb*.  
pectus, *breast*.  
pecus (edis), *head of cattle*.  
pecus (oris), *cattle in the*  
ABSTRACT.  
pedes, *foot-soldier*.  
pes, *foot*.  
piscis, *fish*.  
plebs, *the Plebeians*.  
pondus, *weight*.  
pons, *bridge*.  
pontifex, *chief-priest*.  
praeceptor, *teacher*.

<sup>1</sup> Adversarius, a POLITICAL or LITERARY ENEMY; inimicus, a PRIVATE enemy; hostis, a PUBLIC enemy.  
<sup>2</sup> Liberi are one's own children; infantes are children in general, from the FIRST to the SEVENTH year.  
<sup>3</sup> Mulier is opposed to vir; femina to mas.  
<sup>4</sup> Natio is a FOREIGN (generally barbarous) nation. Gens is nation in GENERAL.

praedo, *robber*.  
princeps, *chief*.  
pulcritudo, *beauty*.  
pulvinar, *couch, cushion*.  
pulvis, *dust*.  
quaestio, *question, trial*.  
quies, *repose*.  
radix, *root*.  
ratio, *system, method, reason*.  
regio, *region*.  
religio, *reverence, conscientiousness, religion*.  
rex, *king*.  
rus, *country*.  
sacerdos, *priest*.  
sal, *salt*.  
salus, *welfare*.  
sanguis, *blood*.  
scelus, *crime*.  
scriptor, *writer*.

securis, *axe*.  
sedes, *seat*.  
seges, *crop* [standing].  
senator, *senator*.  
senectus, *old age*.  
senex, *old man*.  
sermo, *language, speech*.  
societas, *company*.  
sol, *sun*.  
soror, *sister*.  
sors, *lot*.  
stercus, *manure*.  
sus, *swine*.  
suspicio, *suspicion*.  
temeritas, *rashness*.  
tempestas, *storm*.  
tempus, *time*.  
timor, *fear*.  
traditio, *surrender, delivery*.  
turrus, *tower*.

tussis, *cough*.  
urbs, *city*.  
utilitas, *usefulness*.  
uxor, *wife*.  
valetudo, *health*.  
vallis, *valley*.  
vas, *vasis, vessel*.  
vas, *vadis, bondsman*.  
vates, *seer*.  
vectigal, *tax*.  
ver, *spring*.  
veritas, *truth*.  
vestis, *garment*.  
virgo, *virgin*.  
virtus, *bravery, virtue*.  
vis, *force, power, violence*.  
voluptas, *pleasure*.  
vox, *voice, word*.  
vulnus, *wound*.

## IV. NOUNS OF THE FOURTH DECLENSION.

acus, *needle*.  
aspectus, *sight*.  
aditus, *access, approach*.  
ambitus, *bribery* [for obtaining OFFICE].  
anus, *old woman*.  
appetitus, *desire*.  
arens, *arch*.  
auditus, *hearing*.  
cantus, *song*.  
casus, *accident, case*.  
census, *census*.  
cœtus, *assembly*.  
concursum, *concourse*.  
conspicuum, *sight*.  
consulatus, *consulship*.  
cultus, *culture*.  
currus, *wagon*.  
cursus, *course*.  
delectus, *choice, draft*.  
equitatus, *cavalry*.  
exercitus, *army*.  
exitus, *issue, end*.  
fletus, *weeping*.  
fluctus, *flood*.  
fremitus, *noise*.  
fructus, *fruit*.  
gemitus, *wailing*.  
gestus, *bearing*.

gradus, *degree*.  
gustus, *taste*.  
habitus, *bearing, plight*.  
ictus, *stroke*.  
impetus, *attack, violence*.  
intellectus, *intelligence*.  
interitus, *destruction*.  
jactus, *loss*.  
lacus, *lake*.  
luctus, *mourning*.  
lusus, *play*.  
luxus, *luxury*.  
magistratus, *magistrate*.  
manus, *hand, band*.  
metus, *fear*.  
motus, *motion*.  
nurus, *daughter-in-law*.  
nutus, *hint*.  
occasus, *setting*.  
olfactus, *smell*.  
ortus, *rising*.  
partus, *birth*.  
penus, *provisions*.  
passus, *step*.  
porticus, *portico*.  
portus, *harbor*.  
potus, *drink*.  
principatus, *supremacy*.  
progressus, *progress*.

quaestus, *gain*.  
querens, *oak*.  
questus, *complaint*.  
reditus, *return*.  
saltus, *forest*.  
senatus, *senate*.  
sensus, *sense*.  
sexus, *sex*.  
sinus, *bosom, gulf*.  
situs, *situation*.  
socrus, *mother-in-law*.  
specus, *cave*.  
spiritus, *breath, spirit*.  
status, *state*.  
strepitus, *noise*.  
sumtus, *expense*.  
tactus, *touch*.  
tonitrus, *thunder*.  
tribunatus, *tribunate*.  
tribus, *tribe*.  
tumultus, *tumult*.  
usus, *use*.  
versus, *verse*.  
vestitus, *attire*.  
victus, *sustenance*.  
visus, *sight*.  
vultus, *glance, mien*.

## V. NOUNS OF THE FIFTH DECLENSION.

acies, *keenness, line of battle*.  
barbaries, *rudeness*.

caesaries, *head of hair*.  
canities, *hoariness*.  
caries, *rottenness*.

congeries, *heap, pile*.  
dies, *day*.  
diluvies, *deluge*.



effigies, *image*.  
 eluvies, *washing away, inundation*.  
 facies, *face*.  
 fides, *faith*.  
 glacies, *smoothness, ice*.  
 ingluvies, *gluttony*.  
 luxuries, *luxury*.  
 macies, *leanness*.

materies, *material, timber*.  
 meridies, *midday*.  
 molities, *effeminacy*.  
 mundities, *cleanness*.  
 perniciēs, *destruction*.  
 planities, *plain*.  
 progenies, *lineage, progeny*.  
 rabies, *fury, madness*.

res, *thing, affair*.  
 sanies, *bloody matter*.  
 seabies, *itch*.  
 segnities, *laziness*.  
 series, *series, race*.  
 species, *form, shape*.  
 spēs, *hope*.  
 superficies, *surface*.

## VI. PLURALIA TANTUM.

## 1. FIRST DECLENSION.

angustiae, *narrows, narrow places*.  
 argutiae, *wit*.  
 Athēnae, *Athens*.  
 bigae, *two-horse chariot*.  
 Calendae, *the first of the month*.  
 cunae, *cradle*.  
 deliciae, *delight*.  
 divitiae, *riches*.  
 exenbiae, *watches, sentinels*.  
 exsequiae, *funeral*.  
 exuviae, *spoils*.

facetiae, *pleasantry*.  
 feriae, *vacation*.  
 indutiae, *armistice*.  
 inferiae, *sacrifices in honor of the dead*.  
 inimicitiae, *enmity*.  
 insidiae, *ambuscade*.  
 lapicidinae, *quarry*.  
 manubiae, *booty*.  
 minae, *threat*.  
 Nonaē, *Nones* (the 5th or 7th of the month).  
 nugae, *non-sense*.  
 nundinae, *market*.

nuptiae, *wedding*.  
 parietinae, *old walls*.  
 phaleriae, *trappings*.  
 quadrigae, *four-horse chariot*.  
 reliquiae, *remains*.  
 salinae, *salt-works*.  
 scalae, *ladder*.  
 scopae, *broom*.  
 Syracūsae, *Syracuse*.  
 tenebrae, *darkness*.  
 Thebae, *Thebes*.  
 tricae, *trifles*.  
 valvae, *folding doors*.

## 2. SECOND DECLENSION.

arma, *arms*.  
 armamenta, *armament*.  
 cancelli, *balustrades*.  
 cibaria, *victuals*.  
 clathri, *trellis*.  
 codicilli, *note-book, writings*.

crepundia, *rattle*.  
 cunabula, *cradle*.  
 exta, *intestina, entrails*.  
 fasti, *calendar*.  
 lamenta, *wailing, lamentation*.

liberi, *children*.  
 praecordia, *diaphragm*.  
 serta, *garlands*.  
 spolia, *spoils*.  
 virgulta, *bushes*.

## 3. THIRD DECLENSION.

Alpes, *Alps*.  
 altaria, *altar*.  
 ambages, *evasion, digression*.  
 compedes, *fetter*.  
 casces, *hunter's net*.  
 cervices, *neck*.  
 fauces, *throat, defiles*.  
 fides, *lyre, lute*.  
 fraces, *dregs of oil*.

ilia, *flank* (of the body).  
 lautia, *presents to ambassadors*.  
 lemures, *spectres*.  
 majores, *ancestors*.  
 manes, *shades*.  
 moenia, *walls* (of a city).  
 munia, *official duties*.  
 nares, *nostrils*.  
 optimates, *aristocracy*.

penites, *household gods*.  
 preces, *prayer*.  
 proceres, *nobles*.  
 Quirites, *Romans*.  
 renes, *kidneys*.  
 sordes, *filth*.  
 tormina, *colic pains*.  
 vepres, *thorns*.  
 verbera, *scourging*.  
 viscera, *entrails*.

## 4. FOURTH DECLENSION.

artus, *limbs*.

Idus, *the Ides*, (18th or 15th of the month.)  
 Quinquātrus, *a festival of Minerva*.

## VII. HETEROLOGICAL NOUNS.

## 1. FIRST DECLENSION.

## SINGULAR.

aqua, *water*.  
 copia, *abundance*.  
 cupidia, *daintiness*.  
 fortuna, *fortune*.  
 gratia, *favor, influence, thanks*.

littera, *letter* (of the alphabet).

opera, *effort, labor*.

## PLURAL.

† aquae, *medicinal springs*.  
 † copiae, *troops*.  
 cupidiae [cupedia, drum] *dainties*.  
 fortunae, *riches*.  
 gratiae, *thanks* [only in the phrase 'gratias agere,' to return thanks].  
 † litterae, *epistle, papers, sciences, literature*.  
 operae, *workmen*.

## 2. SECOND DECLENSION.

auxilium, *help*.  
 bonum, *a good*.  
 cibus, *food*.  
 castrum, *castle*.  
 epulum, *banquet*.  
 hortus, *garden*.  
 impedimentum, *impediment*.  
 ludus, *play, game*.  
 rostrum, *beak*.

auxilia, *resources, auxiliary troops*.  
 bona, *goods, property*.  
 cibi, *victuals*.  
 castra, *camp*.  
 epulae, *dishes* (on the table).  
 † horti, *park*.  
 † impedimenta, *baggage*.  
 † ludi, *the public games*.  
 † rostra, *the Rostra* (stage for speakers.)

## 3. THIRD DECLENSION.

aedes, *temple*.  
 carcer, *prison*.  
 facultas, *faculty*.  
 natalis, *birth day*.  
 (ops) opis, *help*.  
 pars, *part*.  
 sal, *salt*.  
 vis, *power, force*.

† aedes, *aedium, house*.  
 carceres, *barriers of a race-course*.  
 † facultates, *property, means*.  
 natales, *parentage*.  
 opes, *power, wealth*.  
 † partes, *party*.  
 sales, *witticisms*.  
 vires, *strength*.

## VIII. MOVABLE ADJECTIVES.

## 1. WITH THE ENDING us.

absurdus, *absurd*.  
 accuratus, *accurate*.  
 acerbus, *bitter, hard* (of pains).  
 acutus, *acute, pointed, sharp*.  
 adversus, *adverse*.  
 aegrotus, *sick*.  
 aequus, *even, fair*.  
 aeternus, *eternal*.  
 alienus, *strange, foreign*.  
 altus, *deep, high*.  
 ambiguus, *ambiguous*.  
 amicus, *friendly*.  
 amplus, *ample*.  
 angustus, *narrow*.  
 antiquus, *ancient, old*.  
 apertus, *open*.  
 aptus, *apt, fit*.  
 arduus, *hard, difficult*.  
 arenosus, *sandy*.

aridus, *dry*.  
 assiduus, *assiduous, zealous*.  
 attentus, *attentive*.  
 augustus, *august, venerable*.  
 aureus, *golden*.  
 beatus, *happy*.  
 benevolus, *benevolent*.  
 benignus, *kind, mild*.  
 bonus, *good*.  
 caecus, *blind*.  
 calidus, *hot*.  
 callidus, *crafty*.  
 carus, *dear*.  
 castus, *chaste*.  
 cautus, *cautious*.  
 celsus, *high* (of trees, masts, &c.)  
 certus, *certain*.  
 clarus, *noble, renowned*.

contentus, *contented*.  
 contrarius, *contrary, adverse*.  
 crassus, *thick*.  
 cruentus, *bloody*.  
 cupidus, *desirous, eager*.  
 decorus, *decent, honorable*.  
 densus, *dense*.  
 dignus, *worthy*.  
 disertus, *eloquent*.  
 diversus, *different*.  
 divinus, *divine*.  
 doctus, *learned*.  
 dubius, *doubtful*.  
 durus, *hard* (for the touch).  
 egenus, *poor, needy*.  
 egregius, *excellent*.  
 erroneus, *erroneous*.  
 exiguus, *small*.  
 eximius, *excellent*.

† The plurals thus marked occur also in significations, answering their SINGULAR meanings.



exitiosus, *pernicious*.  
 exterus, { *foreign, exter*  
 externus, { *nul.*  
 falsus, *false*.  
 fecundus, *fertile*.  
 ferus, *wild*.  
 fessus, *tired*.  
 fidus, *faithful*.  
 finitimus, *neighboring*.  
 firmus, *firm*.  
 fœdus, *abominable*.  
 flagitiosus, *criminal*.  
 frigidus, *cold*.  
 fructuosus, *profitable*.  
 funestus, *pernicious*.  
 furiosus, *furious*.  
 futurus, *future*.  
 generosus, *noble, generous*.  
 gloriosus, *glorious, boastful*.  
 Græcus, *Grecian, Greek*.  
 gratus, *thankful, pleasant*.  
 honestus, *honest, virtuous, honorable*.  
 humanus, *humane*.  
 idoneus, *fit, adapted*.  
 ignarus, *ignorant*.  
 ignavus, *lazy, cowardly*.  
 igneus, *fiery*.  
 ignominiosus, *disgraceful*.  
 imbecillus, *weak*.  
 immensus, *immense*.  
 immodicus, *immoderate*.  
 immundus, *unclean*.  
 immutatus, *unchanged, unchangeable*.  
 imperitus, *inexperienced*.  
 improbus, *impious*.  
 inauditus, *unheard of*.  
 incertus, *uncertain*.  
 incognitus, *unknown*.  
 indignus, *unworthy*.  
 indoctus, *unlearned*.  
 ineptus, *absurd*.  
 inexpectatus, *unexpected*.  
 infestus, *hostile*.  
 infinitus, *infinite*.  
 ingeniosus, *ingenious*.  
 ingratus, *ungrateful*.  
 iniquus, *unfair*.  
 injustus, *unjust*.  
 insanus, *insane*.  
 insperatus, *unhoped for*.  
 intestinus, *inner, internal*.  
 inultus, *unrevenge*.  
 inveteratus, *inveterate*.  
 invictus, *invincible*.  
 invidus, *envious*.  
 invitus, *unwilling*.

æger, *sick*.  
 asper, *rough*.

iracundus, { *angry*.  
 iratus, {  
 irritus, *useless, ineffectual*.  
 jejūnus, *dry, erroneous*.  
 jucundus, *pleasant, agreeable*.  
 justus, *just*.  
 laboriosus, *industrious*.  
 laetus, *glad*.  
 laevus, *left (of the hand or side)*.  
 Latinus, *Latin*.  
 latus, *broad*.  
 ligneus, *wooden*.  
 longus, *long*.  
 madidus, *wet*.  
 maestus, *sad, sorrowful*.  
 magnificus, *magnificent, splendid*.  
 magnus, *great, large*.  
 malus, *bad*.  
 manifestus, *manifest*.  
 maritimus, *maritime, naval*.  
 medius, *middle*.  
 mirus, *wonderful*.  
 moderatus, *moderate (full of moderation)*.  
 modicus, *moderate, incon siderable*.  
 modestus, *modest*.  
 molestus, *unpleasant*.  
 moribundus, *dying*.  
 mundus, *clean*.  
 mutuus, *mutual*.  
 necessarius, *necessary*.  
 necopinatus, *unforeseen*.  
 nefarius, *nefarious*.  
 novus, *new*.  
 noxius, *hurtful, injurious*.  
 nudus, *naked, bare*.  
 obscurus, *obscure, dark*.  
 occultus, *hidden, secret*.  
 opulentus, *wealthy*.  
 otiosus, *idle*.  
 paratus, *ready, prepared*.  
 parcus, *economical*.  
 parvus, *small, little*.  
 paternus, *paternal*.  
 peregrinus, *foreign*.  
 perfidus, *perfidious, treacherous*.  
 periculōsus, *dangerous*.  
 peritus, *experienced*.  
 perniciosus, *pernicious*.  
 perpetuus, *perpetual*.  
 perspicuus, *clear, perspicuous*.  
 placidus, *gentle, mild*.

## 2. R-STEMS.

ater, *black*.  
 aurifer, *carrying gold*.

pius, *pious*.  
 plenus, *full*.  
 præcipuus, *principal, especial*.  
 præclarus, *renowned, excellent*.  
 pretiosus, *valuable*.  
 privatus, *private*.  
 probus, *honest*.  
 prodigus, *prodigal*.  
 profanus, *profane*.  
 propinquus, *near*.  
 proprius, *proper, peculiar*.  
 publicus, *public*.  
 purus, *pure*.  
 quietus, *quiet*.  
 rarus, *rare*.  
 rectus, *right, correct*.  
 regius, *royal*.  
 religiosus, *conscientious*.  
 ridiculus, *ridiculous*.  
 rotundus, *round*.  
 Romanus, *Roman*.  
 saevus, *cruel*.  
 salvus, *safe, healthy*.  
 sanctus, *holy*.  
 sanus, *sound*.  
 secretus, *secret*.  
 securus, *safe, secure*.  
 seditiosus, *rebellious*.  
 sedulus, *active, busy*.  
 sempiternus, *eternal*.  
 serenus, *serene, placid*.  
 severus, *severe*.  
 sobrius, *sober*.  
 sordidus, *mean, vulgar*.  
 speciosus, *plausible*.  
 studiosus, *zealous*.  
 stultus, *foolish*.  
 strenuus, *brave*.  
 subitus, *sudden*.  
 superbus, *proud*.  
 tardus, *slow*.  
 temerarius, *rash*.  
 tempestivus, *timely*.  
 timidus, *timid*.  
 tranquillus, *tranquil*.  
 universus, *universal, whole*.  
 urbanus, *polite*.  
 validus, *strong*.  
 vanus, *vain*.  
 varius, *various*.  
 vastus, *vast, waste*.  
 verecundus, *respectful*.  
 verus, *true*.  
 vetustus, *old*.  
 violentus, *violent*.  
 voluntarius, *voluntary*.

creber, *frequent*.  
 creper, *dusky*.

dexter, *right (of the hand or side)*.  
 frugifer, *fruit-bearing*.  
 glaber, *smooth*.  
 impiger, *active*.  
 integer, *unhurt, complete*.  
 lacer, *torn*.  
 liber, *free*.  
 macer, *lean*.

miser, *wretched*.  
 niger, *black*.  
 pestifer (pestiferus), *pestiferous*.  
 piger, *lazy*.  
 prosper (more frequent), *prosperous*.  
 pulcher, *beautiful*.  
 ruber, *red*.

sacer, *sacred*.  
 satur, *sated*.  
 scaber, *scurfy*.  
 sinister, *left*.  
 tæter (teter), *abominable*.  
 tener, *tender*.  
 vafēr, *crafty*.

## IX. ADJECTIVES OF COMMON GENDER.

absens, *absent*.  
 acer, *sharp*.  
 admirabilis, *admirable*.  
 agrestis, *rustic, uncultivated*.  
 alacer, *cheerful*.  
 anceps, *doubtful*.  
 Atheniensis, *Athenian*.  
 atrox, *atrocious*.  
 audax, *bold*.  
 brevis, *short*.  
 celebs, *unmarried*.  
 campester, *level [of a country]*.  
 celeberrimus, *frequented, populous, renowned*.  
 celer, *quick*.  
 civilis, *civil*.  
 clemens, *merciful*.  
 comis, *polite*.  
 communis, *common*.  
 compos, *having control over*.  
 concors, *harmonious*.  
 constans, *constant*.  
 crudelis, *cruel*.  
 degener, *d-generate*.  
 demens, *insane*.  
 difficilis, *difficult*.  
 diligens, *diligent*.  
 dispar, *unequal, dissimilar*.  
 dissimilis, *dissimilar*.  
 dives, *rich*.  
 docilis, *docile*.  
 dulcis, *sweet*.  
 equester, *equestrian*.  
 expertus, *inexperienced, ignorant [of]*.  
 facilis, *easy*.  
 fallax, *fallacious*.  
 familiaris, *familiar*.  
 fatalis, *fatal*.  
 felix, *happy*.  
 ferox, *ferocious, defiant*.  
 fertilis, *fertile*.  
 fidelis, *faithful*.  
 fortis, *brave*.  
 frequens, *frequent*.  
 gracilis, *slender*.

gravis, *heavy, serious, grave*.  
 hebes, *dull*.  
 Hispaniensis, *Hispanian*.  
 hostilis, *hostile*.  
 humilis, *low, humble*.  
 ignobilis, *ignoble*.  
 illustris, *illustrious*.  
 immemor, *unmindful*.  
 immobilis, *immovable*.  
 immortalis, *immortal*.  
 impatiens, *impatient*.  
 impar, *unequal*.  
 impotens, *powerless*.  
 imprudens, *imprudent*.  
 inanis, *empty*.  
 incredibilis, *incredible*.  
 incolumis, *unhurt*.  
 inermis, *unarmed*.  
 iners, *inactive, sluggish*.  
 infelix, *unhappy*.  
 ingens, *enormous*.  
 innocens, *innocent*.  
 innumerabilis, *innumerable*.  
 inops, *helpless*.  
 insignis, *distinguished*.  
 insolens, *insolent*.  
 inutilis, *useless*.  
 laudabilis, *praiseworthy*.  
 lenis, *mild*.  
 levis, *light*.  
 liberalis, *liberal*.  
 locuples, *wealthy*.  
 memor, *mindful, remembering*.  
 memorabilis, *remarkable*.  
 militaris, *military*.  
 mirabilis, *wonderful*.  
 mitis, *mild*.  
 mobilis, *movable*.  
 mortalis, *mortal*.  
 mortalis, *unmanly*.  
 naturalis, *natural*.  
 navalis, *naval*.  
 nobilis, *noble*.  
 paluster, *swampy*.  
 par, *equal*.  
 particeps, *partaking, participating*.

patiens, *patient*.  
 pauper, *poor*.  
 pedester, *pedestrian*.  
 præceps, *sleep, head-ling*.  
 præcox, *precocious*.  
 præsens, *present*.  
 præstans, *excellent*.  
 probabilis, *probable*.  
 prudens, *prudent*.  
 pubes, *adult*.  
 puerilis, *puerile*.  
 recens, *recent, new*.  
 rudis, *rough, raw, ignorant*.  
 sagax, *sagacious*.  
 saluber, *wholesome*.  
 salutaris, {  
 sapiens, *wise*.  
 silvestris, *woody*.  
 similis, *similar*.  
 simplex, *simple*.  
 solers, *ingenious*.  
 sospes, *safe, sound and safe, unhurt*.  
 sterilis, *sterile*.  
 suavis, *pleasant*.  
 sublimis, *sublime*.  
 superstes, *surviving*.  
 supplex, *submissive, suppliant*.  
 tenuis, *thin, poor, scanty*.  
 terrestris, *belonging to earth*.  
 terribilis, *terrible*.  
 tristis, *sad, sorrowful*.  
 turpis, *disgraceful*.  
 uber, *rich [of things]*.  
 utilis, *useful*.  
 vehemens, *vehement*.  
 velox, *quick*.  
 verisimilis, *probable*.  
 versicolor, *particolored*.  
 vetus, *old*.  
 viridis, *green*.  
 virilis, *manly*.  
 volucer, *winged*.  
 vorax, *voracious*.  
 vulgaris, *vulgar*.



## X. DEFINITE NUMERALS.

## 1. CARDINALS.

*Adjectives.*unus, a, um, *one*.2. **II.** duo, æ, o, *two*.ambo, æ, o, *both*.tres, tria, *three*.4. **IV.** quattuor, (*quatuor*).5. **V.** quinque.6. **VI.** sex.7. **VII.** septem.8. **VIII.** octo.9. **IX.** novem.10. **X.** decem.11. **XI.** undecim.12. **XII.** duodecim.13. **XIII.** tredecim.14. **XIV.** quattuordecim.15. **XV.** quindecim, *or* decem et sex.16. **XVI.** sedecim, *or* decem et septem.17. **XVII.** septendecim, *or* decem et octo.18. **XVIII.** decem et octo, *or* duodeviginti.19. **XIX.** decem et novem, *or* undeviginti.20. **XX.** viginti.21. **XXI.** unus et viginti, *or* viginti unus.22. **XXII.** duo et viginti, *or* viginti duo.23. **XXIII.** tres et viginti, *or* viginti tres.*Adverbs.*semel, *once*.bis, *twice*.ter, *three times*.

quater.

quinquies.

sexies.

septies.

octies.

novies.

decies.

undecies.

duodecies.

tredecies.

quaterdecies.

quinquedecies.

sexquedecies, *or* sedecies.

septisedecies.

## 2. DISTRIBUTIVES.

*Adjectives.*

singuli, æ, a

*one to each*.

bini, æ, a,

*two to each*.

terni [trini].

quaterni

quini.

seni.

septēni.

octōni.

novēni.

deni.

undēni.

duodēni.

terni deni.

quaterni deni.

quini deni.

seni deni.

septēni deni.

## 2. ORDINALS.

*Adjectives.*primus, a, um, *the first*,*prior, first of two, former*.secundus, *the second, alter*,*the other, second*.

tertius.

quartus.

quintus.

sextus.

septimus.

octāvus.

nonus.

decimus.

undecimus.

duodecimus.

tertius decimus.

quartus decimus.

quintus decimus.

sextus decimus.

septimus decimus.

duodevicesimus *or* octāvus

decimus

undevicesimus, *or* nonus

decimus

vicesimus [vigesimus].

unus et vicesimus *or* pri-

mus et vicesimus.

alter et vicesimus, *or* se-

cundus et vicesimus.

tertius et vicesimus

## 1. CARDINALS.

*Adjectives.*quattuor et viginti, *or* viginti

quattuor.

25. **XXV.** quinque et viginti.26. **XXVI.** sex et viginti.27. **XXVII.** septem et viginti.28. **XXVIII.** duodeviginti *or* octo et vi-

ginti.

29. **XXIX.** undeviginti, *or* novem et

viginti.

30. **XXX.** triginta.40. **XL.** quadraginta.50. **L.** quinquaginta.60. **LX.** sexaginta.70. **LXX.** septuaginta.80. **LXXX.** octoginta.90. **XC.** nonaginta.100. **C.** centum.200. **CC.** ducenti, a, a.300. **CCC.** trecenti, a, a.400. **CCC.** quadringenti, æ, a.500. **D.** quingenti, æ, a.600. **DC.** sexcenti, æ, a.700. **DCC.** septingenti, æ, a.800. **DCC.** octingenti, æ, a.900. **DCCC.** nongenti, æ, a.1000. **M** (*ciro*).2000. **MM** *or*

cicicic.

3000. **MMM.**10000. **CCCC.**100000. **CCCCC.**duo millia, *or* bis mille.

tria millia.

decem millia.

centum millia.

## 2. DISTRIBUTIVES.

*Adjectives.*

vicēni quaterni.

vicēni quini.

vicēni seni.

vicēni septēni

vicēni octōni.

vicēni novēni.

triciēni.

quadrageēni.

sexageēni.

septuagēni.

octogēni.

nonagēni.

centēni.

ducentēni.

trecentēni.

quingēni.

sexcentēni.

septingēni.

octingēni.

nongēni.

singula millia.

bina millia.

terna millia.

dena millia.

centena millia.

## 3. ORDINALS.

*Adjectives.*

quartus et vicesimus.

quintus et vicesimus.

sextus et vicesimus.

septimus et vicesimus.

duodevicesimus, *or* octā-

vus et vicesimus.

undevicesimus, *or* nonus

et vicesimus.

tricesimus.

quadragesimus.

quinquagesimus.

sexagesimus.

septuagesimus.

octogesimus.

nonagesimus.

centesimus.

ducentesimus.

trecentesimus.

quadragesimus.

quingentesimus.

sexcentesimus.

septingentesimus.

octingentesimus.

nongentesimus.

millesimus.

bis millesimus.

ter millesimus.

decies millesimus.

centies millesimus.



## 4. ORDINAL ADVERBS.

| Local.  | Temporal.                             |
|---|---------------------------------------|
| primo, in the first place,                      | primum, at first, for the first time. |
| secundo, deinde, in the second place, secondly. | iterum, for the second time, again.   |
| tertio, in the third place, thirdly.            | tertium, for the third time.          |
| quarto, in the fourth place, fourthly.          | quartum, for the fourth time.         |
| quinto, &c.                                     | quintum, &c.                          |
| —   | sextum.                               |
| —   | septimum.                             |
| —   | octavum.                              |
| —   | decimum.                              |

## 5. MULTIPLICATIVES.

|             |  |
|-------------|--|
| simplex,    | simplus, simple, single.                 |
| duplex,     | duplus, double, twofold, twice as much.  |
| triplex,    | triplus, threefold, three times as much. |
| quadriplex, | quadriplus, fourfold, &c.                |
| quintuplex, | quintuplus.                              |
| —           | —  |
| septemplex, | septuplus.                               |
| —           | octuplus.                                |
| decemplex,  | —  |
| centuplex,  | —  |

## XI. VERBS OF THE FIRST CONJUGATION

## 1. ACTIVES.

|                                 |                                    |                                       |
|---------------------------------|------------------------------------|---------------------------------------|
| Abalienare, to estrange.        | concremare, burn (some-thing).     | deseerare, desecrate.                 |
| abrogare, repeal.               | condemnare, condemn, convict.      | desiderare, desire.                   |
| abundare, abound.               | condonare, pardon, forgive.        | designare, designate.                 |
| accommodare, adapt.             | confirmare, confirm.               | desperare, despair.                   |
| accusare, accuse.               | conjurare, conspire.               | destinare, destine.                   |
| adjudicare, award.              | consecrare, consecrate.            | devorare, devour.                     |
| adjuvare, help, assist.         | conservare, preserve.              | dijudicare, decide.                   |
| adorare, adore, worship.        | contaminare, stain, disgrace.      | dimicare, contest, fight.             |
| adoptare, adopt.                | continuare, continue.              | disputare, dispute.                   |
| aedificare, build.              | conturbare, disturb.               | disperare, disperse.                  |
| aestimare, estimate, value.     | convocare, convoke, call together. | disturbare, disturb.                  |
| ambulare, walk.                 | coronare, crown.                   | ditare, enrich.                       |
| amplificare, enlarge, extend.   | creare, create, elect.             | divulgare, divulge.                   |
| approbare, approve.             | cremare, burn (some-thing).        | domare, conquer, subdue, subject.     |
| aptare, fit.                    | curare, care, mind.                | donare, give (gratuitously), present. |
| appropinquare, approach.        | damnare, condemn, convict.         | dubitare, doubt, hesitate.            |
| arare, plough.                  | dare, give.                        | durare, last.                         |
| armare, arm.                    | debellare, finish a war.           | educare, educate, bring up.           |
| bellare, wage a war or wars.    | debilitare, weaken.                | effeminare, effeminate.               |
| caelare, chisel.                | declinare, decline, deny.          | elaborare, elaborate.                 |
| cantare, sing.                  | delectare, delight.                | emendare, correct.                    |
| castigare, chastise.            | deliberare, consider, deliberate.  | emigrare, emigrate.                   |
| celare, conceal.                | demonstrare, demonstrate, prove.   | enarrare, explain.                    |
| celebrare, celebrate.           | denegare, decline, deny.           | enuntiare, pronounce, utter.          |
| cessare, cease.                 | denuntiare, denounce.              | equitare, ride (on a horse.)          |
| circumdare, surround.           | depravare, spoil, deteriorate.     | errare, err, make mistakes.           |
| clamare, shout.                 | —                                  | excitare, excite, rouse.              |
| comare, dine.                   | —                                  | excusare, excuse.                     |
| cogitare, think, mean, imagine. | —                                  | exornare, adorn, embellish.           |
| commendare, recommend.          | —                                  | explanare, { explain.                 |
| communicare, communicate.       | —                                  | explicare, {                          |
| comparare, acquire, compare.    | —                                  | explorare, explore.                   |
| conciliare, reconcile, win.     | —                                  | expugnare, capture.                   |
| —                               | —                                  | expectare, expect, await.             |

|                                       |                                       |                                  |
|---------------------------------------|---------------------------------------|----------------------------------|
| evitare, avoid.                       | narrare, tell, relate.                | recusare, refuse.                |
| fatigare, tire, weary.                | navigare, sail.                       | refutare, refute.                |
| festinare, hasten.                    | necare, kill.                         | regnare, reign.                  |
| flagrare, burn, be on fire.           | negare, deny.                         | relegare, banish.                |
| flare, blow.                          | nobilitare, make famous.              | renovare, renew.                 |
| fugare, put to flight.                | numerare, count.                      | repugnare, resist, oppose.       |
| gubernare, govern.                    | nuntiare, announce, report.           | revocare, recall.                |
| habitare, dwell.                      | objurgare, scold, rebuke.             | rogare, ask.                     |
| imperare, command.                    | observare, observe.                   | sacrificare, sacrifice.          |
| impetrare, obtain.                    | obstare, to be an obstacle.           | saltare, dance.                  |
| implorare, implore.                   | obtemperare, conform, obey.           | salutare, greet.                 |
| importare, import.                    | obtretere, slander.                   | sanare, heal.                    |
| impugnare, attack.                    | occupare, occupy.                     | separare, separate, sever.       |
| inchoare, commence, leave unfinished. | onerare, burden.                      | servare, save.                   |
| incitare, excite, hasten, spur on.    | oppugnare, besiege.                   | significare, signify, designate. |
| increpare, scold.                     | orare, to pray.                       | simulare, feign, dissemble.      |
| indicare, indicate.                   | ornare, adorn.                        | sonare, sound.                   |
| infirmare, weaken.                    | parare, prepare.                      | sperare, hope.                   |
| inhabitare, inhabit.                  | peccare, sin.                         | spoliare, plunder.               |
| instare, impend, urge.                | penetrare, penetrate.                 | stare, stand.                    |
| interrogare, ask (a question.)        | perorare, plead.                      | superare, overcome, surpass.     |
| intrare, enter.                       | perpetrare, commit (a crime).         | supplicare, beg, implore.        |
| inundare, overflow.                   | perseverare, persevere.               | tentare, try.                    |
| investigare, examine.                 | placare, soften, appease.             | tolerare, endure.                |
| invitare, invite.                     | portare, carry.                       | tonare, thunder.                 |
| judicare, judge.                      | postulare, demand, require.           | tractare, treat.                 |
| jurare, swear.                        | prestare, excel, to be distinguished. | triumphare, triumph.             |
| juvare, delight.                      | privare, deprive.                     | turbare, disturb.                |
| laborare, work, labor.                | probare, prove, approve.              | usurpare, employ, use.           |
| laudare, praise.                      | promulgare, publish.                  | variare, vary, change.           |
| liberare, release, free.              | proporare, hasten.                    | vastare, devastate.              |
| locare, hire.                         | pugnare, fight.                       | vetare, forbid.                  |
| mandare, commit, charge.              | putare, believe.                      | vexare, harass, tease.           |
| memorare, mention.                    | rebellare, rebel.                     | vigilare, watch.                 |
| mendare, correct, improve.            | reconciliare, reconcile.              | vindicare, reclaim, avenge.      |
| monstrare, show.                      | recreare, refresh.                    | violare, hurt, violate.          |
| mutare, change.                       | recuperare, recover (something).      | vitare, avoid.                   |
| nare, { swim.                         | —                                     | vituperare, censure.             |
| natare, {                             | —                                     | vocare, call.                    |
| —                                     | —                                     | volare, fly.                     |
| —                                     | —                                     | vulnerare, wound.                |

## 2. DEPONENTS.

|                              |   |                                   |
|------------------------------|---|-----------------------------------|
| Admirari, admire.            | conari, endeavor, attempt.                | gratificari, gratify.             |
| adversari, oppose.           | concionari, harangue, address the people. | gratulari, congratulate.          |
| adulari, flatter.            | consolari, console.                       | hortari, exhort.                  |
| altercari, dispute, quarrel. | contemplari, contemplate.                 | imitari, imitate.                 |
| amplexari, embrace.          | criminari, incriminate.                   | indignari, be indignant.          |
| amulari, rival.              | cunctari, hesitate, delay.                | infutari, deny.                   |
| arbitrari, be of opinion.    | dominari, rule.                           | interpretari, interpret.          |
| aspernari, disdain.          | frumentari, forage.                       | lacrimari, to weep.               |
| auxiliari, carry help.       | frustrari, frustrate.                     | lætari, rejoice.                  |
| cavillari, deride.           | furari, steal.                            | lamentari, lament.                |
| comitari, a company.         | gloriar, boast.                           | latrocinari, commit depredations. |
| commorari, sojourn.          | —   | —                                 |



lucrari, gain.  
machinari, devise, plan.  
meditari, meditate.  
minari, threaten.  
minitari, threaten.  
mirari, wonder.  
moderari, rule.  
morari, delay, sojourn.  
mutuari, borrow.  
negotiar, trade.  
pabulari, forage.  
percentari, ask, examine.

perscrutari, search, investigate.  
philosophari, philosophize.  
populari, lay waste.  
precari, pray, entreat.  
recordari, remember.  
ratiocinari, reason, argue.  
remunerari, reward.  
rusticari, live in the country.  
sermocinari, converse.  
susplicari, suspect.  
testari [testificari], witness.  
tumultuari, raise a tumult.  
tutari, protect.  
vagari, wander, roam.  
vaticinari, prophesy.  
venerari, revere.  
versari, be involved, engaged, employed.  
vociferari, quarrel, bawl, cry aloud.

## XII. VERBS OF THE SECOND CONJUGATION.

## 1. ACTIVES.

Abhorrere, detest.  
adhibere, employ.  
adherere, adhere.  
admonere, admonish, re mind.  
admovere, bring near.  
amovere, remove.  
apparere, appear.  
arere, hold off, ward off.  
ardere, burn, be on fire.  
arere, be dry.  
audere, dare.  
augere, increase.  
calere, be warm.  
cavere, be on one's guard, beware.  
ciere, move, stir, rouse.  
coercere, restrain.  
complere, fulfil, complete.  
continere, contain, restrain.  
debere, owe, be obliged, must.  
decere, be decent, becoming.  
delere, destroy.  
deridere, deride.  
deterere, deter, discourage.  
detinere, detain.  
displicere, displease.  
dissuadere, dissuade.  
docere, teach.  
dolere, grieve, regret.  
egere, need, to be in need.  
eminere, be prominent, conspicuous.  
exercere, exercise.  
exhibere, show, display.  
explere, fill up.  
favere, favor.  
fervere, boil.  
flaccere, droop.  
flere, weep.  
florere, flourish.  
frigere, be cold, freeze.  
fulgere, glitter.  
gaudere, be glad, rejoice.  
habere, have.  
herere, stick.  
imminere, be imminent.  
implere, fill up.  
indigere, need.  
indulgere, indulge.  
invidere, envy, hate.  
jacere, lie (down).  
jubere, direct, bid, give orders, command.  
languere, languish.  
latere, be hidden.  
licere, be exposed for sale, be allowed, permitted.  
lucere, shine.  
lugere, mourn.  
madere, be wet.  
manere, remain.  
merere, deserve, earn.  
miscere, mix.  
monere, admonish.  
movere, move, affect, influence.  
nere, spin.  
nitere, shine.  
nocere, be injurious, hurt.  
obsidere, besiege.  
obtinere, obtain.  
parere, be obedient, obey.  
patere, be open, clear, extend.  
pavere, tremble.  
pendere, hang, be in suspense.  
persuadere, persuade.  
perterrere, frighten.  
placere, please, be pleasant, agreeable.  
pollere, be powerful.  
possidere, possess, own.  
prebhere, furnish, grant.  
prevailere, prevail.  
prandere, take breakfast.  
prohibere, prohibit.  
removere, remove.  
replere, fill up.  
respondere, answer.  
retinere, retain.  
ridere, laugh, smile.  
sedere, sit.  
silere, be silent.  
solere, be accustomed, wont, use (to act).  
splendere, shine, be splendid.  
studere, try, study.  
stupere, be astonished.  
suadere, advise, give advice.  
saccensere, be angry.  
sustinere, sustain, uphold, maintain.  
tacere, be silent.  
tenere, hold.  
terrere, frighten, terrify.  
timere, fear.  
torpere, be torpid.  
torquere, torture.  
urgere, urge, press.  
valere, be well, healthy, strong, fare well.  
videre, see.  
vigere, be strong, vigorous, flourish.  
vivere, live.

## 2 DEPONENTS.

Confiteri, confess, acknowledge.  
fatari, know, gaze.  
contuere, behold, gaze.  
intuere, behold, gaze.  
licere, bid a price (on things in auction).  
mederi, heal.  
mereri, deserve.  
misereri, pity.  
profitari, profess.  
polliceri, promise.  
reri, suppose.  
tuere, protect.  
vereri, fear, dread.

## XIII. VERBS OF THE THIRD CONJUGATION.

## 1. ACTIVES.

## A. STEM-VERBS.

Abducere, lead away, abduct, remove.  
abesse, to be absent.  
abjicere, throw away.  
absolvere, absolve, acquit.  
absumere, consume.  
accidere, happen, befall (of unfortunate events).  
accipere, accept, receive.  
acutere, sharpen.  
addere, add.  
adjuvare, to be present.  
afferre (adferre), bring.  
afficere (adficere), afflict.  
affigere (adfigere), affix.  
agere, act, do, lead, drive.  
alere, nourish.  
allicere, allure.  
amittere, lose.  
antepondere, prefer.  
arcessere, summon, fetch.  
arguere, accuse.  
arripere, seize [of persons and movables].  
ascendere [adscendere], ascend, mount, scale.  
ascribere (adscribere), ascribe, attribute.  
aspergere (adspergere), stain, asperse.  
assurgere, [adsurgere], rise up, stand up.  
attribuere, [adtribuere], ascribe, attribute.  
bibere, drink.  
cadere, fall.  
cadere, cause to fall, strike.  
calefacere, heat, warm.  
canere, sing.  
capere, take, capture.  
cedere, yield.  
cernere, see.  
claudere, close.  
cingere, surround, inclose.  
cogere, compel.  
colere, cultivate, honor.  
committere, commit.  
concedere, concede, grant.  
concupere, conceive.  
concutere, shake.  
conducere, lead.  
conferre, confer.  
conficere, perfect, wear out, finish.  
confidere, confide.  
conjungere, unite.  
conspicere, behold, perceive.  
constituere, resolve.  
consumere, consume.  
contingere, happen [of fortunate events].  
contemnere, despise.  
contradicere, contradict.  
convincere, convince, convict.  
coquere, cook.  
corrigere, correct.  
corrumpere, corrupt, bribe.  
credere, believe.  
eupere, wish.  
decedere, go off, leave, die.  
decernere, resolve, decree.  
decipere, deceive.  
desse, to be wanting.  
defendere, defend, protect.  
deferre, transfer, report.  
deficere, desert, fall off.  
deicere, throw down.  
dereelinquere, abandon.  
descendere, descend.  
describere, describe.  
deserere, desert [a place].  
desinere, cease.  
desipere, be silly, foolish.  
devincere, conquer.  
dicere, say, tell.  
difficere, delay, postpone.  
diffidere, mistrust.  
diligere, love, esteem.  
diminuere, diminish.  
dimittere, dismiss.  
dirigere, direct.  
diripere, plunder.  
diruere, destroy.  
dispellere, dispel.  
distingnere, distinguish.  
dividere, divide.  
edere, eat.  
edere, bring forth, publish.  
efficere, effect, produce.  
effugere, escape.  
emere, buy.  
erigere, erect, elevate.  
excellere, excel.  
excipere, receive.  
excludere, exclude.  
expellere, expel.  
extinguere, extinguish.  
extollere, exalt.  
evadere, escape.  
evertere, destroy.  
fallere, deceive.  
ferre, carry, bear.  
fodere, dig.  
frangere, break.  
fugere, flee, shun.  
gerere, carry, carry on.  
incipere, commence.  
indicere, announce.  
inspicere, inspect.  
instituere, commence.  
intelligere, understand.  
interficere, kill.  
jungere, connect, join.  
laccessere, harass.  
ludere, hurt, injure.  
legere, read.  
ludere, play.  
metere, reap.  
metuere, fear.  
mittere, send.  
negligere, neglect.  
nubere, marry.  
objicere, object.  
obruere, overwhelm.







## INDEX TO PART I.

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The following abbreviations are used:

|         |                                 |         |                          |         |                               |
|---------|---------------------------------|---------|--------------------------|---------|-------------------------------|
| Abl.    | ablative.                       | Engl.   | English.                 | perf.   | perfect.                      |
| abs.    | absolute.                       | expr.   | expressed.               | pers.   | person.                       |
| acc.    | accusative.                     | fem.    | feminine.                | phr.    | phrase.                       |
| act.    | active.                         | format. | formation.               | pl.     | plural.                       |
| adj.    | adjective.                      | fut.    | future.                  | plup.   | pluperfect.                   |
| adv.    | adverb.                         | gen.    | genitive.                | poss.   | possessive.                   |
| attr.   | attribute, or<br>attributive.   | impers. | impersonal.              | pred.   | predicate, or<br>predicative. |
| cl.     | clause.                         | ind.    | indicative.              | pres.   | present.                      |
| comp.   | comparative.                    | indef.  | indefinite.              | pron.   | pronoun.                      |
| conj.   | conjunction.                    | inf.    | infinitive.              | quant.  | quantity.                     |
| conjug. | conjugation.                    | irr.    | irregular.               | sent.   | sentence.                     |
| constr. | constructed.                    | inst.   | instead.                 | sing.   | singular.                     |
| coörd.  | coördinate, or<br>coördinating. | interr. | interrogative.           | subj.   | subject.                      |
| dat.    | dative.                         | Lat.    | Latin.                   | subjc.  | subjunctive.                  |
| def.    | definite.                       | masc.   | masculine.               | superl. | superlative.                  |
| decl.   | declension.                     | nom.    | nominative.              | term.   | termination.                  |
| determ. | determinative.                  | obj.    | object, or<br>objective. | transl. | translated.                   |
| diff.   | difference.                     | part.   | particle.                | voc.    | vocative.                     |
|         |                                 | pass.   | passive.                 | w.      | with.                         |

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of the Reader, will enable the student to translate every sentence correctly. The first or *special*, of the two vocabularies, contains all those words and phrases whose *grammatical forms* the student is not yet acquainted with at that place of the Reader where they first occur. But it does *not suggest* any of those grammatical forms which the student should know, from his previous studies, according to the directions given in each chapter of the Reader. Thus, in every succeeding section the number of phrases, etc., suggested diminishes, till, towards the end of the Reader, the student must almost entirely rely upon the second (or general) vocabulary, which contains all the words of the Reader as they are usually placed in vocabularies.

To illustrate the method, we reprint the first chapter:

## ROMAN HISTORY.

### FIRST BOOK.

#### I. FIRST DECLENSION. STUDY § 32 OF THE GRAMMAR.

Media pars Italiae, infra fluvium Tiberim, antiquitus incolebatur ab Latinis. Haec pars Italiae, ex nomine incolarum, appellabatur Latium, et caput habebat Albam Longam. Octavo saeculo ante Christum, Numitor rex Albæ Longæ fuit. Is expulsus est a fratre suo Amulio, qui filios Numitoris necavit. Quum Rhea Sylvia, filia Numitoris, geminos filios peperisset, Amulius jussit eos in Tiberim demergi. At servi regis satis habebant, exponere pueros in loco proximo aquæ. Ibi, ut fabula tradit, duo filii Rheæ Sylvie nutriti sunt lupâ, quæ eis mammas præbuit.

In the first (special) vocabulary the student will find the following words for the first sentence:

ab, by; ab Latinis, by the Latins.  
antiquitus, in ancient times.  
fluvium, the river.  
incolebatur, was inhabited.

infra, below.  
Latinis, the Latins.  
media pars, the middle part.  
Tiberim, Tiber.

All the words belonging to the first declension, for instance: *Italiae, incolarum, Albam Longam, Albæ Longæ, aquæ, Rheæ, Sylvie, lupâ, mammas*, are only found in the second (general) vocabulary, in the nominative singular, because the student is expected to translate them correctly, according to the lesson just learned.

Since every chapter of the Reader is a drill for some section of the Grammar, the student upon finishing the Reader will have been over the whole of the Grammar in an easy and pleasant manner, while, at the same time, he has acquired that practical routine in the language which alone enables him to study the details of grammar with success.

To write such a Reader is a matter of great difficulty, since it is necessary to employ only such Latin constructions as may be literally rendered into good English, and still be good and genuine Latin. And the thread of the history must be so arranged and devised that in each chapter certain grammatical forms occur in sufficient number to drill the student in that part of the Grammar which must be studied according to the order of the system. Dr. Fischer has met these difficulties. We are satisfied that there is not one sentence in the Reader which might not have been written by a classical Latin author, and not one which will offer any difficulty to the very first beginners.

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# LATIN GRAMMAR.

TOGETHER WITH

A SYSTEMATIC TREATMENT OF LATIN COMPOSITION.

BY

GUSTAVUS FISCHER, LL.D.

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*PART SECOND,*

*CONTAINING THE DETAILS OF SYNTAX.*

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NEW YORK:

J. W. Schermerhorn & Co., Publishers,

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1876.



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## PREFACE TO PART II.

The second part of this grammar contains the details of Latin syntax.

It has been our object to present a more complete statement of the laws of the Latin language than has been given heretofore. Our constant study of the Latin authors for many years has been directed, solely for this purpose, to the minute examination of EVERY grammatical form, and by this means we have collected vast materials, with the help of which we have attempted to 'reconstruct' the syntactical laws of the Latin language. We have not indulged in philosophical and theoretical speculations. Perhaps the reader will find rather 'too little' than 'too much' of these. Nor did we merely amass the 'material as such', leaving it to the reader to make the best of it. Indeed it was our chief aim to discover new principles, hidden, or not sufficiently noticed before, to use these principles as the key for the language, and the language as the proof and test for the principles.

It is impossible to treat all parts of Latin grammar with equal minuteness. A work of this kind would have been too voluminous, and its end would have been doubtful. Hence we have treated the easier parts of Latin grammar more briefly than the difficult and more important subjects. By discussing the Case-theory, the Agreement, and other elementary parts, with no greater explicitness than is customary in our grammars, we were enabled to devote a more exhausting treatment to the Gerundials and Participials, to the Adverbial relations, to Tenses, Moods, and especially to Dependent Sentences.

We have treated the different 'grammatical relations' according to logical categories, *i. e.*, according to the ideas of place, time, manner, quantity, cause, etc., whereas it is customary to consider these relations under the single cases (genitive, etc.), each of which is treated in a separate chapter in all its grammatical bearings. A good index, however, will easily supply the reader, who is curious to pursue each single case in all its applications, with the necessary references. But even the best index cannot supply us with all the different forms under which a given grammatical *idea* appears in Latin, unless the grammarian treats them side by side, and compares them with each other. So, for instance, our grammars cannot, and do not answer the question, in what different forms the idea represented by the English adverb *ago* may be expressed in Latin; since in their arrangement there is no proper place to discuss the question, which comprises several cases, several prepositions, adverbs, and clauses. Hence what we find in the grammars about this question is either insufficient, or erroneous (Comp. p. 230 and 231). So the rules, which the grammars give on Value and Price, are more or less deficient from the fact that neither the 'genitive,' nor the 'dative' is the proper chapter under which to discuss all the forms in which the Latin expresses these



ideas. A grammarian who follows the division according to logical categories, is of necessity compelled to state all the possible forms at the disposal of the Latin language to express a given idea, while under the traditional treatment of genitive, dative, etc., such questions will either not present themselves, or, if they do, will be very easily evaded. If we ask why this only proper method has not been pursued heretofore, we know of no other answer but that the existing grammatical 'material' which has been handed down from generation to generation, has been utterly insufficient for that purpose, and will but rarely suggest an accurate answer to many questions considered as doubtful.

Many important points referring to the use of the Tenses have never yet been considered. The results at which we have arrived from the large number of passages collected by us, have established a theory of tenses essentially different from the traditional rules usually met with. We have especially tried to establish the use of tenses in *dependent sentences*, a point almost entirely neglected heretofore. In regard to the use of the *subjunctive* and the *consecution of tenses*, we have likewise established a new and comprehensive theory, founded on a careful investigation of the classical authors. The largest space has been devoted to the discussion of *dependent sentences*, which, we believe, has not found in our grammars a treatment commensurate with its importance. Here we have generally resorted to the *historical treatment*, so as to give a complete history of the different forms from their first appearance in the authors (or on ancient monuments) down to the silver age. We believe that this method has in several instances enabled us to settle questions belonging to the most doubtful and difficult points in Latin grammar.

It is proper to remark that, aside from the original sources, we have read none of the many valuable treatises on grammatical subjects in the German philological journals, and none of the many excellent monographs, a very few excepted. We thought that we owed the immense time, which an examination of these treatises would have taken, rather to the Latin authors. Although many a valuable suggestion may have been lost, and although, perhaps, our own views might sometimes have been modified, it yet seemed that every hour devoted to the Latin authors was infinitely more fruitful for our purpose than the same time applied to the study of monographs. In writing this grammar, we had before us the grammatical treatises of *Ruddiman*, *Zumpt*, *Madvig*, *Kühner*, *Meiring*, *Reisig*, the 'Public School Latin Grammar,' and some others. We have duly considered their theories, and when we found their teachings in conflict with the authority of the classics, we have tried to refute the error from the sources. *Roby's Syntax* was not published till our plates were cast. Hence we could not refer to the views of this grammarian. His collection of valuable material regarding the cases of Latin Nouns might have been a very acceptable assistance.

In respect to the continuance of the 'English Exercises' in this Second Part, we refer to our remarks in the Preface to the First Part.

NEW BRUNSWICK, June, 1875.

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## PART SECOND.

## BOOK FOURTH.

## PREPOSITIONS.

CONSTRUCTION OF THE VERBS AND ADJECTIVES.  
PERIPHRASTICS. GERUNDIALS. PARTICIPIALS.

## CHAPTER FIRST.

## PREPOSITIONS.

§ 421. PREPOSITIONS are words indicating the different relations of a DEPENDENT SUBSTANTIVE to its governing word. They have the same function as the CASE-ENDINGS, and hence both frequently interchange. But the Case-endings indicate the *most general* of these relations, while the PREPOSITIONS indicate those *special* relations which are designated by the term "GRAMMATICAL CIRCUMSTANCES;" that is, the relations of PLACE, TIME, MANNER, INTENSITY, CAUSE (p. 314 foll.).

*Rem. 1.* The English language expresses the *general* Case-relations, except that of the Accusative, by *Prepositions*. We may understand both, the CASE-RELATIONS and the GRAMMATICAL CIRCUMSTANCES best, by representing them in the form of QUESTIONS. Thus we say, that the Genitive answers to the question "*Of whom?*" or "*Of which?*" the Dative to the question "*To whom?*" or "*To which?*" etc. In the same way we say, that the relation of SPACE or PLACE answers to one of the questions "*where?*" "*whither?*" or "*whence?*" that of TIME to one of the questions "*when?*" "*since when?*" "*till when?*" "*how long?*" etc.—The DERIVATION of several prepositions is doubtless, for instance that of *extra*, *contra*, *præter*, *ultra*, etc. In regard to other prepositions, there is a controversy, still undecided, whether they contain original roots, or whether they are derived from verbal or other roots (for inst. *in*, *ab*, *ex*, *de*, *ad*).—Some linguists, without adducing any proper proof, are of the opinion that all prepositions, originally, were ADVERBS, and became prepositions when they began to be construed with *objects*. They overlook the fact that adverbs do not, necessarily, lose their quality as adverbs by being construed with case-objects. See p. 114, *R.* 98.



*Rem. 2.* In our rules on the use of Prepositions we generally distinguish *three* relations: 1) that of PLACE, 2) of TIME, and 3) the INNER RELATIONS, that is, the relations of either Manner, Intensity, or Cause. By far the most of the Prepositions primarily indicate a relation of PLACE or SPACE (Local Relation), and of TIME (Temporal Relation). But nearly all Prepositions have, besides these primary significations, a FIGURATIVE or TROPICAL meaning, when they represent objects of the Mind, as if they were objects of Place. Thus the English preposition "in" originally has a LOCAL meaning, answering to the question "where," as: "I live in the city." But the same preposition is also used FIGURATIVELY or TROPICALLY, as: "I am in danger" or "I am in distress." Here an INTERNAL situation, that is, an object which can only be conceived by the mind, is represented as if it was an EXTERNAL situation of PLACE; that is: The ideas "Danger" and "Distress" are treated as LOCALITIES.

§ 425. The Prepositions are not considered as members of the sentence, since they can neither be the governing, nor the dependent words of Phrases. But they connect words to Phrases, and, like the Case-endings, are the marks of Dependence. They occur either in the OBJECTIVE or in the ATTRIBUTIVE phrase, and the Substantives before which they stand are accordingly divided into PREPOSITIONAL OBJECTS and PREPOSITIONAL ATTRIBUTES.

*Rem. 3.* The Latin language does not use Prepositional Attributes as frequently and freely as the English language, and English Prepositional Attributes generally are expressed either by LATIN GENITIVES, or by the insertion of PARTICIPLES, as: *Bellum Helveticum*, a war with the Helvetians; *Stadium modestiae*, a zeal for modesty; *Desiderium tui*, a longing for thee; *Victoria belli civilis*, a victory in a civil war; *Consuetudo hominum*, the intercourse with men; *Gloria belli*, the renown in war; *Bellum cum Carthaginiensibus gestum*, the war with the Carthaginians; *Mons prope urbem situs*, a mountain near the city; *Libri de philosophia scripti*, books on philosophy.

Only some relations are expressed by Latin Prepositional Attributes, and these must be chiefly learned by the usage of the Latin authors, as: *Aditus ad castra*, the access to the camp; *Iter ad Helvetios*, the road (journey) to the country of the Helvetians; *Insula in lacu Praetio*, an island in the Praetian lake; *Homo de plebe* (not *plebis*), a man of the plebs; *Poculum ex auro*, a gold goblet; *Tua in me amicitia*, thy friendship for me.

*Rem. 4.* Prepositional OBJECTS, like the Case-objects, generally stand before their governing verbs. In the compound objective phrase they generally follow the case-object, except for reasons of emphasis. Prepositional ATTRIBUTES generally follow their governing nouns. In the compound attributive phrase they stand after the adjective or attributive genitive, and before the governing noun, as: *Ciceronis de philosophia libri*, Cicero's books on philosophy; *Magna in castris trepidatio*, a great excitement in the camp; *Optima tua de me opinio*, thy highly favorable opinion about me.

*Rem. 5.* When the Prepositional Object is the governing noun of an Attribute, the Preposition stands before the whole phrase, as: *Per manum dextram*, through the right hand; *Præter Ciceronis filium*, besides Cicero's son. But often monosyllabic prepositions, especially *in*, *de*, *cum*, *ex*, *ab*, sometimes also dissyllabic, especially *propter* and *inter*, are placed between a preceding adjective and following noun, as: *Eodem in loco*, in the same

place; *hoc de viro*, on this man; *magnâ cum diligentia*, with great diligence; *maximâ ex parte*, for the greatest part.

*Rem. 6.* Prepositions always precede those nouns whose cases they govern, and whose dependence they mark, except *versus* and *tenus*, as: *Tauro tenus*, up to the Taurus; *Hispaniam versus*, in the direction of Spain. The preposition *cum*, belonging to the pronouns *me*, *te*, *se*, *nobis*, *vobis*, is affixed to these words as an enclitic. The same is often the case with the disjunct Form-adjectives *quo*, *quibus*, and *qua*, as: *Mecum*, with me; *tecum*, with thee; *secum*, with him; *nobiscum*, *vobiscum*, *quocum*, *quibuscum* (or *cum quo*, *cum quibus*; but not *cum me*, *cum te*, etc.).—Sometimes (rarely) *inter* is placed after the object (*quos inter*, among whom, Cæs. B. C. 7, 33).

*Rem. 7.* Prepositional Objects are called REFLEXIVE, when their antecedent is the logical subject of their governing word (§ 233). The English language frequently employs the SIMPLE personal pronouns instead of the reflexives, in Prepositional objects. This never is the case in Latin, as: *Diogenes carried all his property with him*, *Diogenes omnia sua secum portavit*. In these instances we always must use the reflexive pronoun in Latin.

But even a non-reflexive pronoun of the third person must take a REFLEXIVE FORM (*sui*, *sibi*, *se*) in Latin in the cases specified §§ 238, 389, and § 423, R. 76, and it makes here no difference, whether the pronominal object is prepositional or only a case-object. The same rules apply to the Possessive *suus*.

*Rem. 8.* Since the question, whether the simple or the reflexive Pronouns must be used in a given case, belongs to the more difficult parts of Grammar, we give here these rules in their connection. We call here the forms *sui*, *sibi*, *se* and the Possessive *suus* REFLEXIVE FORMS, whether they are strictly reflexive or not. The forms, derived from *is*, *ea*, *id* (as *eum*, him; *ejus*, his; *eorum*, their), are here called DEMONSTRATIVE FORMS.

#### SUMMARY OF THE RULES ON THE USE OF THE REFLEXIVE AND DEMONSTRATIVE FORMS.

1. The use of the REFLEXIVE or DEMONSTRATIVE forms chiefly depends on the PLACE of the ANTECEDENT. The general rule is this: *When both Pronoun and Antecedent stand in the same sentence, the REFLEXIVE forms must be used; but, when they stand in different sentences, the DEMONSTRATIVES must be employed.*

We consider here all coördinations, even the coördinations of single words as constituting different sentences. Thus the sentence "The queen and her children were killed" consists of two coördinate propositions, which we thus complete: a) The queen was killed; b) her children were killed. Hence the Possessive *her* and its antecedent *queen* stand in different sentences, and the possessive assumes the DEMONSTRATIVE form (*Regina ejusque liberi occisi sunt*).

On the other hand, PARTICIPIAL and INFINITIVE Clauses are here considered as members and phrases of their principal sentence, as: *Germanicus legiones universas, sibi summam reipublicæ deferentis, compescuit*, Suet. Cal. 1, Germanicus restrained the whole of the legions, offering to him the government of the State. Here the Participial Clause: *Sibi summam reipublicæ deferentis* is considered as a combination of attributive phrases, dependent on *legiones*. Hence the pronoun *to him* stands in the same sentence with its antecedent *Germanicus*, and must assume the REFLEXIVE FORM (*sibi*; not *ei*) in Latin.—*Camillus mihi scripsit, te secum locutum esse*, Cic. Att. 11, 23, 1. Camillus wrote to me, that thou hadst spoken with him. Here the Pronoun *him*, dependent on the Predicate-Infinitive *locutum esse*



is considered to be in the same sentence with its antecedent *Camillus*, and therefore must be expressed by the Reflexive *secum* (not *cum eo*).

2. Rule No. 1 *unconditionally* applies only to the case, when the Antecedent is at the same time the *Subject* of the sentence, which most generally is the case in sentences of this kind. But when the *Antecedent* is an *Object*, which *rarely* is the case, the usage of the Latin authors is not so clear and certain, as in the first case, although the use of the REFLEXIVE form is even here the *RULE*; as: *Cæsar Fabium cum legione in sua remittit hiberna*, Cæs. B. G. 5, 53, Cæsar sends Fabius with the legion to *his* winter-quarters. — *Hammonium suo nomine diligit*, Cic. Fam. 13, 21, Love Hammonius for *his* sake. — *Tu autem vicinis Massiliensibus sua reddis*, Cic. Att. 14, 14, but thou renderest to the Massilians their own. — *Ratio et oratio homines inter se conciliat*, Cic. Off. 1, 16, Reason and language bind men to each other (literally among *them*).

The DEMONSTRATIVE FORM is chiefly employed, when a prepositional Pronoun or Possessive, having an OBJECT as antecedent, may be resolved into a separate clause, or when such a Pronoun or Possessive *actually* stands in an Infinitive or Participial clause, or when the use of the Reflexive would cause ambiguity; as: *Attico nostro litteræ tuæ, suavissime ad eum scriptæ, non jucundiôres fuêrunt, quam mihi*, Cic. Fam. 13, 18, 1, To our Atticus thy letter, most pleasantly written to him, was not more agreeable than to me. Here the Pronoun *ad eum* and its governing participle *scriptæ* form a participial clause, and hence the antecedent *Attico* really stands in another clause, although in the case No. 1, that is, when the antecedent is the *subject* of the sentence, Participial Clauses are considered as members of the principal sentence. — *Semper amavi Brutum propter ejus summum ingenium*, Cic. Fam. 9, 14, 5, I always loved Brutus on account of *his* great genius (that is: Because he is a man of great genius). *Fit obviam Clodio ante fundum ejus*, Cic. Mil., He meets Clodius before *his* place (better: before the place of the latter). Here *ejus* shows, that the subject (Milo) is *not* meant, which when *suius* were used, would remain undecided. *Aranti Cincinnato nuntiatum est, eum dictatorem esse factum*, Cic. Sen. 16, 56, To Cincinnatus while ploughing, it was announced, that *he* was made a dictator. Here the Pronoun *eum* in the Infinitive-clause has the DEMONSTRATIVE form, because its antecedent is an *object*. But when the antecedent is the *logical subject* (although it has the form of an *object*), we must even in *this* case employ the REFLEXIVE form, as: *Faustulo spes fuerat, regium stirpem apud se educari*, Liv. 1, 5, Faustulus had entertained the hope (literally: to Faustulus had been the hope) that the royal offspring would be brought up in his house.

When the Antecedent is an ATTRIBUTE, the pronoun always assumes the DEMONSTRATIVE form. This case is extremely rare. See § 238.

3. When the Pronoun or Possessive stands in a FINITE CLAUSE, and the antecedent is in the Principal sentence, we must use the DEMONSTRATIVE FORM. This follows from Rule No. 1; as: *Hoc ipsis Siculis ita persuasum est, ut in animis eorum insitum atque innatum esse videatur*, Cic. Verr. 4, 48, The Sicilians themselves are so satisfied of this fact, that it seems to have grown and to be born in their minds.

But when a PERSONAL ANTECEDENT is the LOGICAL SUBJECT of the principal sentence, and the clause is represented as being *conceived by this subject*, so that he (the subject) means *himself* by the Pronoun, or *his* things by the Possessive, we must use the REFLEXIVE, *not* the DEMONSTRATIVE

FORMS. This refers to *all* kinds of clauses, whether they are introduced by *ut, si, quod, quia*, or any other conjunction, and to Relative Clauses and indirect Questions; as: *Datames locum delegit talem, ut non multum obsessa multitudo hostium suæ paucitati posset*, Datames selected a place of this kind, lest the great number of the enemies could do much damage to *his* small force. Nep. Dat. 7, 3. This clause contains a purpose of Datames, and he means by the Possessive *his* own things. — *Cassius constituit ut ludi absente te fierent suo nomine*, Cassius has resolved, that the games in thy absence should be given in *his* name. Cic. Att. 15, 11, 2. This clause contains a resolution of Cassius, and he means by *his* himself. — *A Cæsare valde liberaliter invitator sibi ut sim legatus*, Cic. Att. 2, 183, I am very liberally invited by Cæsar, to be *his* delegate. This clause contains an invitation of Cæsar, the *logical Subject*, and he means himself by *sibi*. — *Africanus si sua res ageretur, testimonium non diceret*, Africanus, if *his* cause was tried, would not be a witness. Cic. Rosc. Am. 36, 3. Here the clause *si sua res ageretur* is represented as conceived by *Africanus*, as if it was said, that he would refuse testimony if *his* case were tried. — *Decima legio Cæsari gratias egit, quod de se optimum judicium fecisset*, Cæs. B. G. 1, 41, The tenth legion thanked Cæsar for having passed the best judgment on *them* (that is: for having declared them the best legion). — *Pætus omnes libros, quos frater suus reliquisset, mihi donavit*, Cic. Att. 2, 1, Pætus gave me all books, which *his* brother had left to him.<sup>2</sup>

When finite Clauses are thus represented as being conceived by the Subject of the principal sentence, the mood of the clause always is the SUBJUNCTIVE, subject to the law of consecution. For a peculiar exception see p. 401, n. 4.

Rem. 9. The verb *esse* frequently is used as the governing word of prepositional and other classes of objects without being connected with a predicative adjective or noun. This verb must then not be considered as a copula. *Esse* in connection with objects has the signification of a real verb. We generally, but not always, use in English the verb “to be” in a similar sense. Thus, in connection with the preposition *in*, the verb *esse* has the meaning “to stay,” “to sojourn,” as: *In Megarâ fui*, I was (stayed) in Megara. With *ex* it means the source from which something is derived, as in the idiom “*e republica esse*,” to be of advantage for the republic, which properly means: “to come from the republic.” With a dative object *esse* has the meaning “to belong;” and with the prepositions *ante, post, pro, contra* the meaning of *esse* again is different.

§ 426. Prepositional Objects or Attributes stand either in the ACCUSATIVE or in the ABLATIVE. Each preposition governs<sup>3</sup>

<sup>1</sup> Sentences like this may be represented as *not* conceived by the *subject*, but as conceived by the *author*. In this case the DEMONSTRATIVE Form is used. Thus it would by no means be faulty, to use in the above sentence *ejus* instead of *sua*. In sentences, whose principal predicates do not distinctly show, that the clause is meant to be a conception of the SUBJECT, both, the DEMONSTRATIVE and the REFLEXIVE forms are used at the choice of the author, and according as *he* means the clause to be understood. From this we ought not to infer, that every possible clause may be conceived in both ways, and that consequently the use of *either* form *always* may be defended. This is by no means the case. On the contrary, such sentences, where indeed both forms may be used with equal propriety, are but very few, and in by far the greatest number of sentences only one of the two forms must be considered as the proper one.

<sup>2</sup> Here by the Reflexive form *suius* the author indicates, that the clause *quos frater suus reliquisset* was said by Pætus himself, when he made the donation. The Principal Predicate *donavit* has thus the force of *dixit se donare*.

<sup>3</sup> The Preposition is said to govern the CASE of the object, not the object as such, the preposition being itself part of the object.



either the one or the other of these cases. Only four prepositions may be construed *as well* with the Accusative as with the Ablative.

The following Prepositions govern the ACCUSATIVE :

|                                       |                                  |
|---------------------------------------|----------------------------------|
| Ad, to (direction to).                | ob, on account of.               |
| adversus, against.                    | penes, in the power of.          |
| ante, before.                         | per, through, by.                |
| apud, at.                             | pone (rare), behind.             |
| circa, about.                         | post, after.                     |
| circum, around.                       | præter, except, besides.         |
| cis (citra), on this side.            | prope, near.                     |
| contra, against (hostile).            | propter, on account of.          |
| erga, toward (direction of the mind). | secundum, along.                 |
| extra, outside.                       | supra, over.                     |
| infra, below.                         | trans, across.                   |
| inter, between, among.                | ultra, beyond.                   |
| intra, within.                        | versus (versum), toward (local). |
| juxta, next to.                       |                                  |

The following Prepositions govern the ABLATIVE :

|   |                        |
|---|------------------------|
| A (ab, abs), from.                        | e (ex), from (out of). |
| absque (rare and anteclassical), without. | præ, before (rare).    |
| coram, in the presence of.                | pro, for.              |
| cum, with.                                | sine, without.         |
| de, from (away from).                     | tenus, up to.          |

The following Prepositions take either the ABLATIVE or ACCUSATIVE :

|                              |                       |                                     |
|------------------------------|-----------------------|-------------------------------------|
| in, in (abl.); into (accus.) | subter (rare), under. | } Nearly always<br>with Accusative. |
| sub, under.                  | super, over.          |                                     |

§ 427. *Ad* has the primary meaning "near to." 1) In LOCAL relations it answers to both questions, "where?" and "whither?", and is translated by *to* in answer to the question "whither" (denoting *direction to*), and by *at* (*by* or *near*) in answer to the question "where;" as *ad urbem ire*, to go to (near to) the city; *ad Cæsarem proficisci*, to go to Cæsar; *ad tumultum pugnare*, to fight at (*by*, *near*) a hill; *ad fluvium advenire* or *pervenire*, to arrive at the river; *pugna ad Cannas*, the battle at (*of*) Cannæ (not *Cannarum*).

2) FIGURATIVELY (tropically, see Rem. 2) *ad* expresses a TENDENCY OR AIM toward a point, or a PURPOSE for or toward some end, and is translated by *to* or *for*, as: *Ad prudentiam revocare*,

to recall to prudence; *ad bellum paratum esse*, to be prepared (ready) for war; *aptus ad hanc artem*, fit, adapted to this art; *ad summa omnia natus*, born for the highest ends.

3) In relations of TIME it answers to the question: "Till what time?" and is translated by *to* or *till*, as: *Ad tricesimum annum vixit*, he lived to his thirtieth year; *ad vesperum dimicare*, to fight till evening.

Rem. 10. *Ad* is frequently strengthened by the adverb *usque* (p. 216, 7), which in this connection generally is translated by *up to* or *as far as*, and is placed either *before ad*, or *after the OBJECT*, as: *Usque ad Rhenum*, or *ad Rhenum usque venire*, to come up to (as far as) the Rhine; *usque ad senectutem*, or *ad senectutem usque*, up to old age. In internal relations *usque* expresses intensity and degree (Rem. 13), as: *ad furorē usque excitare*, to excite up to fury, to a degree of fury.

Rem. 11. The first difficulty, which the student meets in the use of this preposition, is to distinguish it from the relation of the DATIVE CASE. In purely LOCAL relations, that is, when the object is a REAL PLACE, this distinction is very clear. In such relations the English preposition *to*, answering to the question "whither" or "where" can never be translated by the Dative, as: *I come to the shore*, *ad oram venio* (not *oræ venio*). But the object of a local relation is not always an *expressed* place, but may be a PERSON or other THING, represented as occupying a place. Thus the sentence "I come to Cæsar" contains a LOCAL relation, since it refers to the place, where Cæsar is. Local relations of this kind generally are clearly indicated by the PREDICATE, and when the Predicate is a verb of MOTION, we must translate the English "to" by a Latin Preposition, and not by the Dative, as: *I flee to Cæsar*, *ad Cæsarem* (not *Cæsari*) *fugio*; *he hastens to battle*, *ad pugnam properat* (not *pugnæ*); *he rides to the general*, *ad ducem adequitat* (not *duci*).

There are however verbs, which only *presuppose* a motion, but do not express it clearly, as: *to send*, *to call*, *to bring*. The rule is here, to use *ad*, not the dative, as: *I send ambassadors to Cæsar*, *Legatos ad Cæsarem mitto*; *I call Sejus to me*, *Sejum ad me voco* (not *mihi*); *He brings the book to his brother*, *Librum ad fratrem affert* (but see p. 90, R. 45. 46). But some verbs (*to restore*, *to write*, *to hand*, *to deliver*, etc.) might appear of a doubtful nature, and indeed we find several verbs construed *either* with a Dative, or with *ad*. In cases of this kind we must refer principally to the usage of the Latin authors. These construe certain verbs *always* with a Dative, others *always* with *ad*, and others sometimes with a Dative, sometimes with *ad*, often according to different meanings of the same verb. Thus all verbs, which contain or imply the idea of *giving* are construed with the Dative of the receiver. The verb *to return* for instance, when it is a verb of MOTION is translated by *redire*, *reverti*, *regredi*, etc., and construed with *ad* or *in* (*ad patrem redire*); but when it implies the idea of *GIVING*, it is translated by *reddere* (re-dare) and construed with the Dative (*librum amico reddere*). The sentence "He returned the hostages to the king" may be expressed by a verb of *GIVING* (*reddere*), and then we must use the Dative (*obsides regi reddidit*), or by a verb, expressing a motion (as *reducere*,



to return, in the meaning to *bring back* or *lead back*), and then the preposition *ad* must be used (*obsides ad regem reduxit*).

The verb *mittere* usually is construed with *ad*, but it is found also with the Dative, when the PERSON, to whom something is sent, is conceived as the RECEIVER, as: *to send ambassadors to the king*, *legatos ad regem mittere*; but: *to send a letter to the king*, *litteras regi* or *ad regem mittere*. The verb *scribere* may be construed with *ad* or the Dative, as: *epistolam ad fratrem* or *fratri scribere*.<sup>1</sup> But here the Dative is more usual. The verb *restituere* (to restore) is construed with *ad* or the Dative. "To restore a thing to a person" is expressed by *restituere* with the DATIVE of the receiver (as: *librum fratri restituere*); but "to restore something to a former state" is expressed by *restituere* with the preposition *in*, or by *redigere* with the preposition *ad* (in *honorem restituere*, in *patriam restituere*, *disciplinam ad pristinos mores redigere*).

The verbs *preferre* and *anteponere* (to prefer), although *ferre* and *ponere* originally denote LOCAL relations, nevertheless are construed with the Dative only, since the one that *prefers* something to another thing is not conceived as bringing it *to*, but *before* the preferred thing.

Verbs, which originally denote or imply a local direction, generally are construed with *ad*, and not with the Dative, even when the relation is FIGURATIVE. Thus the verbs *vocare*, *revocare*, *reducere*, *adducere*, *referre*, *redigere*, *conferre*, *deferre*, *accedere*, *pertinere*, *attinere* must be construed with *ad*, as: *Aliquem ad sanitatem revocare*, to recall somebody to reason; *aliquem ad bellum inducere*, to induce somebody to a war; *ad senatum referre*, to report to the Senate; *hoc ad me pertinet* or *attinet*, this concerns me (literally: it pertains to me). *Accedere ad aliquid* properly means "to go near to something," and tropically: *to be added to something*, as: *Accedit ad hoc*, It is added to this<sup>2</sup> (it must be added to this, that, etc.) *Hoc multum ad dignitatem confert*, this contributes much to dignity. We sometimes express *ad* in such relations by other prepositions than *to*, as; *Summum imperium ad aliquem deferre* or *transferre*, to confer or transfer the command on somebody (but *deferre* is also construed with the dative).

Rem. 12. The preposition *to* before names of COUNTRIES is translated by *in*, not by *ad*. Before PLACES in general, *ad* expresses, that the aim of a motion rather is to a point *near* a place, than to the place *itself*; as *ad fluvium*, *ad littus ire*, to go to a river, to the sea-shore; *ad urbem*, to a place before a city, but *in urbem* to the city itself. For this nice distinction of the Latin language, which generally is disregarded in English, see § 450 and Rem. 70.

Rem. 13. The preposition *ad* frequently is used, to express 1) the idea *according to* (see the prepositions *secundum*, *ex*, *pro*), 2) the idea *up to*, *even to*. In both instances *ad* corresponds to its original meaning *near to*, *approaching to*, as: *Ad voluntatem (nutum) alicujus loqui*, to speak *according to* somebody's will (hint); *ad hunc modum*, in this way, after this manner (according to this fashion); *quem ad modum (quemadmodum)*, how, according to what manner. *Ad necem aliquem cadere*, to strike some one to death (even to death, up to death); *ad mille homines*, about 1000 men, as many as 1000 men (a synonym of *circiter*, § 406).

<sup>1</sup> *Librum ad aliquem scribere* means: To *dedicate* a book to somebody. *Librum alicui scribere* would mean: To write a book *for* somebody.—*Epistolam ad aliquem dare*,= to send a letter to somebody; *ep. alicui dare*,=to give somebody a letter.

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Rem. 14. IDIOMS.—*Ad tempus* has three meanings: 1) in time (at the right time); 2) for a time; 3) according to time (and circumstances). *Ad verbum*, verbatim, word for word. —*Ad annum*, next year.—*Ad extremum*, at last.—*Ad diem*, *ad horam*, at the (appointed) day or hour.—*Ad unum omnes*, all without exception.—*Ad summam*, on the whole.—*Hoc nihil ad me*, this does not concern me.—*Nihil ad Ciceronem est*, he is nothing in comparison with Cicero.

§ 428. *Adversus* (*adversum*) means 1) *opposite to* (over against); 2) *toward* or *against* in local and internal relations, in a hostile, indifferent, or even friendly sense.

Rem. 15. *Adversus* in a local sense answers either to the question "*where*" or to "*whither*." When it answers to the question "*where*" it means *opposite*, *over against*, indicating a situation, as compared with another situation. In this sense it is a synonym of the preposition *contra* and of the expression *e regione* with a genitive, as: *Mons adversus Tarentum* (or *contra Tarentum*, or *e regione Tarenti*), a mountain opposite (over against) Tarent. When it answers to the question "*whither*" in a local sense, it expresses direction *toward* and is then a synonym of *versus*, or in connection with the idea of HOSTILITY, and is then a synonym of *contra*; as *hostes adversus fluvium* (or *ad fluvium versus*, or *fluvium versus*) *iter faciunt*, the enemies march toward the river. *Quinctius dictator adversus Galliam* (*contra Galliam*) *missus est*, the dictator Quinctius was sent against Gaul.

Rem. 16. *ADVERSUS* in INTERNAL relations is either translated by *against* or *toward*. It is employed 1) in hostile directions, and is then equivalent to *contra* and *in*, as: *bellum adversus* (or *contra*, or *in*) *Jugurtham gessit*, he waged a war against Jugurtha. 2) In indifferent or friendly relations it is a synonym of *erga* or *in*, as: *Quonam modo me gererem adversus* (in or *erga*) *Cæsarem, usus tuo consilio sum*, I have made use of thy advice, how I should behave toward Cæsar. *Ob egregium fidem adversus* (*erga* or *in*) *populum Romanum*, for his excellent faith toward the Roman people.

We generally employ *contra*, to express hostile relations, *erga* to express friendly relations, and *adversus* to express indifferent relations. For the difference from *in*, see Rem. 72.

§ 429. *Ante* (before) is used 1) in LOCAL relations, answering to both questions "*where*" and "*whither*," as: *Castra ante oppidum posita*, the camp, placed before the town; *ante signa progressus*, having proceeded before the standards. 2) In relations of TIME (question "*when*"), as: *ante lucem*, before day-break; *ante Socratem*, before (the time of) Socrates. 3) In COMPARISON (more than), as: *quem ante me diligo*, whom I love before myself (more than myself).

Rem. 17. The TEMPORAL preposition *ante* always implies a comparison (§ 311, Rem. 10). Therefore it is construed with an ablative of difference, but it has then the force of an ADVERB. *Paucis diebus ante*, or *paucis ante diebus* means: "a few days before". In this connection *ante* is chiefly used with expressions denoting the division of time (day, year, etc.), qualified by numerals, as: *Voverat eam statuam annis undecim ante L. Æmilius*. Liv. 40, 52; Æmilius had vowed this statue *eleven years before* (i. e.



to return, in the meaning to *bring back* or *lead back*), and then the preposition *ad* must be used (*obsides ad regem reduxit*).

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We generally employ *contra*, to express hostile relations, *erga* to express friendly relations, and *adversus* to express indifferent relations. For the difference from *in*, see Rem. 72.

§ 429. *Ante* (before) is used 1) in LOCAL relations, answering to both questions "*where*" and "*whither*," as: *Castra ante oppidum posita*, the camp, placed before the town; *ante signa progressus*, having proceeded before the standards. 2) In relations of TIME (question "*when*"), as: *ante lucem*, before day-break; *ante Socratem*, before (the time of) Socrates. 3) In COMPARISON (more than), as: *quem ante me diligo*, whom I love before myself (more than myself).

Rem. 17. The TEMPORAL preposition *ante* always implies a comparison (§ 311, Rem. 10). Therefore it is construed with an ablative of difference, but it has then the force of an ADVERB. *Paucis diebus ante*, or *paucis ante diebus* means: "a few days before". In this connection *ante* is chiefly used with expressions denoting the division of time (day, year, etc.), qualified by numerals, as: *Voverat eam statuam annis undecim ante L. Aemilium*. Liv. 40, 52; Aemilius had vowed this statue eleven years before (i. e.



before the time spoken of, = *ante id tempus*). In such constructions, the accusative belonging to *ante* is UNDERSTOOD, and *ante* passes over into an ADVERB. More rarely *ante* takes such numeral expressions in the accusative, having the force of a preposition proper. For the use of *ante* in relations of time see p. 224, 10; p. 230, 3; p. 231, 2; p. 198.

"A few days earlier than, etc.," is translated either by *paucis ante diebus quam*, or by *paucis diebus prius quam*. The preposition *before* with a verbal noun in *ing*, and the conjunction "*before*" are translated by the Latin conjunctions *antequam* (*antequam*) or *priusquam*, which consist of the adverbs *ante* and *prius*, combined into one word with the comparative conjunction *quam*. The English verbal noun in *ing* must then be resolved into a finite clause, as: *Cato, before leaving the city, wrote to Cicero*, etc., *Cato priusquam urbem relinqueret* (or *reliquit*), *scripsit ad Ciceronem*, etc.

Rem. 18. "*Before to-day*" is not expressed by *ante hunc diem*, but by *prius quam hodie*. *Before day* is not expressed by *ante diem*, but by: *ante lucem*. *Ante diem* means, "*before the proper time*," "*prematurely*." The expressions *before all things*, *before all men*, *before the rest*, meaning *preference*, may be either rendered by *ante omnia*, (*ante omnes*, *ante ceteros*), or by *primum omnium*, *imprimis*, or *præcipue*, or by *præter omnes*, *præter ceteros* (see § 436).

§ 430. *Apud* in LOCAL relations denotes *at* (near by), but it is chiefly employed as the exponent of a relation, for which the English language has no adequate expression, and which may be designated as the RELATION OF PERSONS IN A LOCAL SENSE. In this sense *apud* stands always before an object denoting PERSONS, but indicates at the same time, that the action happens at a PLACE, to which the mentioned persons stand in a certain relation. In order to render this preposition into English, we either use local expressions (in the house of, in the country of, etc.), or we employ the prepositions *among*, *with*, *by*, *before*, *in*, according to the connection between the Persons and the indicated Place, as: *Apud patrem fui*, I have been in the house of (with) my father. *Apud Gallos mos est*, it is customary with the Gauls (or among the Gauls, in the country of the Gauls, in Gaul). *Manlium apud populum accusavit*, he accused Manlius before the people (at the place, where the people assembles).

Rem. 19. *Apud* before the name of a PLACE is translated by *near*, *at*, *by*, and is then a synonym of *ad* in its second local signification, as: *Apud Caudium pugnaverunt*, they fought at (near) Caudium. *Apud* in this sense chiefly is used before NAMES of cities (villages) and islands, while the preposition *ad* has a general application. Expressions as: *apud fluvium*, *apud mare*, *apud hortum* in correct language are unusual, while such expressions as *apud Cannas*, *apud Actium*, *apud Leucades insulas* are frequently met with. For the distinction from *prope*, *propter*, *juxta* and *circa* see § 437, R. 42. For the translation of the English preposition *at*, denoting *in*, see § 453, R. 75.

Rem. 20. The translation of *apud* before *Persons* often is difficult and awkward, since we generally cannot reach the full meaning, which the Latin connects with this preposition. We must distinguish here the different relations of the mentioned Persons to the implied place.

1) When the OWNER of the place is meant, we use the preposition *with*, or *at* with a Possessive Case, or the expressions "in the house of," "in the place of," as: *Achilles apud Chironem educatus est*, Achilles was brought up in the house of Chiron. *Heri apud patrem cœnavi*, Yesterday I dined at my father's, with my father (merely in the company of my father would be: *cum patre meo*, see § 446). *Apud me commoratur*, he stays with me, in my house, in my place, in my room.

2) When the INHABITANTS of a country or city are meant, we sometimes employ the preposition *among* (but see § 432, R. 25), sometimes *with*, or the expressions *in the country of*, *in the city of*, or we substitute the name of the country, district or city with the preposition *in*, as: *Hoc apud Germanos minus tolerabatur*, this was less tolerated among the Germans, with the Germans or in Germany.<sup>1</sup> *Prior horum apud Massagètes in prælio cecidit*, Nep. Reg. 1, the former of these fell in battle in the country of the Massagetes. *Apud Massilienses respublica a delectis administratur*, With the Massilians (or in the city of the Massilians, in Massilia) the government is administered by selectmen. Sometimes *apud* before names of nations has the meaning of a Passive Agent, when an action is represented as being done by a whole nation, especially in regular periods, as: *Apud Egyptios falcibus metitur*, By the Egyptians harvesting is done by means of sickles. For the distinction of *apud* with *inter* and *in* see Rem. 76. 77.

3) Sometimes by *apud* the regular incumbents or occupants of certain public places are indicated, for instance the WHOLE PEOPLE in regard to the regular places of their assemblies, the JUDGES in regard to the forum or the court-house, the Senate in regard to the Senate-hall, the soldiers in regard to their places of assembly in the camp. Here we use the preposition "*before*" (where *ante*, § 429, would not be at its place), as: *Apud plebem verba facere*, to speak before the people (in a public place, where they assemble for this purpose); *apud iudices (senatum) causam dicere*, to plead one's cause before the judges (the Senate); *apud milites concionari*, to deliver a speech before the soldiers (to harangue the soldiers).

4) Often by *apud* the AUTHOR in regard to his work (a passage in an author) is indicated. Here we use the preposition *in*, as: *hoc apud Ciceronem legi*, I have read this in Cicero (*in Cicerone* would be a barbarous Latin).

Rem. 21. This relation is figuratively transferred from a REAL to an IDEAL place. We use then the prepositions *with*, *among*, or *by*. Thus *apud* is frequently connected with *maiores*, as: *Hoc nunquam apud maiores nostros factum est*, This never happened with our forefathers, or this was never done by our forefathers. *Apud viros bonos gratiam consecuti sumus*, We have found favor with good men. Here all good men are conceived as belonging to one common, ideal place (the abode of the good). Thus must be explained the expression *apud exercitum esse*, to be in the army, which is used of soldiers, belonging to the army.

Rem. 22. *Apud* in this sense also is used in connection with verbs of MOTION, and must then be translated by *to* and a possessive case, as: *apud*

<sup>1</sup> The Latin would not use in this connection the expression *in Germania*, by which the country as such, the land is designated.



*patrem me contuli*, I went to my father's (to the house of my father); but *ad patrem me contuli*, I went to my father.

§ 431. *Circum* or *circa*, both meaning *around* or *about*, are used in references to PLACES, as: *urbes circa (circum) Capuam*, the cities around (about) Capua. *Circa* (not *circum*) is used of *uncertain* TIME, as: *circa eandem horam*, about the same hour.

Rem. 23. Both *circum* and *circa* mean 1) being or going around something (wholly or partially) as: *Plenum est forum, plena templa circa forum*, Cic. Cat. 4, 7, 14, The forum is full, full are the temples around (surrounding) the forum. *Terra circum axem se summā celeritate convertit*, The earth turns upon its axis with the greatest rapidity.—2) Both prepositions are used of PERSONS, that surround somebody as attendants or friends, as: *Ex eis trecentos juvenes inermis circa se habebat*, Liv. 29, 1, 2, Of these he had 300 unarmed young men about him (around his person).—3) Both prepositions are used of an *uncertain* place in the neighborhood of some locality (somewhere about), as: *Ceterum ego aut ad te conferam me, aut etiam nunc circum hæc loca commorabor*, For the rest I shall either come to thee, or shall still longer stay somewhere about this neighborhood.

Rem. 24. In regard to TIME, *circa* (not *circum*) is used (first by Livy) to designate a point of time at which an action happens, without vouching for exactness (= *about*): *Circa eandem horam rex copias admovit*; *About the same hour* the king brought his troops along. Liv. 42, 57.—In the same sense *circiter* occurs as semi-preposition with the designation of time in the ACCUSATIVE: *Circiter meridiem exercitum in castra reduxit*; *About noon* he took the army back to the camp. Cæs. B. G. 1, 49. In Cicero it thus occurs only in epistolary style: *Scriptum erat, te in Epirum idrum circiter Kalendas Sextiles*; That you would go to Epirus *about the first* of July. Cic. Att. 5, 18, 1 (Comp. Cic. Fam. 14, 5, 2; Ib. 15, 3, 2).—*Circiter* is also used as PARTICLE in regard to 'NUMBER' (P. I. p. 299, § 406): *Circiter parte tertiā in oppido retenti*; *About the third part* being retained in the town. Cæs. B. G. 2, 32. When thus referring to numerical relations of TIME, the designation of time retains the same case it would have without *circiter*: *Dies circiter quindecim iter fecerunt*; They marched *about fifteen days*. Cæs. B. G. 1, 5. *Redito huc circiter meridiē*; Return here *about noon*. Plaut. Most. 3, 1, 52. For *circa*, *circum*, and *circiter* as local adverbs, see p. 219.

Later writers use the preposition *circa* of internal relations, with the meaning *concerning*, as *publica circa bonas artis socordia*, the public indifference about (concerning) the liberal arts. Tac. Ann. 11, 15. This use commences with Quintilian.

§ 432. *Inter* 1) in LOCAL RELATION means *in the midst of*, *between* or *among* places, things or persons, as: *inter Pelium et Ossam*, between Pelion and Ossa; *inter saucios relictus*, left behind among the wounded. 2) In relations of TIME it means *during*, *within*, *in the course of*, as: *inter duos annos*, during (within, in the course of) two years. 3) It expresses DIFFERENCE *between* two or more persons or things, as: *Diserimen inter fortis et temerarios*, the difference between brave and fool-hardy men. *Nihil interest inter vos et me*, there is no difference between you and me. 4) It is used in connection with the plu-

ral of a reflexive pronoun as the exponent of the RECIPROCAL RELATION, meaning *each other*, *one another*, as: *Inter nos differimus*, we differ one from another; *inter se pugnant*, they fight with each other; *inter se amant*, they love each other.

Rem. 25. The Latin has for both of our prepositions *between* and *among* only one word, *inter*. When *inter* stands before Personal nouns in the plural, and is translated by *among*, it is a synonym of *apud* (Rem. 20). Thus instead of *apud Gallos mos erat*, we may also say *inter Gallos mos erat*. But by *apud* we designate the Gauls in *their own country*, which relation is disregarded with *inter*, although both expressions may actually mean the same thing. When I say, *Inter Gallos eram*, I mean, that I was among Gauls, perhaps in Rome or at any place within or without Gaul. But *apud Gallos eram* means, that I was *in Gaul itself*. Thus *inter hostis* means "among the enemy, among foes in general" (at whatever place), but "*apud hostis*" means, among the enemy at their regular station.

A peculiar idiom is "*inter falearios*" (among the scythe-makers); "*inter lignarios*" (among the carpenters), meaning the quarter of the city, where the persons, belonging to this trade, lived.<sup>1</sup> *Apud lignarios*, etc., would mean *in the houses* of the carpenters, etc.

Rem. 26. The preposition *inter* in the TEMPORAL relation, denotes either a PERIOD of time, *within* which an action happens, or accompanying circumstances, which happened at the same time with the action. We express the latter relation sometimes by *amid*; as: *Omnia quæ inter decem annos nefarie flagitiosèque facta sunt*, Everything, that has been done criminally and disgracefully *within (during, in the course of)* ten years. Cic. Verr. 1, 13. *Hæc inter cenam Tironi dictavi*, I have dictated this to Tiro during dinner. Cic. Qu. frat. 3, 1, 6. For the difference of *inter tempus*, *per tempus*, and *in tempore*, see Rem. 33 and Rem. 79. Here belongs the adverb *interea* (formed from *inter* and the adverb *eō*), which is used to connect sentences, and translated by: "*In the mean while*."

Rem. 27. To the idea of DIFFERENCE, belongs also the idea of DISTINCTION and PREFERENCE, which is expressed by *inter* in a meaning similar to that of the Partitive Genitive after Superlatives (§ 375), as: *In oratoribus vero admirabile est, quantum inter omnes unus excellat*, But in regard to the orators, it is remarkable, how much one is distinguished among (before) all. Cic. Orat. 2, 6.

Rem. 28. The reciprocal relation<sup>2</sup> in Latin is generally expressed by the preposition *inter* before a PLURAL REFLEXIVE PRONOUN (of any person), whatever may be the English preposition by which the reciprocal pronoun *each other* is introduced, as: *Inter nos pugnamus*, we fight against each other; *inter vos diffiditis*, you distrust each other; *inter se distant*, they are distant from each other; *inter se connubium habent*, they (for inst. races or nations) have intermarriage with each other; *inter se obtrectant*, they slan-

<sup>1</sup> According to this analogy we might call the so-called Swamp in the City of New York, "*inter coriarios*," among the leather-dealers, and Wall-street or Exchange Place *inter argentarios*.

<sup>2</sup> Grammatically considered the RECIPROCAL relation is a REFLEXIVE relation with more than one subject. In both relations the objects and subjects are identical, and each subject is the performer and sufferer of the action, expressed by the predicate. But this identity refers in the RECIPROCAL relation only to the AGGREGATE of the subjects, while in the REFLEXIVE relation the identity of performing and suffering is *individual*.



der each other; *inter se conciliantur*, they are reconciled to each other; *inter se timent*, they are afraid of each other; *colles propinqui inter se*, hills, near to each other; *haec inter se continentur*, these things are dependent on each other.

Rem. 29. The preposition *inter* in the reciprocal relation sometimes is omitted, when no ambiguity arises, as: *They love each other*, *se se amant* (inst. of *inter se amant*). The reciprocal relation may also be expressed by mere nouns, as: The mutual trial of strength between Gaius and Sejus, (*mutuum*) *inter Gaium et Sejum certamen*. Later writers often express the reciprocal relation by the adverb *invicem*, which in classical language usually means 'in turn,' as: *Quintil. S. 5, 27: Cum illa insistere invicem nequeant* (instead of *inter se insistere*), since these things are not consistent with each other.

Rem. 30. Idioms. — *Inter peregrinos* (Latinos, etc.) *ius dicere*, to be a judge for foreign born (Latin, etc.) inhabitants. *Quaestio inter sicarios*, "a trial for a-sassination," an expression which has not yet been sufficiently explained. (*Inter sicarios* most probably are the first two words of an ancient law, probably the *lex Cornelia de sicariis*.)

§ 433. *Ob*, as to its local meaning, is in classical prose confined to '*ob oculos*' (before one's eyes), and '*ob viam*' (on the way). It generally denotes CAUSE, as a synonym of *propter* (for).

Rem. 31. *Aliquid ob oculos habere*, = to have something before one's eyes; *aliquid ob oculos versatur*, something is before one's eyes. *Ob viam* (or *obviam*), in connection with verbs of motion, is rendered 'to meet', and construed with a DATIVE: *Obviam aliqui ire* (*venire, proficisci, flecti*) = 'to go to meet', or 'to meet' somebody. — *Ob* in the relation of CAUSE is chiefly used with *rem* or *causam*, preceded by a form-adjective: *Ob eam (hanc) rem* or *causam* (also *ob id*) = therefore (from that reason); *quam ob causam* = for which reason, wherefor, why. *Quam ob rem* (often written in one word) is frequently used for connecting periods, with the force of *itaque* (p. 180, R. 40; Obs. 4; p. 521, Obs. 2). — *Ob* is also used: 1) of PURPOSE with a meaning similar to *ad*, denoting a future consideration for which, or in view of which, something is done or given. It is thus chiefly used with *gerundials* (p. 295, § 543), but also with mere nouns: *Pecuniam illam ob censuram* (as a bribe for obtaining the censorship) *contra leges dederunt*. *Cic. Verr. 2, 2, 55.* — *Quum ob tua decricta, ob iudicia* *pecuniae maxime dabatur* (the greatest bribes were given for obtaining your decrees etc.). *Ib. 2, 2, 19.* [Compare: *Praedictum ab salute* made accipere pecuniam. *Cic. Verr. 2, 2, 28*; where perhaps the conjecture '*ob salutem*' is the correct reading]. — 2) Similarly *ob* is technically used of the value for which a mortgage or other security is given (as a synonym of *pro*), with reference to the future repayment: *non tantum ob pecuniam, sed et ob aliam causam pignus dari potest*. *Ulp. Dig. 13, 7, 9.* — *Ager oppositu' st pignori decem ob minas*. *Ter. Phorm. 4, 3, 66.* — 3) Hence *ob* is used figuratively of requirements for former actions (as synonym of *pro*); *Ea quae ob amorem in rempublicam pertulimus*; what we have suffered for our love to the republic. *Cic. Or. 3, 4.* — *Capite anquistum ob rem male gestam* (for an unsuccessful war). *Liv. 8, 32.* — *Ergo pretium ob stultitiam fero*. *Ter. Andr. 3, 5, 4.* — 4) Less often in classical prose, but frequently in postclassical language, *ob* is used of MOTIVES, or of cause producing another action: *Romulus ab Amulio ob labefactandi regni timorem* (from fear of losing his throne) *ad Tiberim expōni iussus est*. *Cic. Rep. 2, 2.* — *Nec meliores ob eam scientiam, nec beatiores esse possumus*. *Ib. 1, 19.*

§ 434. *Per* denotes 1) in LOCAL RELATIONS a motion through space (through, throughout, over, by), or through things (through), as: *per provinciam ire*, to go through the province; *per agros vagari*, to roam over the fields; *per hanc viam*, by this way; *per corpus penetrare*, to penetrate through (pierce) the body; *per totum orbem*, throughout the whole earth. 2) Referring to TIME it denotes *during, throughout*, as: *per eos dies*, during (throughout) these days. 3) In internal relations it denotes INSTRUMENTALITY and MEANS (through, by, by means of),

as: *per procuratores agere*, to act by agents; *per manus se demittere*, to let one's self down by (by means of) his hands.

Rem. 32. The Latin preposition *per*, in a LOCAL signification, is either translated by "through" or by "over," as in *Caes. B. G. 1, 16: Erant omnino itinera duo, unum per Sequanos, alterum per provinciam nostram*, There were on the whole two roads, one through the country of the Sequani, the other through our province. But: *per agros, per montes vagari* or *errare*, to roam or wander over fields, over mountains. *Hostes se per munitiones dejicere intendunt*, The enemies intended to throw themselves over the fortifications. *Caes. B. G. 3, 26.* The English preposition *over*, if it is used in this sense, must not be rendered by its regular equivalent *supra*, which always implies the idea "higher than."

Rem. 33. The preposition *during* (in relations of TIME) is expressed either by *per* or by *inter* (Rem. 26), or by *in* (Rem. 79). When an action occupies a whole period, we use not *inter*, but *per* or *in*. *Per noctem ambulare* means "to walk during the whole night;" but *inter noctem ambulare* indicates, that the walking was done during some part of the night. *Rege per dies festos licentius quam inter belli tempora remittente animum*. *Liv. 27, 31.* — In negative sentences this distinction is not observed, since a denial that an action happened during any part of a period refers to the whole of the period, as: *Nulla res per triennium nisi ad nutum ejus judicata est*; no case was decided during three years, except by her direction. *Cic. Verr. 1, 5.* — Compare: *Germāni qui inter annos XIV. tectum non subissent*; the Germans who had not been under roof during 14 years. *Caes. B. G. 1, 36.* — If the period is indefinite, *per* is frequently used with the meaning of *inter*, as: *Per eos dies consul in Siciliam trajecit*; During these days (*i. e.* during some time of the period spoken of) the consul crossed over to Sicily. *Liv. 30, 24.* — *PER INDUTIARUM TEMPUS ex Sardinia centum naves in Africam transmisērunt* (= at some time during the armistice). *Liv. ib.*

Rem. 34. When *per* denotes INSTRUMENTALITY and MEANS, it is a synonym of the ablative of means and the PASSIVE AGENT (§ 131). In the active construction the ablative of means, when it denotes THINGS, is used with about the same force as the preposition *per*. Thus *rem armis obtinere* and *rem per arma obtinere* have the same meaning. But when something is done by a PERSON, the Ablative (with *ab* in the passive, and without *ab* in the active construction) is different in its meaning from the preposition *per*. The ablative with *ab* is the logical subject, who does the action in his own name, while *per* designates the doer as the agent of another. Thus: *Carthago a Scipione* (not *per Scipionem*) *delata est*; but *Littera per tabellarios* (not a *tabellarius*) *mittuntur* or *afferuntur*, The letter is sent through or brought by a letter-carrier. Both prepositions are used in the same sentence in *Cic. Cluent. 23, 62: Ille insidias ab Oppianico per Fabricios facit*, These snares, laid by Oppianicus (their author) by (through) the Fabricii.

Rem. 35. Generally the distinction, stated in Rem. 34, is very clear. But often doubts may arise, as *Cic. Verr. 4, 45: Ille sacra per mulieres et virgines confici solent*, These sacred rites generally are performed by (through) women and maidens. Here *per* is used, because the women perform the rites, charged by, and in the name of the priests and the religious community. The ablative in the ACTIVE construction, when it denotes a PERSON, is employed when there is no relation of principal and agent, as *Caes. B. G. 1, 8: Interea (Caesar) ab legionem quam secum habuit, militibusque, qui ex provincia convenerant, murum fossamque perdidit*, In the meanwhile Caesar constructed by that legion, which he had with him, and by the soldiers, who had come from the province, a wall and canal.



Here the Ablative, and not *p. r.* is used, because Caesar himself took part in the work, and because the relation between him and the soldiers was not that of a principal to his agent.

*Rem. 36. Idioms.*—*Per me licet, I have no objection* (It is allowed through me); *per Jovem, per deos, by Jove, by the gods* (a formula of swearing); *per litteras, by writing*; *per colloquium, by word of mouth*; *per te lege, read for thyself*; *voluptatem per se petere, to seek pleasure for its own sake*; *per vim (vi), by force, by main force*; *per otium, leisurely*; *per speciem, per causam (with a GENITIVE), under the name, under the pretext*; *per me stat, I am the cause* (p. 619, 9, B).

§ 435. *Post. Secundum. Pone.* 1) In LOCAL relations *post* means *behind*, in answer to the question "where" or "whither," and *secundum* means *along, alongside*, as: *Quum Mamertini crucem fixissent post urbem in via Pompēja.*<sup>1</sup> *Cic. Verr. 5, 66, 169. Secundum mare iter fecerunt, they marched along (alongside) the sea.* 2) Both, *post* and *secundum* are used with reference to local ORDER and to RANK, and are then translated by *after* or *next to*, as: *Quando post vocalem longam una sequitur consonans*, when one consonant follows after a long vowel. *Prisc. 2, 2, 13. Secundum consules auctoritate plurimum prætores valēbant, After (next to) the Consuls, the Prætors had the highest authority.* 3) In relations of TIME both *post* and *secundum* mean *after*, but with the difference, that *secundum* indicates an immediate succession (*next to, directly after, upon*), as: *Secundum comitia, directly after the elections*; *secundum Alexandri mortem, upon Alexander's death. Janus bis post (not secundum) Numæ regnum clausus fuit.*<sup>2</sup> *Liv. i. 19.* 4) Figuratively *secundum* is used in the meaning "in accordance with," opposed to *contra*, as: *secundum naturam* or *secundum leges vivere*, to live in accordance with nature, with the laws.

*Rem. 37. Pone* is used in the meaning *behind* as synonym of *post* in the first local meaning, but it occurs very seldom in classical language. *Secundum* in this meaning occurs in anteclassical language only.

*Rem. 38. Post*, like *ante*, is used with comparative force with an ablative of difference (§ 311, R. 10), and must then be considered as an ADVERB, as: *Paucis (tribus, multis, etc.) diebus post, a few (three, many, etc.) days after.* See § 429, R. 17. The same meaning is expressed by *post paucos (trīs, multos, etc.) dies*, but with this difference, that *paucis diebus post* refers to the time *spoken of*, not to the time of the *speaker*; while *post paucos dies* may denote either the one or the other time. In this sense the ORD-

<sup>1</sup> When the Mamertinians had erected a cross behind the city on the Pompeian road.  
<sup>2</sup> The temple of Janus was twice closed after the reign of Numa.

NALS frequently are used with the force of the Cardinals, as *post tertium diem* or *tertio die post* (three days after, or after three days). When these phrases are followed by *quam*, *post* has the meaning of "later,"<sup>1</sup> or *post* *quam* may be translated by the English conjunction *after*. *Post* and *quam* are also written in one word, and must then be considered as a real conjunction.

§ 436. *Præter* 1) in its LOCAL signification denotes a motion *past* or *by* some place (*past, by, along*), as: *præter castra Cæsaris copias transduxit*, he led his troops past (by) Cæsar's camp. *Cæs. B. G. 1, 48.* 2) Figuratively it denotes *except* or *besides*, as: *Vellem aliquid Antonio præter illum, exilem sane, libellum libuisset scribere*, *Cic. Brut. 44, 163.*<sup>2</sup> *Amicum ex consularibus neminem tibi esse video, præter Hortensium et Lucullum*, *Cic. Fam. 1, 5, 15.*<sup>3</sup> 3) It is also used to express DISTINCTION with comparative force (like *inter*), especially in the connections *præter ceteros, præter alios*. It is then translated by "before" or "above," as: *Testis est Phalaris, cujus est, præter ceteros nobilitata crudelitas*, *Cic. Off. 2, 7, 27.*<sup>4</sup>

*Rem. 39.* The English adverb *except* is used also before prepositions, as: *except to me, except with an enemy*. To translate expressions of this kind, the Latin employs the adverb *præterquam*, as: *I have handed to them no letters, except to thee and Brutus*, *Nullas eis, præterquam ad te et ad Brutum dedi litteras*, *Cic. Fam. 3, 7, 1.* The same adverb is used, when *except* introduces a CLAUSE, as: *præterquam quod, præterquam si*, except that, except if. (p. 607, 2; p. 739, 3). The preposition *præter* also unites with the adverb *eā*, and forms the adverb *præterea*, which serves to connect phrases and sentences, and means: "besides this" or "besides" (placed before or after the noun). *Tres sunt præterea ejusdem generis (reges), Xerxes et duo Artaxerxes*, There are besides (this) three kings of the same race, Xerxes and the two Artaxerxes. *Nep. Reg. 1, 3.*

Idioms: *Præter spem*, against my hope; *præter morem*, against usage or custom; *præter modum*, beyond measure.

§ 437. *Propter, prope, juxta.* 1) In regard to LOCAL relations these three prepositions express nearness to a place. *Prope* generally is translated by *near, near by*; *propter* by *beside, by* or *on*, and *juxta* by *beside* or *next to*; as: *propter me*, beside, by me; *prope montem*, near the mountain; *juxta muros*, beside or next to the walls. 2) In a FIGURATIVE sense *propter* (not *prope* or *juxta*) expresses a MOTIVE or REASON (for the sake of, on account of, for), as: *Quod legionem propter paucitatem*

<sup>1</sup> As: *post tertium diem* (or *die tertio post quam advenerat*, three days later than he had arrived (three days after he had arrived).

<sup>2</sup> I wished, that it had pleased Antonius to write something besides that really poor book.

<sup>3</sup> I see that none of the exconsuls is thy friend, except Hortensius and Lucullus.

<sup>4</sup> An evidence is Phalaris, whose cruelty is notorious above (that of) the others.



*despiciēbant*, because they despised the legion on account of (for) its small number. Cæs. B. G. 3, 2.

Rem. 40. *Prope* is used as a Particle (§ 400), as an Adverb, and as a Preposition. It is doubtful, whether *prope*, even then, when it governs an Accusative, should not be considered as an Adverb, since Adverbs as well as Adjectives may govern Objects (§ 65), and especially because the comparative and superlative of *prope* (*propius*, *proxime*, § 291) are, like *prope*, construed with the Accusative, as: *proxime vallum*, next to the rampart; *propius castra*, nearer to the camp. *Prope* is also construed with *ad*, as: *Prope ad castra*, near to the camp; and with *ab*, meaning *not far*, as: *prope a castris*, not far from the camp.

Rem. 41. Local nearness is expressed: 1) by *ad* and *apud*, 2) by *circa*, 3) by *propter*, *prope*, *juxta*. *Ad* and *apud* are then generally translated by *at*, and answer to the question *where* (*whithere*), while *prope*, *propter* and *juxta* give a general answer to the question *how distant from?*, as: *Caedis ad sextum lapidem prope villam meam perpetrata est*; the murder was committed at the sixth milestone near my villa. *Circa* is distinguished from all these prepositions, by denoting an *uncertain* place. *Prope*, *propter*, *juxta* are distinguished from each other in DEGREE. The closest proximity and even local CONNECTION is indicated by *juxta* (derived from *ungere*, to join), as: *Caesar juxta nostrum castra posuit*, Caesar erected a camp close to the wall. Cæs. B. G. 1, 16. *Propter* (beside) also expresses immediate proximity, but without connection, as: *Templum ejus est in agro propter ipsam viam qua iter Henna*, his temple is on (by) the very road, which leads to Henna. *Propter Platonis statuem consedimus*, we took our seats beside the statue of Plato. *Prope* expresses the idea of nearness in general (near, in the neighborhood of), as: *Ut non modo prope me, sed plane mecum vivere posses*, that thou mayest live not only near me, but altogether with me.

Rem. 42. *Propter* is blended into one word with the adverb *ad*, and is used as an antecedent of the conjunction *quod* and other causal conjunctions: *propterea quod*, for the reason that, because, as: *Consolatus ipse sum propterea quod nullam rem gravius tuli quam incommodum tuum*, I need consolation myself, because (for the reason that) I was afflicted by nothing so much as by thy loss.

Rem. 43. The relation of cause most frequently is expressed by the ablatives *causā* or *gratiā*, preceded by an attributive genitive or a possessive adjective agreeing with the mentioned nouns, as: *amicitiæ causā* (or *gratiā*), for the sake of friendship; *meā causā*, for my sake; *vestrā causā*, for your sake; *sua causā*, for his (her, their) sake.

§ 438. *Cis* (*citra*), *extra*, *infra*, *penes*, *supra*, *trans*, *ultra*, *versus* exactly correspond to their English equivalents (§ 427), as: *Belgæ cis (citra) Rhenum incolunt*, the Belgians live this side the Rhine. *Cæsar exercitum trans Garumnā duxit*, Cæsar led his army across (over) the Garumna. *Ili sunt extra provinciam trans Rhodanum primi*, These are the first outside (without) the province across the Rhodanus. *Intra fines provincie*, within the boundaries of the province. *Intra parietes*, within the walls of (my, thy, etc.) house. *Fluvius infra urbem fluit*, the river runs below the city. *Ultra annos virilis*, beyond the years of manhood. *Ultra viris*, beyond (my, thy, etc.) strength. *Supra vallem*, above (higher than) the valley.

Rem. 44. *Penes* means *in the power of*, *in the discretion of*, *in the possession of*, *at the disposition of*, as: *Edicunt, penes quem quisque sit Cæsaris miles*,

*ut producatur*, They order, that every soldier of Cæsar, in whosoever power he might be, should be brought forward. Cæs. B. C. 1, 76. When the subject of the sentence is a word denoting power (as *imperium*, *potestas*), *penes* is translated by *with*, as: *The highest power was with consuls*, Summum imperium penes consules fuit.

For *erga* and *contra*, see Rem. 15 and 16. *Erga* generally occurs as prepositional attribute, placed between an adjective or genitive and its governing noun or pronoun, as: *Ut nostra in amicos benevolentia illorum erga nos benevolentia respondeat* (Cic. Am. 16, 56), That our benevolence toward our friends may correspond to their benevolence toward us.

Idioms.—*Extra jocos* (not *sine joco*), without jest; *extra periculum* (not *ex periculo*), out of danger; *extra modum*, out of proportion, beyond measure; *extra ordinem*, by way of exception, extraordinary (not *extraordinarius*), as *judicium extra ordinem*, an extraordinary trial (trial before an exceptional court).

§ 439. <sup>1</sup> *ab*, *abs*, *ex* (or *e*),<sup>2</sup> and *de* are the equivalents of the English preposition *from*, as: *a Cæsare reverti*, to return from Cæsar; *rem ab aliquo accipere*, to receive a thing from somebody; *castra procul ab urbe absunt*, the camp is far distant from the city; *ab adolescentiâ*, from youth. *Ex urbe*, *ex provinciâ proficisci*, to depart from the city, from the province; *aliquid ex prædâ sumere*, to take something from (out of) the booty. *Aliquem de fundo pellere*, to drive somebody from his property; *de equo desilire*, to spring from one's (own) horse.

§ 440. DIFFERENCE of *ab*, *ex*, and *de* in LOCAL RELATIONS. *Ab* is employed, to express MOTION: 1) from a PERSON, 2) from without a PLACE, 3) from THINGS other than places; and to express 4) DISTANCE and SEPARATION.

*Ex* is employed to express a MOTION from *within* (out of) a PLACE; and *De* is used, to denote a MOTION *either* from without, *or* from within a place, but so, that the thing or person moved is conceived to be moved *from his own*, or from his *or its proper* place, or from a higher place to a lower.

Both *de* and *ex* express the idea of SELECTION or TAKING AWAY from among several objects, or from a PLACE.

Rem. 45. We must conceive the English preposition *FROM* as indicating the starting-point of a LINE, representing either a MOTION (to go, come,

<sup>1</sup> *Egregius* means extraordinary, as synonym of excellent.—<sup>2</sup> When the word, following this preposition, begins with a vowel or *h*, we always use *ab*. Before words beginning with a consonant, *a* generally is employed; but *ab* often is used before the Liquids and some of the Mutes. Before *qu* and *t*, *abs* very frequently is used, although Cicero never writes *abs tum*.—<sup>3</sup> Before vowels or *h*, *ex* must be used; before consonants, *e* and *ex* are used indiscriminately.







that the troops of Ariovistus were 24,000 paces distant from our troops. 2) By the ACCUSATIVE OF PLACE (see p. 220, 2), as: *Ab his castris Bibrax oppidum aberat millia passuum octo*, Cæs. B. G. 2, 63, The town Bibrax was 8,000 paces distant from this camp. 3) By Adverbs, as: *procul, longe, multum* or *multo, prope*. (See p. 220, 7.)

Rem. 47. When the relation of distance is not expressed by the verbs *distāre* or *abesse*, the amount of distance may be expressed by the preposition *ab* with the ablative, which preposition must then be translated by "at the distance of," as: *Ubi quum a quingentis fere passibus castra posuisset*, Liv. 24, 16, When he had erected there a camp at a distance of about 500 paces.

§ 411. Difference of *ab*, *ex* and *de* in FIGURATIVE meanings. *Ab* is employed tropically to denote 1) the idea of ORIGIN and SOURCE from PERSONS; 2) the idea of DIFFERENCE; 3) the idea of SEPARATION and KEEPING OFF.—*Ex* expresses the idea of SOURCE and DERIVATION from THINGS; and both *ex* and *de* express the idea of SELECTION and TAKING AWAY.

Rem. 48. When the ORIGIN, from which something is derived, is a person, *from* is expressed by *ab*; when it is a THING or a PLACE, by *ex*, as: *Originem a dis ducere* or *trahere*, to derive one's origin from the gods; *a te nulla injuria orta est*, from thee no injury has come. But: *nomen ex aliquā re ducere* or *trahere*, to derive one's name from something; *nomen ex loco aliquo vel re capere*, to receive (get) one's name from a place or thing. Here belong the verbs of BEGINNING (starting from some point), which are construed with *ab*<sup>1</sup> (in English with *from* or *which*), as *incipere*, *ordiri*, *initium* or *principium ducere*, *initium repetere*, as: *A principio incipere* or *rem a principio repetere*, to commence from the beginning; *a qua re potissimum ordiar?* from (with) which matter shall I chiefly begin? *Aliquid ab ultimā antiquitate repetere*, to derive something from the earliest antiquity (meaning: to begin in some subject from the earliest antiquity).—Verbs denoting a RECEIVING *from* or *of* somebody (*accipere*), an OBTAINING (*impetrare*, *consequi*), or BUYING (*emere*, *mercari*) are likewise construed with *ab*<sup>2</sup> as: *pecuniam ab aliquo accipere*, to receive money from (of) somebody; *aliquid a Casare impetrare*, to obtain something from (of) Cæsar; *aliquid a possessore emere*, to buy something from (of) the owner. The source, from which something is derived is also designated by the verbs of demanding (asking *of* or *from*), *poscere*, *postulare*, *petere*, as: *aliquid ab amico poscere*, *postulare* or *petere*, to demand, ask something from (of) a friend. All these verbs are construed with *ab*. Verbs, which express a LEARNING and ASCERTAINING from somebody or something (*cognoscere*, *audire* and *accipere*) are construed with *ab* or *ex*<sup>3</sup> and verbs of ASKING QUESTIONS (*querere*

<sup>1</sup> Because the line of motion is conceived here as starting from a mere point, and therefore cannot be indicated by an equivalent of "out of."

<sup>2</sup> *Emere* and *mercari* are construed with *ab* and *de*. But *emere de* generally means: to buy from a person, who is not the owner, but either the agent of the owner, or else a person, not entitled to sell, as for instance a person under age. The Roman jurists invariably say *emere ab*, when the bargain is made between the parties themselves.

<sup>3</sup> *Cognoscere* and *discere* are construed with *ab* when they refer to PERSONS (*cognoscere ab homine*), but with *ex* when they refer to THINGS (*cognoscere ex litteris*). *Au-*

and *percontari*) with *ab*, *ex*, or *de*.<sup>1</sup> Verbs of JUDGING, INFERRING, CONCLUDING (*judicare*, *concludere*, *colligere*) stand with *ex* only; as: *Ex his rebus judicari potest (colligitur, concludi potest)*, from these things it may be inferred (judged, concluded) that, etc.—*Pendere* (to depend on, or 'to be suspended from') is construed with *ex*.

Verbs, expressing a DIFFERENCE, as: *differre*, *distāre*, *discrepare*, *dissentire*,<sup>2</sup> *abhorre* are construed with *ab*, as: *Quid tam distat, quam a severitate comitas?* What is so different, than affability from (we say: and) harshness? *Facta a dictis discrepant* or *abhorrent*, the facts differ from the words. The same construction is applied to verbs, denoting a WARDING OR KEEPING OFF (*arcere*, *prohibere*), a DEFENDING, PROTECTING OR BEING SAFE (*defendere*, *tuere*, *tutum esse*), a FREEING, RELEASING AND BEING FREE (*liberare*, *vindicare*, *liberum*, *vacuum*, *immunem esse*), a SEPARATING (*separare*, *sejungere*, *deficere*) and DESISTING (*desistere*), as: *Homines ab improbitate arcere* or *prohibere*, to keep men from dishonesty; *se ab injuriis defendere*, to defend or protect one's self against injuries; *amicos a vi, ab hostibus defendere* or *tuere*, to protect one's friends from violence, from the enemy; *aliquem a metu liberare*, to free or release somebody from fear; *Mamertini ab omni sumtu et molestia liberi fuerunt*, the Mamertini were free from all expenses and trouble. *Ab omni animi perturbatione vacuus*, free from all disturbance of the mind. *Tutus a periculo*, safe from danger. *Ab hostibus deficere*, to secede, separate, withdraw from the enemy. *Ab oppugnatione desistere*, to desist from a siege. The verbs of WARDING OFF, FREEING, BEING FREE, and DESISTING are often construed with a mere ablative, but never, when they refer to PERSONS.

The ideas of SELECTION and of taking (internally) away from THINGS and PLACES are expressed by *ex* and *de*, while verbs denoting a taking away from PERSONS generally are construed with the DATIVE of the Person, from whom something is taken (§ 482, 68), but sometimes also with *ab*, as: *Juris utilitas vel a peritis vel de libris deprōmi potest*, Cic. de Or. 1, 59, Legal points may be either taken (suggested by) from lawyers or from books.—*Solem e mundo tollere videntur, qui amicitiam e vita tollunt*, Those who take friendship from life, seem to take the sun from the world.<sup>3</sup>

§ 412. In relations of TIME both *ab* and *ex* (not *de*) denote *from* or *since*. Both are used to express the beginning of a period. But *ab* alone is used to denote the distance from one point of time to another, analogous to the relation of space. *Ab*

*dicere* and *accipere* in this sense are more frequently construed with *ex* (*audio ex eo*, I hear from him—as from a source). Although these words in this sense always refer to PERSONS, they are construed with *ab*, since what we hear from somebody is conceived to come from his interior.—<sup>1</sup> In English no preposition is used after "to ask" in this sense, as: *ex homine querere* or *percontari*, to ask a man *literally*: to ask *from* a man). *Interrogare* is always construed with the Accusative of the Person asked, not with *ex*.—<sup>2</sup> *Dissentire* means "to differ in opinion," to dissent.—<sup>3</sup> The verb *servare*, to preserve, refers to THINGS only and is construed with *ex*, as: *aliquem ex caute servare*, to preserve somebody from slaughter (the idea is *not*, "to protect," but to preserve *out of* slaughter, by selecting, singling out).—<sup>4</sup> *Deficere ab aliquo* (to fall off from somebody), denotes: to break off a relation of allegiance, to secede, to withdraw one's allegiance from somebody. It is a term very frequently used in military language.—<sup>5</sup> Many verbs are construed with *ab*, *de*, and *ex*, according as the idea of separation and release, or the idea of taking away and selection prevails; or according as the object is conceived as a place out of which, or as a person or thing from which something comes. These constructions must be learned by reading the Latin authors.



is often strengthened by the adverb *inde* or *jam inde* (ever since), as:

*Jam inde ab infelici pugna ceciderant animi*, Liv. 2, 65, 7, Ever since the unfortunate battle their courage had sunk.—*M. Æmilius ab ineunte adolescentiâ me dilexit*, M. Æmilius has loved me from his first youth (since he was a young man). Cic. Fam. 13, 21.—*Ex eo tempore omnia in republicâ ad arbitrium administravit*, Since that time he administered everything in the republic according to his pleasure. Suet. Cæs. 20.—*Nec vero discedebam ex eo die, quo in aedem Telluris convocati sumus*, But I did not go (from the place) since the day we were called into the temple of Tellus. Cic. Phil. 1, 1, 1.—*Ab horâ septimâ ad vesperum pugnatum est*, The battle lasted from the seventh hour till evening. Cæs. B. G. 1, 26.

Rem. 49. *Ex* especially is used with expressions denoting TIME itself or its divisions (*tempus, annus, dies*, etc.) in the meaning *ever since*, so that a larger, indefinite period is meant, as: *ex hoc tempore*, ever since that time; *ex hoc die*, ever since that day. *Ab* is used either of definite periods, limited by the points of beginning and ending (*a septimo ad undecimum annum, diem*, etc.), or when Time is reckoned not by a point of Time itself or its divisions, but from events transpiring in Time, as *a juventute, a pugna*. Here generally *inde ab* is used, to express the idea "ever since."

Rem. 50. The English conjunction *since*, introducing TIME CLAUSES, meaning "since the time when," is expressed by *ex quo tempore* or *ex quo* (instead of *ex eo tempore quo*), as: *P. et Cn. Cornelii ex quo in provinciam venerunt, nullo tempore destiterunt, quæ adversa hostibus essent facere*, Liv. 28, 39, P. and Cn. Cornelius, (ever) since they came into the province, never ceased doing what was hurtful to the enemy.

§ 443. Both *ex* and *de* (especially *ex*, but never *ab*) are used in the meaning of the English preposition *of* (out of),

1) as equivalents of the PARTITIVE GENITIVE, and especially in those instances where the partitive genitive is either inadmissible or unusual (§ 375, Rem. 34). Thus *ex* (sometimes *de*) is always used after *unus* with the force of a partitive genitive, and mostly after definite numerals, after the indefinites *nullus, multi, nonnulli, aliquot, pauci, complures*, and after superlatives (§ 375). In all these cases it is used both before FORM-ADJECTIVES and before NOUNS (§ 375, Rem. 34), as: *Unus ex (de) amicis meis*, one of my friends. *Ex his duo morbo mortui sunt*, two of these died by a disease. *Multi ex militibus*, many of the soldiers. *Ex his Hannibal prudentissimus fuit*, of these Hannibal was the shrewdest.

2) Both Prepositions (*ex* and *de*, but especially the former, and never *ab*) express the MATERIAL, out of which something is

made, or the CONSTITUENTS, of which something consists, as: *Statua ex ære facta*, a statue made (out) of bronze. *Homo ex animo constat et corpore*, Man consists of a soul and a body.

3) Both Prepositions (but again especially *ex*) are exponents of the Preposition *on*, when an action is represented as happening *on* a place with an outward tendency or direction, as: *Ex (de) equo pugnare*, *ex arido*, *ex muris dimicare*, to fight on horseback, on dry ground, on the walls; *ex equis colloqui*, to have a conference on horseback; *ex vinculis causam dicere*, to be tried under arrest (literally: to defend a cause from chains); *Litteras ex itinere scribere*, to write a letter on a journey.

Rem. 51. The partitive signification of *ex* must be explained from the relation of "SELECTION" (§ 441), while *ex*, denoting a MATERIAL, is connected with the idea of CHANGE (§ 444), both referring to the ORIGIN and SOURCE (§ 441), of which a manufactured, changed, or selected thing arises. The partitive relation always appears in the form of a prepositional phrase. Thus in long expressions like *homo de plebe* (a man of the plebs), *homo de via Latina* (a man of the Latin road), denoting relations of social position, where "de plebe," "de viâ Latinâ" indicate the spheres to which somebody belongs, and from which he comes.

§ 444. *Ex* alone is used: 1) to denote a CHANGE from one condition to another, as: *Di ex hominibus facti*, Cic. Rep. 2, 10, Gods made out of (changed from) men. *Annona ex ante convectâ copiâ nihil mutavit*, The corn did not vary from (in regard to) the quantity brought there before. Liv. 5, 13.

2) To express the English "according to," "on the ground of," "after," with a similar (Rem. 53) force, as *secundum* (§ 435, 4), especially with verbs of judging, estimating, determining, suing, as: *ex eventu aliquem judicare*, to judge somebody according to (after) the event; *rem ex æquo et bono disceptare*, to determine (settle) a matter according to equity; *ex senatus consultu agere*, to sue on the ground of a Senate decree.

Rem. 52. The relation of CHANGE is closely connected with that of TIME, since every situation, changed from one to another state, implies two points of time, immediately following each other. Thus *ex* (without a verb, denoting a change) sometimes expresses a TIME immediately following another Time, and must then be translated by "after" or "upon," as: *ex eo die*, after that day. The Germans bathe immediately after (upon) their sleep. Cic. Term. 22. *Ex eo die despectus in salutem politus*, Restored to happiness and out of a great despair. — *Ex eo die in rem publicam se dedit*, Immediately after his youth he has given himself to the republic.

The English preposition "after" can only then be rendered by *ex*, when 1) there is a CHANGE of situation, and when 2) both are situations of the same person. To this relation belong those peculiar Latin idioms, denoting actions, which are performed immediately after (ex) the expiration of an official term (*ex consulatu, ex praetoriâ, ex dictatura, ex imperio*, etc.). *Ex* in this connection must be translated by "immediately after the expira-



tion of,"<sup>1</sup> as: *Pompejus ex consulatu in Hispaniam profectus est*, Pompey immediately after the expiration of his term as consul went to Spain.—*Qui cum jurasset, se in nullam provinciam ex eo magistratu iturum*, When he had sworn, that he would go into no province (would take the government of no province) after the expiration of the term of his office.

Rem. 53. "According to" is translated by *ad, secundum, ex, pro*. *Ad* expresses ACCOMMODATION to something (approaching to—*ad nutum, ad voluntatem*). *Secundum* (from *sequi*, to follow) means "following," "in accordance with," as: *Secundum naturam hominis vivere*. *Ex*, properly meaning "coming out of," denotes "being a consequence of something, basing upon something." Thus *aliquem ex eventu judicare* properly means: "to consider somebody as having some quality in consequence of an event." For *pro*, see § 448.

§ 445. *De* alone (not *ex* or *ab*) is used, to denote the SUBJECT-MATTER of acts of the mind, corresponding to "about," "on," "of," "concerning."

Rem. 54. The use of *de* in this meaning is very extended. It is employed thus principally to indicate the object of verbs of THINKING, SAYING, WRITING; but it may be connected with any verb, conceived as producing a contemplated result. We may generally translate it by "concerning," but there are many, more special prepositions, which more closely are adapted to the meaning of the given verb (*of, on, for*); as: *De hominibus aut rebus judicare, existimare, sentire*, to think (judge) of, to have an opinion on (concerning) men or things. *De philosophia scribere*, to write on philosophy. *De republica* (de rebus publicis) *disputare* or *disserere*, to speak, debate on the republic (on political matters). *De amico loqui*, to speak of a friend. *De amico audire*, to hear of a friend. *Opinionem de aliquā re habere*, to have, hold an opinion on or about something. *De aliquo queri*, to complain of somebody. *De aliquā re certiores fieri*, to be informed on or of something (literally: to be made more certain of or on a thing). *De principatu contendere*, to struggle, to contend for the highest power. *De pace agere*, to treat for peace. *Bene de aliquo mereri*, to deserve well of somebody. *De aliquā re gaudere, dolere, flere*, to be glad of a thing, to be sorry, to weep for a thing. *De aliquā re desperare*, to despair of a thing. *De eā re nihil scio*, I do not know anything about it.

Beginners ought to be careful, not to translate the preposition "of" denoting the subject-matter of a verb, by the Latin genitive, unless the verb is construed with a genitive. (p. 92, and 99, § 484).

Rem. 55. Idioms with *ab, de, and ex*. *Aliquem a fronte, a tergo, a latere aggredi*, to make an attack on somebody in front, by the rear, by (on) the flank. *A scripto dicere*, to read a speech. *A parte alicujus esse*, to be on somebody's side. *Quid faciam de eā re*, what shall I do with it? *De tertiā vigiliā*, during the third night-watch. *De mediā nocte*, about midnight. *Hac de causā, qua de causā*, from this, which reason. *De industriā*, on purpose. *De improvviso*, unexpectedly. *De integro, anew*. *De cetero, de reliquo*, for the rest. *Victoria de Gallis*, a victory over the Gauls. *De qua re agitur*, what is the matter? *Ex pugnā, ex periculo superesse*, to survive a battle or danger. *Ex republica*, for the best of the republic. *Ex quo efficitur* (with an infinitive clause), hence it follows (may be inferred), that, etc. *Ex eo quod*, from the fact, that. *Ex tempore et re*, according to time and circumstances. *Ex sententiā*, according to one's own, or according to another's wish. *Hoc pendet ex te*, that depends on thee. *Ex eā causā, ex hac causā*, from this reason. *Magnā ex parte*, in a great measure. *Maximā ex parte*, for the greatest part. *Ex capite* (dentibus) *laborare*, to have head- (tooth-) ache. *Ex morbo convalescere*, to recover from a disease. *Ex itinere redire*, to return from a journey.

§ 446. *Cum* is almost always rendered *with*.<sup>2</sup> It denotes 1) CONNECTION and COMPANY in regard to place and to internal relations, as: *cum amico proficisci*, to travel with a friend; *cum hostibus pugnare*, to fight with the enemy; *mecum loquitur*, he

<sup>1</sup> From these Idioms the modern expressions, *ex-consul, ex-president, ex-minister*, etc., must be explained. They correspond to the analogous terms: *pro-consul, proprietor*, etc. (§ 448), but while these latter have classical authority, the former have not. It is even doubtful whether they were technically used by any Latin author.

<sup>2</sup> But *with* not always by *cum*. For the distinction from *apud* see Rem. 20.

speaks with me. 2) MANNER, in answer to the question "how?" and ACCOMPANYING CIRCUMSTANCES, as: *Magna cum celeritate ad exercitum rediit*, he returned to the army with great quickness.

The preposition *cum* may be omitted, and the mere ablative may be used, when it denotes MANNER, and the noun is accompanied by an Adjective.

Rem. 56. Thus in the above example we may say: *magnā celeritate rediit*, but not *celeritate rediit*, he returned with quickness. *Miltiades summā æquitate res constituit*, Nep. 1, 2, 2, Miltiades established the government with the greatest fairness. *Stellæ orbis suos celeritate mirabili conficiunt*, Cic. Rep. 6, 15, The stars make their revolutions with a wonderful rapidity. When *cum* denotes connection or company, it can not be omitted.

Rem. 57. The preposition "with" denoting MEANS and INSTRUMENTALITY, is translated by the mere Ablative, the same as the preposition *by*, as: They devastated the land with fire and sword, *agrum ferro ignique vastarunt*; a house provided with everything, *domus omnibus rebus instructa* (not *cum omnibus rebus*). See p. 258, OBS. 1-4.

Rem. 58. *Cum*, denoting COMPANY, often is strengthened by the adverbs *simul* or *unā*, both denoting "together," as: *Cum corporibus simul animos interire*, Cic. Lael. 4, that the souls perish together with the bodies. *Voluntatem simul cum spe abiecerimus*, Cic. de Or. 2, 3, 142, we have lost our wish together with our hope. *Hic quum unā cum Lælio considerem*, when I was sitting here together with Lælius.

Idioms: *Secum cogitare, secum reputare*, to consider in one's mind. *Secum dubitare*, to doubt in one's mind. *Cum octavo, cum decimo*, eightfold, tenfold. *Cum pace, cum bonā pace*, in peace. *Cum aliquo in gratiam redire*, to be reconciled to somebody.

§ 447. *Præ* (before) implies the idea of CONSPICUOUSNESS in LOCAL, and of PREFERENCE in INTERNAL relations. It is used only in certain connections: 1) In phrases with *præ se* (*præ me, te, etc.*), and a verb of motion, as: *præ se ferre*,<sup>1</sup> to carry something so, that it is seen (and with a figurative meaning: to display, to make a show); 2) in the meaning "in comparison with," as: *præ nobis*, in comparison with us;<sup>2</sup> 3) in the meaning "for" or "on account of," especially in negative sentences, expressing, that certain acts cannot be done on account of (*præ*) something hindering them, as: *Solem præ multitudine jaculorum non videbitis*, You will not see the sun for the quantity of our darts.

<sup>1</sup> As: *Signum præ se tulit*, he carried the flag (before him); *talis virtutes præ se tulit*, he displayed, made a show of such qualities.

<sup>2</sup> *Gallus præ magnitudine corporum brevis nostra contemptui est*, Cæs. B. G. 2, 30, Our small figures are a matter of contempt to the Gauls, in comparison to the size of their bodies.



Rem. 59. *Præ* in the third meaning is sometimes used in affirmative sentences, as: *Præ lætitiâ lacrimæ profluunt mihi*, Plant. Stich. 3. 2. 13, The tears come from my eyes for joy. The preposition *præ* in this connection expresses the necessity of the effect.

§ 418. *Pro* in LOCAL relations is confined to some phrases, in which it is translated by "before," with the force of either *apud* or *ante* (as: *pro iudicibus loqui*, instead of *apud iudices loqui*, to speak before the judges)<sup>1</sup> or of *ante*, when it depends on verbs, implying a local relation, as *copias pro castris producere*, to lead the troops before the camp.<sup>2</sup>

In INTERNAL relations *pro* is translated 1) by *for*, and then denotes: a) IN DEFENCE OF, as: *pro patriâ pugnare*, to fight for (in defence) of one's country;<sup>3</sup> b) IN BEHALF OF. Here it is either expressly or impliedly opposed to *contra*, as: *Hoc non modo non pro me sed contra me est*, Cic. Orat. 3, 20, 75, This not only is not for me, but against me. *Loca sua et genus pugnae pro hoste fuere*, Liv. 39, 30, His position and manner of fighting were for, in favor of, the enemy (*pro hoste et contra nos*); c) IN PLACE OF, INSTEAD OF (as a substitute of), either in regard to Persons (as: *Pro consule in Hispaniam profectus est*, he went for the Consul, or with the power of a Consul, to Spain), or in regard to Things (exchange, price), as: *aurum pro argento mutuâri*, to exchange gold for silver; *pecuniam pro carmine dare*, to give money for (in exchange for, as the price of) a poem.

Or it is 2) translated by in PROPORTION TO, expressing Proportion in number, quantity, or degree, as: *Major Românis*

<sup>1</sup> Such phrases are: *Pro concione loqui*, to speak before an assembly of the people; *pro suffragio*, at the polls; *pro tribunali*, before the tribunal (in court); *pro rostris*, on the stage. The latter phrase is used only after the classical period. Cicero always says *in rostris*.

<sup>2</sup> Thus *pro æde sedere*, to sit before a temple; *pro portis*, *pro muro*, *pro curiâ*.

<sup>3</sup> Thus Liv. 21, 41: *Non de possessione Siciliae aut Sardiniae, sed pro Italiâ voluisti pugnandum*, You have to fight not for (Rem. 55) the possession of Sicily or Sardinia, but for (in defence of) Italy. Cic. Mil. 2, 3: *Scilicet sentio in disceptatione officii pro statu civitatis et pro communi civitate*, to expose one's existence *causa* to danger for (in defence of) the independence (status) of the city, and for the commonwealth. So *oratio pro Roscio*, the oration for (in defence of) Roscius.

<sup>4</sup> So: *pro prætore*, *pro quaestore*, for or with the power of a prætor or quaestor. From these expressions the nouns *Prætor*, *Propraetor*, etc., designating the office of a Proconsul or Proprætor, or what we call a Consul or Prætor *pro tempore*, are derived. The expressions *pro prætore*, *pro consule*, often are nothing but designations of these offices, as: *Senatus cum pro consule in Hispaniam misit*, the Senate sent him as a Proconsul (or with the power of a Proconsul) to Spain. Our modern expressions: "President, etc., *pro temp.*" or "acting President" might be rendered by these forms (*pro præside*).

*quam pro numero jactura fuit*, Liv. 21, 54, the loss of the Romans was greater than in proportion to their number. *Pro multitudine hominum et pro gloriâ belli angustos se finis habere arbitrabantur*, Cæs. B. G. 1, 2, they believed that they had a small extent of territory in proportion to the number of inhabitants and to their renown in war. *Pro merito*, in proportion to one's merit.<sup>1</sup>

Rem. 60. The English preposition *for*, denoting PURPOSE, is rendered by *ad* (§ 427, 2), *in* (R. 72), or *de* (R. 55); *for*, denoting TIME, is translated by *in* (§ 452); *for*, denoting CAUSE, by *propter* or *ob* (§ 433, 437); and sometimes by *præ* (§ 447). *For* is translated by *pro*, when it denotes: "IN DEFENCE, IN BEHALF, OR IN PLACE OF." *For*, denoting "IN THE INTEREST OF," is also translated by the Dative case (*dativus commodi*). The dative, meaning *for*, is distinguished from *pro*, by the opposition of the latter to *contra*. See p. 90, R. 47.

Rem. 61. *Pro* has also the signification "as," "as if," which is closely related to the meaning "in place of," as: *Britanni taleis ferreis pro nummo utuntur*, the Britains use iron rods as (for) money. Cæs. B. G. 5, 12. *Se pro cive gerere*, to act as a citizen, Cic. Arch. 5, 11. *Considium timore perterritum quod non vidisset pro viso renuntiasse*, that Considius, frightened, had reported as seen (by him) what he had not seen, Cæs. B. G. 1, 22. *Alienam vicem pro nostrâ dolere*, to be sorry for the misfortune of another, as if it were our own. Cic. Verr. 1, 44, 113.

Rem. 62. Since PROPORTION is nothing but equality of ratios, the preposition *pro* is employed to express the conformity of two situations, when the one situation either is made necessary, or authorized by the other. *Pro* is then translated by "in conformity with," "in accordance with," "according to," as: *Exercitum pro loco et copiis instruit*, he arranges the army according to (in accordance with) the locality and number of his forces. Sall. Cat. 59, 1. *Eam Pontifex Maximus pro collegii sententiâ—abstinere jussit*, The High-priest, in conformity with (according to) the sentence of the Court, directed her—to abstain, etc. Liv. 4, 44, 12. *Vos pro meâ summâ in rempublicam diligentiam moneo, pro auctoritate consulâri hortor, pro magnitudine periculi obtestor*, etc., I admonish you in accordance with my great care for the republic, I exhort you in accordance with my consular authority, I adjure you in accordance with the importance of the danger, that etc., Cic. Mur. 40, 86. *Pro* in the meaning "according to" is hereby clearly distinguished from "according to" as equivalent of *ad*, *ex* and *secundum* (Rem. 53).

§ 419. The prepositions *coram* (in the presence of, in the face of), *sine* (without) and *tenus* (as far as, up to), always correspond to the mentioned English meanings, as: *Bella sine labore et periculo conficere*, to wage wars without labor and

<sup>1</sup> *Pro portione*, or *pro ratâ* means: in proportion to one's share. *Pro parte virili* means, that each has an equal share (by equal shares).



danger; *Coram legationum conventu*, in presence of the assembled embassies; *coram me*, in my face; *Ostiā tenus*, as far as Ostia.

Obs. *Tenus* is originally the adverbial accusative of a neuter noun, = 'extending to' being construed with a locative case (p. 47, R. 81; 217, 8). When the locative case became obsolete, the genitive or ablative took its place. So '*Corcyra tenus*', up to Corcyra, in an old treaty quoted in Liv. 26. 24. The genitive is chiefly confined to the poets, the ablative being almost exclusively used in prose. In Liv. 44. 40, the vulgate '*genu tenus*' (knee-deep) is unquestionably the correct reading, instead of '*genus tenus*'.

Rem. 63. *Sine* and *extra* both mean "without;" but *sine* is opposed to *cum*, and *extra* (outside) is opposed to *intra*. *Sine* very frequently occurs in negative sentences, and then the negation stands before *sine*, as: He said, that he had not left his home without great hopes, *Dixit, se non sine magna spe domum reliquisse*, Cæs. B. G. 1. 44.—The expressions *sine ulla dubitatione* and *sine dubio* either have the force of PARTICLES (referring to the SPEAKER, with the force of *certe*, *profecto*, § 401), and are then translated by *undoubtedly*, *without (any) doubt*; or they are OBJECTS, referring to the subject of the governing verb, and have then the meaning "without hesitation," as: *Etenim sine dubio, iudices, in hac causā ea res in discrimen adducitur*, Cic. Verr. 2. 1. 2, For undoubtedly, O judges, this matter is brought to a decision in this trial. *Si illi nunc iudices essent, istum sine dubio condemnarent*, Cic. Verr. 2. 2. 73, If those were now the judges, they would undoubtedly condemn him. *Illud vero sine ulla dubitatione maxime fundavit imperium nostrum*, Cic. Balb. 13. 31, But this without any doubt especially founded our power.—*Quid tam temerarium est, quam quod non satis cognitum sit, sine ulla dubitatione defendere?* What is so rash, as to defend without any hesitation what is not sufficiently known? Cic. Nat. Deor. 1. 1. *Atque illi omnes sine ulla dubitatione condemnant*, And all those condemn him without any hesitation, Cic. Clu. 28. 75.

Rem. 64. The English preposition *without*, when followed by a verbal noun in *ing*, is translated 1) either by *sine* with an abstract noun, corresponding to the English verb, as: *Ut sine offensione animi ejus vel ipse statuat*, etc., That he would either decide himself, without giving offence to (hurting) his feelings, Cæs. B. G. 1. 19. *Ut sine maleficio et injuria transcant*, that they would pass (the country) without doing any mischief and wrong, Cæs. B. G. 1. 9. Or 2) by NEGATIVE PROPOSITIONS and CLAUSES in different forms. The most usual forms are the following: a) a simple change of the sentence into a negative proposition, interchanging the predicate and the object, as: *Cum iter non intermitteret*, Cæs. B. G. 1. 41, since he marched without stopping (literally: since he did not stop the march); b) a negative coördinate proposition with *neque*, as: *Quum ab his sapius quaereret, neque ullam omnino rem exprimere posset*, Cæs. B. G. 1. 32, When he asked them oftener, without being able, to elicit anything at all. *Quibus populus Romanus ignorasset, neque in provinciam redeisset, neque stipendia imposuisset*, Cæs. B. G. 1. 45, Whom the Roman people had forgiven, without reducing them to a province, and without laying a tribute on them. *Quum multos mensis castris se ac paludibus tenuisset, neque sui potestatem fecisset*, Cæs. B. G. 1. 40, When he had kept himself for many months within his camp and the marshes, without showing himself; c) a negative participial clause (either absolute, or attributive), as: *Nullam partem noctis itinere intermisso*, Cæs. B. G. 1. 26, Without stopping his march during any part of the night. *Quod, nisi rogatus, non venerit*, Cæs. B. G. 1. 44, That he had not come without being asked. *Nullo militiam detrectante*, Liv. 7. 11, without any one refusing to serve. *Constat, Numam non petentem in regnum accitum esse*, Liv. 1. 35, It is known, that Numa was elevated to the throne without his asking (for it).—See p. 188, R. 236, Obs.

To express "without" with a verbal noun in *ing*, we also make use of a negative clause with *ut* or *quin*. For this form see p. 547, C. D.

Rem. 65. Some consider the adverb *palam* (publicly, openly) as a preposition, since it sometimes (in poetical and post-classical language) governs an object in the Ablative case.

<sup>1</sup>*Sui potestatem facere* literally means: To give to somebody an opportunity (*potestatem*) of one's self (*sui*, see § 281).

§ 450. *In* WITH THE ACCUSATIVE.—Prepositions that govern both cases stand in LOCAL RELATIONS with the ABLATIVE in answer to the question "where?", and with the ACCUSATIVE in answer to the question "whither?" But this rule, which even for LOCAL relations is not always easy to apply, contains in regard to INTERNAL relations only the Principle, according to which the special meanings of the Preposition may be explained.

*In* with the Accusative in LOCAL Relations generally means *into* or *to*. It is opposed to *ex*, while *ad* is opposed to *ab*, and hence *in* stands to *ad* in the same relation as *ex* to *ab*. As *ex* means "to come from the interior of a place or thing," so *in* with the Accusative means "to go to the interior of a place or thing," while *ad* means: "to go to the outside of a place or thing" (see Rem. 12 and Rem. 6), as: *In provinciam*, in Hispaniam proficisci, to go to (into) the province, to (into) Spain; *in castra venire*, to come to (into) the camp; *aliquem in urbem mittere*, to send somebody to (into) the city.

Rem. 66. DISTINCTION BETWEEN *in* WITH THE ACCUSATIVE, AND *in* WITH THE ABLATIVE. *In* with the ablative corresponds to the English *in*, answering to the question "where?", while *in* with the Accusative answers to the question "whither?", and is dependent on the same verbs of MOTION as are construed with the preposition *ex* (Rem. 46), to which it often is expressly opposed. Thus we say: *Scipio in Italiam rediit*, Scipio returned to (into) Italy, because we ask: "Whither did Scipio return?"; but we must say *Saturnus in Italiā regnasse fertur*, Saturn is said to have reigned in Italy, because we ask "Where did Saturn reign?" Thus: *Cæsar exercitum ex Sueconibus in hiberna deduxit*, Cæsar led his army from the country of the Suecones to (into) their winter-quarters. *Carthaginienses Hannibalem (ex Italiā) in Africam revocaverunt*, the Carthaginians recalled Hannibal (from Italy) to (into) Africa.

Rem. 67. The Latin construes several verbs with *in* and the Accusative, where we, according to our conception, should expect *in* with the Ablative, as verbs of ARRIVING (*advenire*, *pervenire*). The Latin language construes these verbs, as verbs of MOTION, like the verbs of COMING, and construes them either with *ad* or *in* with the Accusative, while we consider the verbs of arriving, as expressing the RESULT of the coming, and connect them with *at* or *in*, not with *to* or *into*, as: *Helvetii jam in Eduorum finis pervenerant*, The Helvetians had already arrived in the territory (at the

<sup>1</sup> The ancient grammarians thus explain the distinction between *ad* and *in*: *In forum* est, in ipsum forum ire, *ad* forum autem ire, in locum foro proximum, ut "*in tribunal*" et "*ad tribunal*" venire non unum est, quia *ad* tribunal venit litigator, *in tribunal* vero prætor aut iudex. *In* go in forum means: to enter the forum itself, but to go *ad* forum means to go into a place next to the forum, as it is not the same to come in tribunal *at* and *ad* tribunal, because the party to a lawsuit comes *ad* tribunal, but the judge or the prætor in tribunal.







But relations of this kind are very frequently expressed by the English preposition "to." Here we use 1) *in* (with the accusative), when the end of the motion is conceived as a SITUATION or a STATE, *in* which the subject of the motion is represented to dwell, as in a PLACE. 2) We use *ad*, when the end of the motion is conceived as a mere POINT, ACTION, or TOPIC, or when the idea of the motion is conceived as merely contemplated. Figurative motions of this kind generally are expressed by the same verbs, by which real motions are indicated, as: *venire, redire, reverti, ducere* (adducere, inducere, perducere), *trahere, agere* (redigere), *restituere, recipere*, as:

*Venire in calamitatem* (Cic. Rosc. Am. 17, 49), to come to harm (into a disaster).—*Venit mihi in mentem*, it comes to (into) my mind, it enters my mind.—*Non hoc inquisitionem venit*, this is not the point in question. Liv. 36, 31.

*Redire in pristinum statum*, to return to (into) the former state; *in ditionem*, to obedience (literally "to subjection"); *in gratiam cum aliquo redire*,<sup>2</sup> to be reconciled with somebody (literally: to return into grace with somebody; as if grace was a PLACE).

*Adducere aliquem in metum* (Cic. Mur. 24), to bring somebody into a state of fear, to make some one afraid; *aliquem in spem, in opinionem adducere*, to lead somebody to (into) a hope, to an opinion (to make somebody hope, believe).<sup>4</sup>

*Trahere aliquem in opinionem*, to draw somebody to (into) an opinion; *trahere in aliam partem*, to draw somebody to another measure.

*Redigere Aduos in servitatem*, to reduce the Adui to slavery (to bring them back into slavery); *restituere aliquem in antiquum locum gratiae* (Cæs. B. G. 1, 18), to restore somebody to his old place of influence; *aliquid in integrum restituere*, to restore something to its former state.

Many verbs, which in figurative relations are construed with the preposition *in* and the Accusative, cannot be translated literally into English, because we do not make use of the same metaphor as the Latins. Here belong the phrases: *in matrimonium ducere* and *in matrimonium dare*. The former phrase (literally: to lead into marriage) means "to marry";<sup>6</sup> the latter means "to give in marriage." Thus the verb *recipere* with *in* and the accusative, which in local relations means: to receive somebody in a place, in figurative relations generally is translated by "to admit to," as: *aliquem in amicitiam*,

<sup>1</sup> *Venire* with *in*, to come into something, generally cannot be translated literally, as: *in spem venire*, to conceive a hope; *in delatam vent*, it becomes doubtful; *in amicitiam alicui venire*, to become somebody's friend; *in summam cruciatum venimus* (Cæs. B. G. 1, 31), the greatest torture will await us, will be in store for us; *in contentiōnem venire*, to be thrown into quarrels.—<sup>2</sup> *Redire* with *in*, often cannot be translated literally, as: *in memoriam alicuius rei redire*, to return into the memory of a thing, that is: to recollect it.—<sup>3</sup> *Ad sanitatem redire* or *reverti* (Cæs. B. G. 1, 42; Cic. Fam. 12, 10, 1) is said of a person, who for a time has not listened to reason. *In sanitatem* would refer to sound reason as a perpetual state.—<sup>4</sup> *Perducere*, to lead somebody over to something, is generally construed with *ad*, because the stress lies here on the preposition *over*, which is implied in this verb, so that the end of the motion is considered as a mere point, as: *perducere aliquem ad sententiam suam*, to bring somebody over to one's opinion.—<sup>5</sup> Here the "habits" (*mores*) are not considered as a PLACE, in which discipline dwells, but as a THING, or STANDARD, to which it is brought up. We could therefore translate: "to restore discipline to the former standard of habits." *Redire*, which in this sense always is used of a STATE, is construed with *in*; *redigere* is construed both with *in* and *ad*.—<sup>6</sup> *In matrimonium ducere* means "to marry," when the husband is the subject. Of the bride as subject the verb *nubere* is used. The object "*in matrimonium*" often is understood, as: *Lucius Semproniam duxit*, Lucius married Sempronla.

*Venio nunc ad fortissimum virum*, etc. (Nep. Dat. 1, 1). I now come (in my discourse) to the bravest man, etc. *Venio nunc ad voluptates agriculturum*, I come now (in discourse) to the pleasures of the rural population. Cic. Sen. 15, 51.

*Redire* or *reverti ad mores suos*, to return to one's habits (as if to one's friends); *ad se*, to one's self (that is: to one's proper state of mind); *ad sanitatem*,<sup>3</sup> to reason; *ad propositum*, to the purpose; *ad rem*, to recur to the subject.

*Adducere aliquem ad fletum* (Cic. Brut. 93), to bring somebody to a weeping, to make him weep (to an ACTION); *aliquem ad facinus adducere*, to lead some one to (into) a crime (an ACTION).

*Trahere aliquem ad defectionem*, to draw somebody to a falling off (into secession)—an action, not a state; *ad mortem trahere*, to draw to death (make that some one suffers death).

*Redigere disciplinam ad priscos mores*, Liv. 8, 6, to restore discipline to the former habits;<sup>5</sup> *redigere rem ad pristinam belli rationem*, Cæs. B. C. 1, 70, to reduce (restore) everything to the former method of the war; *omnia ad praecepta et artem revocare*, to reduce everything to art and to rules.

*in fidem, in civitatem recipere*, to admit somebody to friendship, to allegiance (alliance), to citizenship (as a citizen); *aliquem in ditionem recipere*, to admit one's submission, surrender, or capitulation.<sup>1</sup>

We always use *ad*, when the idea of motion is conceived as contemplated, and when it is left doubtful, whether the end of the motion is reached or not. Here belong the verbs of DESIGNATING, EXHORTING, INVITING, EXCITING, as *designare, destinare, hortari, excitare, incitare, lacessere, vocare, invitare*, as: *Cives ad eadem designare*, to designate the citizens to slaughter; *ad diligentiam hortari*,<sup>2</sup> to exhort to diligence; *ad letitiam excitare*, to arouse to joy; *ad bellum incitare*, to incite to a war; *ad iram lacessere*, to provoke to anger; *ad cenam invitare*,<sup>3</sup> to invite to a dinner; *ad arma, ad studium vocare*, to call to arms, to study; but: *in incidiam, in luctum, in dubium vocare*, to bring to (into) envy, to mourning; to call something into doubt (that is: to make it doubtful).

Item. 71. The use of *in*, to denote PURPOSE, was very limited in classical language. Plautus and Cicero use *in* in this sense only of money and other things, to be spent or employed for some stated occasion, as: *Aliquid in nuptias dare* (Plaut. Aul. 2, 6, 2), to give something for a wedding (to be employed at a wedding); *pecuniam in statum conferre* (Cic. Verr. 2, 55, 137), to contribute money for a statue (to erect it). Thus Livy 1, 53, 3: *Pecuniam in aedificationem templi seponere*, to deposit money for the building of a temple.<sup>4</sup> The freer use of *in*, to express PURPOSE, begins with Livy and the poets of the Augustan age. Thus Livy says (21, 42, 2): *Quem fortuna in id certamen legeret*, whom fortune would choose for this combat; *aliquid in gratiam alicujus facere* (28, 21, 4; 35, 2, 6), to do something in somebody's favor (for showing favor to some one); *fidem in aliquid dare* (32, 24, 7), to pledge one's word for something. Later writers use *in* in this sense, when the ancients would use *ad* or *causa* with a genitive, as: *in honorem meum*, in (for) my honor, Plin. Ep. 7, 24; *multis fortuna parcat in poenam*, Fortune spares many for their punishment.

Item. 72. *In* in the third signification takes the place of *adversus, erga, and contra*. It is in this sense especially used of feelings and actions whose nature (whether friendly or hostile) is left uncertain, as: *Carmen in aliquem scriptum* (Cic. Orat. 2, 86, 352), a poem, written upon somebody.<sup>5</sup> Thus it is used of DISPOSITION in general, as: *Hoc animo in nos esse debetis* (Cic. Fam. 2, 1, fin.). You must be of that disposition toward us. *Quod nondum bono animo in populum Romanum viderentur* (Cæs. B. G. 1, 6), Because they did not seem yet well disposed toward the Roman people. In such relations *adversus* (Rem. 16) might have been used; but *in* is by far more frequent. *In* is also used both in a friendly or hostile sense, as synonym of *erga* or *contra*. But *erga* generally is used of feelings and emotions toward persons, while *in* is used of all possible relations, as: *merita in* (not *erga*) *republicam* (Cic. Orat. 38, 133), the merits for the republic; but *tua erga me merita* (Cic. Fam. 1, 1). In regard to inimical relations, *in* (not *contra*) is used, if the relation is purely internal, and is indicated by the governing word, as: *invidia in hominem* (not *contra*), envy against a man. *In* also must be used in place of *contra*, when it is not opposed to *pro*. Thus: *invidia in* (not *contra*), because I cannot be envious for (pro) somebody; *injuria and impietas in* (not *contra*), because there can be no injury or impiety for (pro) somebody. *Savere in aliquem*, to be cruel against somebody; because there can be no cruelty for somebody. But: *armis contendere contra* (or *in*); because we may fight pro aliquo; *conjurare contra* (or *in*) *aliquem*, for we may conspire for, or against somebody; *bellum contra* (or *in*) *Jugurtham*; *oratio contra aliquem* (Cic. Brut. 41, 164), or *in*. But the latter is more usual.

From this meaning of *in* several phrases must be explained, with which a governing word, meaning "direction," is understood, as: *hunc in modum*, in this manner (that is: directed toward this manner); *in hanc partem*, in this direction; *in hanc sententiam*, regarding this opinion, in conformity with this view; *mirum in modum*, in a wonderful manner; *in utramque partem disputare*, to speak for and against an opinion (what we call pro and con); *magnum in partem* (the same as *magna ex parte*), in a great measure.

<sup>1</sup> *In ditionem recipere* is a military phrase, denoting an agreement, by which to those, who surrendered themselves to a conqueror, life and liberty was secured.—<sup>2</sup> *Hortari in amicitiam* (Liv. 43, 19) means: to persuade so to friendship, that a treaty of friendship really is concluded: to persuade into friendship.—<sup>3</sup> *A Cesare in legatiōnem invitōr* (Cic. Att. 2, 18, 3). "I am invited to (accept) a lieutenancy", seems to contradict this rule. But *ad legatiōnem invitōr*, would have meant, that Cicero had been invited by Caesar to an embassy, that is: to a conference with ambassadors. Here the preposition *in* has the force of "to enter into the office of" a lieutenant, i. e. general in Caesar's army.—<sup>4</sup> The phrase, Cic. pro Cluent. 66, 188: *Denique in familia luctum atque in privignorum funus nupsit* (she married for the mourning of her family, and the funeral of her stepson) is nothing but a poetical and rhetorical application of a local relation (her marriage was the way into mourning).—<sup>5</sup> *Carmen de aliquo scriptum* would be a poem, written on somebody, as its main subject; but *carmen in aliquem scriptum* is a poem, containing allusions on somebody's person. Thus *epigramma in Cleombrotum*, Cic. Quint. fr. 2, 6.



§ 452. In relations of TIME, *in* with the accusative is used, when the time is conceived as contemplated ("for a time," "to a time"), as: *Indutias in triginta annos impetraverunt*, they obtained an armistice for thirty years, Liv. 9, 37, 12; *in omne tempus*, for all time (Cic. Fam. 5, 15, 1); *in posterum diem distulit*, he postponed it to the next day (Cic. Deiot. 7, 21); *utrum igni statim necaretur, an in aliud tempus reservaretur*, whether he should be killed immediately by fire, or should be reserved for another time (Cæs. B. G. 153); *in reliquum tempus (in futurum)*, for the future; *in perpetuum*, forever; *in præsens*, for the present.

Rem. 73. **IDIOMS.**—*In dies* or *in singulos dies*, daily (not quite the same as *quotidie*. See Cic. ad Att. 5, 7); *in multam noctem*, till late in the night; *in vulgus*, universally; *in altitudinem* (*longitudinem*, etc.) or *in altitudine*, in height; *in capita*, by the head (that is: equally distributed); *in speciem*, under the pretext; *in orbem*, in turn (one after the other, in regular order); *in carcerem conjecit*, to throw into prison.

§ 453. *In* WITH THE ABLATIVE.—*In* with the ABLATIVE denotes 1) the PLACE, or the internal STATE or CONDITION, *in* or *on* which something is, or *in* or *on* which some action happens. It answers to the question "where?" 2) the TIME, *in* which something happens, answering to the question "when?" but only in certain connections (see Rem. 79).

*In castris esse*, to be in camp; *in Pompēji hortis disputare*, to debate in the park of Pompey; *in errore esse* or *versari*,<sup>1</sup> to be in an error; *fides in alicujus justitiā*, confidence in somebody's justice; *aliquid in capite habere*, to have something on one's head; *in sella sedere*, to sit on a chair; *in conjecturā positum esse*, to rest on conjecture.

Rem. 74. The LOCAL and INTERNAL relations, which the Latin language expresses by the preposition *in*, are not always expressed by *in* in English. Actions that happen on the surface of a thing are always expressed by *in* with the Ablative, as: *in equo sedere*, to sit on a horse; *caedes in Viā Appiā facta*, a murder, committed on the Appian road. Sometimes we use the preposition *at*, to designate actions happening in a place; then we transposition *at* by *in* with the ablative,<sup>2</sup> as: to learn something at school, *aliquid in scholā discere*, Quint. 1, 2, 21. Sometimes we use the preposition *over*, to express the same relation, as: *pons, quem ille in Hellesponto fecerat* (Nep. Them. 5), the bridge which the latter had built over the Hellespont. Often relations of PLACE and TIME are represented as identical, as in regard to

<sup>1</sup> The Passive *versari* (literally: to be turned round) often is used with the force of *esse*, and is especially construed with *in* and the Ablative, but also with other prepositions, answering to the question "where?" (*apud*, *inter*, *cum*). It properly means "to frequent a place," as: *non in campis, non in convitiis versatus est* (Cic. Quinet. 18, 59), he did not frequent public places or revels.—<sup>2</sup> But, to fight on horseback is: *ex (de) equo pugnare*. See Rem. 51, No. 3.—<sup>3</sup> When *at* means near a place, it is translated by *apud* or *ad*. See Rem. 19.

actions, happening at a place, where something else happens at the same time. In order to designate such relations, the Latin language generally employs the preposition *in* with the ablative (more frequently than *inter* or *per*), while we more frequently use the preposition "during," as: *in eo convivio*, during this repast; *in hoc prælio*, in (during) this battle; *in ludis*, during the games; *in colloquio*, during the conference.

In internal relations the Latin language often makes use of the same metaphor as the English, as: *in periculo*, in timore, in angustiis esse, to be in danger, in fear, in a strait; *in sermone quotidiano*, in daily conversation; *hac in re erras*, in this (herein) thou art mistaken; *in conspectu*, in sight. But often the metaphors are different, as: *in oculis*, before one's eyes; *positum esse in aliquā re*, to rest, to be based, to depend on something.<sup>1</sup> The Latin language often expresses by *in* with the ablative, what we sometimes express by CLAUSES, and sometimes by adverbial expressions which have the force of a clause, as: *Dignitatem nostram, ut potest in tantā hominum perfidiā et iniquitate retinebimus*, Cic. Fam. 1, 2, We shall maintain our dignity [as well] as it is possible, when men are so perfidious and unfair (in the midst of such a perfidy, etc.). *In ejusmodi rerum perturbatione omnia metuenda sunt*, Cic. Fam. 1, 5, Everything is to be feared, while matters are thus confused (in the midst of such a confusion). *Quod in tanto imperio populi Romāni turpissimum arbitrabatur*, Cæs. B. G. 1, 33, which he thought to be most disgraceful, the power of the Roman people being so great. *In variis voluntatibus regnari tamen omnes volebant*, Liv. 1, 17, 3, Although the opinions were different (with all their difference in opinion), they yet wished, that there should be a king.

Rem. 75. The preposition *in* with the Ablative is used with reference to a NUMBER OF PERSONS (sometimes of THINGS), so as to confine the predicate to one or some of them (especially with demonstratives: *in his*, *in cis*). We express this relation by the preposition *among*, as: *Quem tamen illi esse in principibus facile sunt passi*, Cic. Fam. 1, 7, They however suffered without difficulty (*facile*) that he (*quem*) was among (*in*) the highest. *Thales, qui sapientissimus in septem fuit*, Cic. Leg. 2, 11, 26, Thales, who was an extremely wise man among the seven.<sup>2</sup> *In quibus (legatis) fuit M. Scaurus*, Sall. Jug. 25, 4, among whom was M. Scaurus. *Cecidere in pugna duo millia septingenti civium, in his quatuor Romāni centuriones*, Liv. 27, 12, Two thousand seven hundred citizens fell in the battle, among these four Roman centurions. *In his (fuit) Antigonus*, Nep. Reg. 3, among these Antigonus. The same relation frequently is expressed by "*in numero*," as: *in hoc numero Miltiades fuit*, Nep. Milt. 3, among these was Miltiades.

Rem. 76. The Latin authors frequently use the name of a NATION or INHABITANTS of a district, in place of the name of the COUNTRY or DISTRICT, which they inhabit. When names of nations are used in this sense, local prepositions, and especially *in*, are frequently connected with them. We supply then in English the words "country of" or "district of," as: *Dum hæc in Volscis geruntur*, while this was going on in the country of the Volsci. Thus: *in Sabinis*, *in Aquis*, *in Persis* (but never *in Græcis*, nor in

<sup>1</sup> As: *Oratio in Planci tui disputatio posita pulchra*. We believe that everything depends on the generality of thy Platonic. Cic. Att. 16, 16 F. fin. *Dignitas tua in rebus gestis tuis posita est*. Thy dignity is based on thy deeds. Cic. Fam. 1, 5.

<sup>2</sup> *Sapientissimus in septem* is not equivalent to "*sapientissimus ex septem*," or to a partitive genitive. Cicero did not mean to declare, that Thales was the wisest of the seven. This would have been "*ex septem*." He only meant to say, that Thales obtained a high rank among the seven, that he was one of the wisest.



*Romānis*), in the country or district of the Sabīni, Æquī, Persians. In a similar way Cicero (Leg. 2, 18, 40) says *in patribus* instead of *in senatū*, and Cæsar (B. C. 1, 61): *Cæsar in barbaris nomen erat obscurius*, Cæsar's name was less known among the barbarians.<sup>1</sup>

Rem. 77. The preposition *in* frequently is omitted, and the mere ablative case used, in order to denote relations, which otherwise are expressed by *in* with the ablative. The connections, where such omission is admissible or preferable, must be learned by practice. Thus "*terrā marique*" (by or on sea and land) in coördination, is used without preposition; but, when used singly, the same nouns generally take the preposition *in* (*in terrā*, *in mari*). Horace says: *Ibam forte viā Sacra* (I once walked on the Sacred road), but Cicero: *in Appiā viā*, and Livy: *viā Lavicanā*. Cæsar (B. G. 7, 69) says: *Castra opportunis locis erant posita* (the camp was placed on a favorable ground), but B. C. 1, 43: *Acie in locis idoneis instructa* (after the battle-line had been formed on suitable spots). Cicero says both: *totā Siciliā* and *totā in Siciliā*; *totā in Graciā* and *totā Asiā*. But it has been remarked, that "on the whole earth" and "on the whole sky" are always expressed without a preposition (*totā terrā*, *toto cælo*). Thus Cicero has both, *in primo libro* and *primo libro* (in the first book), and so in innumerable cases. Where the preposition is left out, it generally is done in cases when the noun is connected with an attribute adjective, or when the relation may be conceived as a mere ablative-relation (expressed by the preposition *by*). Thus the phrase *memoriā tenere*, to keep in memory, must be conceived as "to keep *by* memory." For the omission of the preposition before names of cities, see § 455.

Rem. 78. Regarding the use of the preposition *in* with the Ablative in relations of TIME, we must distinguish, whether the time of an action is determined by nouns, denoting TIME ITSELF and its divisions or points (as: *tempus*, *spatium*, *ætas*, *sæculum*, *annus*, *mensis*, *Januarius*, and the other names of the months, *dies*, *hora*),<sup>2</sup> or by nouns, denoting EVENTS which happen in time, as: *vita*, *juventus*, *senectus*, *bellum*, *pugna*, *pax*, *consulatus*, *regnum*, *iter*, etc. In the former case we use the mere ablative of time, without a preposition, in order to denote the time *at* or *in* which an action takes place (English: *at*, *on*, *in*). The expression of Time must then always be qualified by an Attribute,<sup>3</sup> as: *hoc tempore*, at this time; *anno secundo*, in the second year; *Calendis Januariis*, on the first of January (on the January-Calends, see § 112, C.); *tertio die ante Idus*, on the third day before the Ides (the middle of the month); *hoc die*, on this day.

When before expressions of this kind the preposition *in* (with the Ablative) is used, it has either the meaning "during," and denotes, like *per*, that the action occupies the WHOLE time; or it denotes, that the action happens every year, month, day, etc. But even in these connections the preposition *in* sometimes is omitted.

The distinction of *in Volscis* and *apud Volscos* (Rem. 20, 2) is this, that *apud* always has a reference to the inhabitants of the country, while *in* simply means "in the country of," without any reference to the inhabitants. Thus we must say: *hoc apud me in Volscis mos fuit*; but we say, *in Volscis bellum gerere*, whether the war is waged against the Volsci or against another people in their country, not: *apud Volscos*; while *in Volscos bellum gerere* would mean a war against the Volsci.<sup>4</sup> Here belong also the nouns *initium* and *principium*, which denote the first part of a period.<sup>5</sup> Expressions of Time, not qualified by an attribute, have an adverbial meaning. They either stand in the ablative, or have peculiar forms, as: *Initio*, in the beginning (*first*); *noctu* (not *nocte*), by night; *die* (not *die*), by day; *tempore* or *in tempore*, in time, at the proper time.

*In hoc tempore*,<sup>1</sup> during this (whole) time; *in hoc anno*, during this (whole) year. *Qua nihil erat in eo anno natum pulchrius*, Cic. Off. 3, 25, 95, the most beautiful, that was born in that (whole) year (literally: than who in that year nothing was born more beautiful). *Artes, quæ in omni ætate cultæ, mirificos efferunt fructus*, Cic. Sen. 3, 9, The arts, which cultivated in every age produce the most wonderful fruits. *Neque in tam multis annis cujusquam ex sua stirpe funus vidit*, Nep. Reg. 2, 3, And he saw, during (the whole space of) so many years, the funeral of none of his offspring. *Bis in die saturum fieri*, to become sated twice a day (every day), Cic. Tusc. 5, 35, 100. *Ter in anno*, three times a year. In expressions of this kind the English language uses the indefinite article, without any preposition.

When the time of an action is determined by events, we supply the general idea "at the time of:" and thus expressions of this kind must be considered as ATTRIBUTIVE PHRASES with the governing noun TIME understood. Thus "*in war*" means: "in the time of war;" "*in youth*" means: "in the time of youth." The rule is here, to use the preposition *in* as a substitute for the noun *tempus* understood. So we say *in juventute*, in youth; *in senectute*, in old age; *in bello*, in (the time of) war; *in pace*, in (during) peace; *in itinere*, in (during, on) a journey, during a march; *in vitâ*, in life; *in fugâ*, on (during) the flight. But the preposition generally is omitted, when REGULAR, NOTORIOUS, or HISTORICAL events are applied to determine time, as: *Bello Punico secundo*, in (during) the second Punic war; *comitiis*, at the time of the elections; *ludiis*, at the time of the public games; *feriis Latinis*, at the time of the Latin festival. The preposition *in* may also be omitted, when the word by which the time is determined, has an attribute, determining time still closer, as: *extrēmâ senectute*, in the highest old age; *hoc bello*, in this war.<sup>2</sup>

Rem. 79. Idioms.—*In præsentia* or *in præsentia*, at present. *In eo esse, ut*, to be in such a state or condition, as to... *Res in integro est*, the thing (the matter) is in its former state, the affairs are in their former condition. *Mihi in animo est* with a Subject-infinitive, or *in animo habeo* with an Object-infinitive, I intend to, as: *In animo nobis erat, Ciceronem ad Cæsarem mittere*, Cic. Fam. 14, 11, We intended, to send Cicero to Cæsar. *Istum exheredare in animo habebat*, Cic. Rosc. Am. 18, 52, He intended to disinherit that man.

§ 454. *Sub* (under), referring to PLACE, governs the Accusative in answer to the question "whither?" or "in which direction?" as: *Exercitum sub jugum mittere*, to send an army under the yoke. Often it denotes motion to more elevated objects, if the motion ends before them, in which case the English preposition "under" cannot be used, as: *Hostes sub muros (sub montem) processerunt*, the enemy went as far as (up to) the walls (to the mountain).

<sup>1</sup> Thus *hoc in tempore* frequently is used in the meaning "in this bad (period of) time, as: *Hoc in tempore nulla civitas Atheniensibus auxilio fuit*, Nep. Milt. 5, 1, In this (trying) time no state sent help to the Athenians. Livy 22, 61: *quo in tempore*, in this time (after the battle of Cannæ).—*In*, when used, may be replaced by the preposition *per*. But we can not always replace *per* by *in*. *In* can only be used in place of *per*, if the preposition refers either to WHOLE PERIODS of time (as *ætas*, *vita*), or to events previously mentioned. Thus when *during* or *in* stands before cardinal NUMERALS, it is translated by *per* or *inter*, but never by *in*, as: I did not see him in (during) three years, *Inter (per) tris annos eum non vidi* (not: in tribus annis).—<sup>2</sup> Except in the mentioned cases, the preposition *in*, denoting TIME, cannot be omitted. Thus we could not say: *Famē*, at the time of a famine; *vitâ*, in life; *morte*, in death.



*Sub* governs the Ablative in answer to the question "where?" as: *Sub pellibus hiemāre*, to winter under hides;<sup>1</sup> *sub armis*, *sub sarcinis dormire*, to sleep under arms, under the baggage. *Exercitus sub monte consēdit*, the army took its place under (at the foot of) a mountain.

In relations of TIME, *sub* with the Accusative denotes APPROXIMATIVE time (either *at*, or *a little before*, or *after*), as: *Sub lucem*, about daybreak; *sub hoc tempus*, about this time; *sub noctem*, about nightfall. *Sub* with the Ablative denotes, that one event happens just at the moment of another, as: *Sub ipsā profectione*, just at the very moment of his departure.

In internal relations, *sub* represents actions or conditions, as if being or coming locally under another thing. The use of the ablative or accusative is determined by the analogy of the local relation, as: *Sub rege esse*, to be under a king; *sub imperio alicujus esse*, to be under somebody's rule or power; *Galliam sub populi Romāni imperium redigere*, to bring Gaul under the power or rule of the Roman people.

Rem. 80. In relations of TIME poets and later authors use both cases promiscuously, in order to denote either approximative or exact time. The expression *sub luce* in classical language does not refer to time at all, but means "in daylight." Hor. Art. poet. 363. In internal relations *sub* sometimes cannot be translated by *under*, as "*sub oculis*," before one's eyes. The idiom *sub iudice lis est* (literally: the lawsuit is still under the judge) means: The matter is under consideration, the question is not yet decided.

<sup>1</sup> For the use of *super*, see p. 68.

#### CONSTRUCTION OF NAMES OF CITIES.

§ 455. When the place *in* which something is done, or the place *to* which or *from* which a motion takes place, is the name of a city, town, village, or small island,<sup>2</sup> the Latin language generally does not employ Prepositions, to designate these local relations, but places the name of the city either in the Genitive, or in the Accusative or in the Ablative.

1. Instead of *in* with the Ablative the name of the city is

<sup>1</sup> That is: in tents, made out of hides.—<sup>2</sup> By small islands, those are understood whose capital cities bear the name of the island, as *Rhodus*, *Ægina*, *Corcyra*, etc. *Sicilia*, *Sardinia*, *Corsica*, *Eubœa*, *Hibernia*, do not belong to the small islands in this sense, but are considered as names of COUNTRIES.

placed *a*) in the mere ABLATIVE CASE, when it is a *plurale tantum* or is declined after the third declension; *b*) in the GENITIVE CASE, when the name of the city is a singular noun of the first or second declension.

2. Instead of the preposition *in* with the accusative, or *ad*, denoting MOTION *to* a place, all names of cities are placed in the mere Accusative case.

3. Instead of the preposition *ex* with the Ablative, denoting MOTION *from* a place, names of cities *generally* are placed in the mere Ablative case.

4. The words *domus* and *rus*<sup>1</sup> are construed as if they were names of cities. They assume the ending *i* instead of *in* with the Ablative (*domi*, at home; *ruri*, in the country). They are placed in the ABLATIVE, instead of the preposition *ex* (*domo*, from home; *rure*, from the country). They are put in the ACCUSATIVE instead of *ad* or *in* with the Accusative (*domum mittere*, to send home; *rus ire*, to go to the country).

EXAMPLES: *Zenonem Athēnis audiēbam*, I heard Zeno at Athens. *C. Marcius Coriolis vivit*, C. Marcius lived in Corioli. *Summa trepidatio fuit Carthagine*, the greatest excitement prevailed in Carthage. *Romæ fui*, I was in Rome. *Duo dies Thurii versatus est*, he stayed for two days in Thurium. *Rhodi in morbum incidit*, at (in) Rhodes he fell into a sickness. *Athēnas redire*, to return to Athens. *Præsidium Vejos mittere*, to send a garrison to Veji. *Romam properare*, to hasten to Rome. *Carthaginem navigare*, to sail for Carthage. *Ephesum proficisci*, to depart for Ephesus. *Se Corinthum conferre*, to proceed to Corinth. *Romā venit*, he comes from Rome. *Athēnis discessit*, he left Athens (went from Athens). *Brundisio profectus est*, he departed from Brundisium. *Tris dies domi commoratus sum*, I staid home for three days. *Domum advenit*,<sup>2</sup> he arrived home. *Rus eamus*, let us go to the country. *Athēnas advenire*,<sup>2</sup> to arrive at Athens. *Rure discedere*, to leave the country (go from the country).

Rem. 81. In the most ancient language names of cities in answer to the question "where" were placed in the FIRST LOCATIVE CASE, which terminated in *i* (p. 215, R. 4). This ending, which in the first declension was contracted with the characteristic *a* into *æ*, remained in the names of the second and third declensions unchanged; but in the third declension at some later time assumed the form of the Ablative. In many instances this ending *i* appears even in the language of the classical period. Thus, Livy almost always writes *Carthagini* (in Carthage). The forms *domi* (which must not be taken for a Genitive) and *ruri* have preserved the form of the old locative case, which likewise appears in many adverbial forms, especially in *humī* (on the ground), *ubi*, where, *ubique*, etc. The form *domi* may

<sup>1</sup> *Rus*, gen. *ruris*, does not mean *a* country, in the sense of a land (*terra*); but expresses what is opposed to *city*. Besides this it means "a country-seat."—<sup>2</sup> Since verbs of ARRIVING are construed with *ad* or *in* with the accusative, it follows, that names of cities and the words *domus* and *rus* must be placed in the ACCUSATIVE (not in the ablative) after words of arriving, although in English the preposition *at* is used. See Rem. 68.



take a possessive attribute, which must then be placed in the Genitive<sup>1</sup> (*domi mee*, in my; *domi sue*, in his house or home). Here belong the co-ordinates *domi militiæque*, at home and in the army (in peace and war).

*Rem. 82.* The preposition *from* before names of cities generally is *not* omitted, when *from* must be translated by *ab* (*Rem. 46, No. 2 and No. 4*); as: *a Gergovia discedere*, to retreat from the (besieged) city of Gergovia; or when the idea of distance is expressed: *Tria millia passuum a Româ abierat*, he (it) was 3000 paces distant from Rome. Thus Livy always uses *a* before names of cities, when he speaks of military movements, where cities are considered as mere points, without regard to their interior (*Rem. 46, No. 2*). The use of the preposition *ab* before names of cities is only then improper, when with other localities the prepositions *ex* or *de* would be required. Thus we must say: *aliquem Carthagine* (not a Carthagine) *expellere*, to expel somebody from Carthage. *Senatus legatos intra dies decem Româ* (not *ab Româ*) *discedere iussit*, The Senate commanded the ambassadors to leave Rome within 10 days.

*Rem. 83.* It is a rule in Latin, that, when the name of a city is the object of a motion, all other local relations which are objects of the same motion must be preceded by the preposition *ad* or *in*. Connections of this kind are repugnant to the English idiom, and are changed into other grammatical forms. Thus the Latin says: *Litteras ad Cæsarem Romam* (or *Romam ad Cæsarem*) *tulit*, He carried a letter to Cæsar to Rome. (Here we would say: to Cæsar *in Rome*, which is inadmissible in Latin.) *Tarentum, in Italiam inferiorem proficisci*, to travel to Tarent *in* lower Italy (literally, *into* lower Italy). *Sic conservatis suis rebus Hannibal ad Prusiam in Pontum pervenit*, Nep. Hann. 10. After Hannibal had thus saved his property, he came to Prusias in Pontus (literally, *into* Pontus).

*Rem. 84.* When names of cities have the apposition *urbs* or *oppidum*, the regular prepositions must be used before the whole phrase, as: *ad urbem Romam*, in Athens *urbs* (to the city of Rome, in the city of Athens). But when the apposition *urbs* or *oppidum* is connected with an attributive adjective or genitive, the preposition is used only before the apposition, not before the name of the city, as: *Demaratus se contulit Tarquinios, in urbem Etruriæ florentissimam*, Cic. Rep. 2, 19. Demaratus proceeded to Tarquinii, a most flourishing city of Etruria. *Alba constitit, in urbe opportuna*, They stopped at Alba, a city conveniently situated. Cic. Fam.

### EXERCISES ON PREPOSITIONS.

#### AD. ADVERSUS. APUD. ANTE.

1. Hannibal quum a Carthaginensibus expulsus esset, ad Antiochum regem se contulit.<sup>1</sup>—2. Cæsar Divitiacum ad se vocari jubet.—3. Multæ Italiæ civitates ad Hannibalem desciverunt.<sup>2</sup>—4. Omnes ad urbem aditus<sup>3</sup> ab hostibus defendebantur.—5. Omnes hostes terga verterunt,<sup>4</sup> neque prius fugere destiterunt, quam ad Rhenum flumen pervenerunt (*la come*).—6. Cæsar, triplici acie instructus,<sup>5</sup> usque ad castra hostium accessit.<sup>6</sup>—7. Romani tan-

<sup>1</sup> The Romans themselves mistook *domi* for a genitive, because they had forgotten their ancient locative forms.

<sup>2</sup> *Se conferre*, to proceed.—<sup>3</sup> *Aditus*, an approach.—<sup>4</sup> *Terga vertere*, to turn to flight (literally, to turn the backs).—<sup>5</sup> *Instruere*, to form.—<sup>6</sup> To advance.

tam ad Cannas cladem accepērunt,<sup>7</sup> ut totum pæne exercitum amitterent.—8. Carthaginenses, quum prope jam ad desperatiōnem<sup>8</sup> pervenissent,<sup>9</sup> Hamilcari belli imperium mandavērunt.—9. Exercitus, Hasdrubale intercepto, summum imperium ad Hannibalem detulit.—10. Hieronis morte regnum<sup>10</sup> Syracusanum (*of Syracuse*) ad Hieronymum, nepotem ejus, transmissum est.<sup>11</sup>—11. Militum ignavorum nomina ad imperatorem relata sunt.—12. Nihil ad sapientis felicitatem accedere potest.—13. Ariovistus legatos ad Cæsarem misit, qui eum ad colloquium<sup>12</sup> invitarent (*should invite*).—14. Pauci eorum ad colloquium congressi sunt.<sup>13</sup>—15. Hoc non tam ad Appii honorem, quam ad consulum ignominiam factum est.—16. Hæc minus ad me quam ad te pertinere censeo.<sup>14</sup>—17. At Philippus nondum ad bellum paratus erat.—18. Mare ad arbitrium lunæ, modo (§ 379, Rem. 7) exæstuat (*to swell up*), modo contrahit<sup>15</sup> undas.—19. Sociorum fides (*fidelity*), quæ ad eum diem firma fuerat, tum labare<sup>16</sup> cepit.—20. Prætor totam rem ad diem sequentem differre<sup>17</sup> constituit.—21. Hac controversiâ usque ad noctem ductâ,<sup>18</sup> senatus dimissus est.—22. Quæritur, cur non hoc frumentum ad diem datum sit (*to deliver*)?—23. Deus patrum adversus bonos viros animum habet.—24. Consul Spurius Cassium, legatum suum, adversus hostis misit, ut eorum impetum, quamdiu (*as long as*) posset, sustineret.—25. Cicero in dubio (*in doubt*) fuit, quomodo se adversus Cæsarem gereret.<sup>19</sup>—26. Ante Hamilcaris adventum Carthaginensium res male gerebantur.<sup>20</sup>—27. Dictator Manlius ante se Romam (*to Rome*) proficisci vetuit.—28. Ante oppidum tumulus<sup>21</sup> erat, quem hostes magnis<sup>22</sup> (*with*) copiis occupaverant.—29. Summus mons a duabus legionibus occupabatur, quas Labienus paucis ante diebus ad Cæsarem perduxerat (*to bring*).—30. Litteræ tuæ, quas paucis ante diebus acceperam, gratissimæ mihi fuerunt.—31. Carthaginenses, classe apud insulas Ægæis (*Egæian*) a Gajo Lutatio superata (*to defeat*), bellum finire statuērunt.—32. Hannibal P. Cornelium Scipionem ter vicit, primo apud Rhodanum fluvium, deinde apud Padum, tertio apud Trebiam.—33. Dum hæc in Asiâ geruntur, casu accidit, ut Prusiæ<sup>23</sup> regis legati apud Quinctium Flaminium cōnarent.—34. Virgines Vestales apud Trojānos, Albanos, Romānos ignis perpetui custodes fuerunt.—35. Dionysius, Syracusanus tyrannus, a civibus suis expulsus, apud Corinthios vixit.—36. Hoc dictum (*remark*) apud Xenophontem<sup>24</sup> reperi.—37. Sempronius apud prætorem verba fecit,<sup>25</sup> ut fundum suum, a Gajo injuriâ (*against the laws*) retentum,<sup>26</sup> recuperaret.

1. The Æduans, since they could not defend themselves, sent ambassadors to Cæsar, in order to ask<sup>27</sup> (*sup.*) [for] help.—2. The consul directed the lictor, to bring (*arcessere*) both messengers to him.—3. The enemies proceeded (*se conferre*) with (by) great quickness to the ships.—4. The emissaries<sup>28</sup> of Hannibal found access (*aditus*) to the Ferentian<sup>29</sup> hostages.—5. This equestrian combat (*certamen*) opened to the legions the way to the camp of the enemies.—6. The horsemen of the enemies came as far as the river Tiber.—7. The fame of thy bravery and genius has come (*pervenire*) (up) to the farthest (*extrēmus*) regions of the earth.—8. The censors directed [their] attention<sup>30</sup> to the morals<sup>31</sup> of the citizens.—9. I wish indeed, my

<sup>7</sup> To suffer.—<sup>8</sup> Despair.—<sup>9</sup> *Pervenire*, to be driven.—<sup>10</sup> Throne.—<sup>11</sup> *Transmittere*, to transfer.—<sup>12</sup> Conference.—<sup>13</sup> *Congredi*, to meet.—<sup>14</sup> To be of opinion.—<sup>15</sup> To contract.—<sup>16</sup> To waver.—<sup>17</sup> To postpone.—<sup>18</sup> *Ducere*, to prolong.—<sup>19</sup> *Se gerere*, to behave.—<sup>20</sup> *Res alienus male geruntur*, somebody is unsuccessful.—<sup>21</sup> *Tumulus*, a hill.—<sup>22</sup> Compare § 305, 3.—<sup>23</sup> *Nom. Prusias*.—<sup>24</sup> Xenophon, Gen. Xenophontis.—<sup>25</sup> *Verba facere*, to speak, to plead.—<sup>26</sup> *Retinere*, to withhold.—<sup>27</sup> *Rogare*.—<sup>28</sup> Emissarius.—<sup>29</sup> Ferentinus.—<sup>30</sup> To direct one's attention, animum attendere.—<sup>31</sup> *Pair. of mos*.



very words had been reported (*referre*) to Cæsar.—10. You have called (*vocare*) my attention<sup>32</sup> to a very (*per*) difficult subject (*locus*) indeed.<sup>33</sup>—11. When Metellus had come to the army, he especially tried, to restore<sup>34</sup> the discipline of the soldiers to the former (*pristinus*) standard.<sup>35</sup>—12. Since to these virtues of the general a great vigilance and the highest prudence were added,<sup>36</sup> the soldiers felt (*imperf.*), that victory was certain.—13. Our soldiers fought up to the third hour of the day most bravely, but it was doubtful, whether they could sustain [any] longer the attack of the enemy.—14. Till about midnight<sup>37</sup> the wind was favorable (*secundus*) to the ships, but then so violent (*vehemens*) a storm<sup>38</sup> arose (*oriri*), that the ships were thrown back<sup>39</sup> to the shore (*littus*).—15. I have kept<sup>40</sup> this oath (§ 227) to my old age.—16. Nothing is more important<sup>41</sup> to the welfare of the state, than a conscientious<sup>42</sup> observation<sup>43</sup> of the laws.—17. Has not he, who gave wholesome (*salutaris*) laws to the citizens, contributed<sup>44</sup> more to their welfare, than [he] who waged (*gerere*) successful<sup>45</sup> wars?—18. Were you not destined<sup>46</sup> for some other vocation?<sup>47</sup>—19. Epaminondas never left,<sup>48</sup> before the debate (*sermo*) had not been brought<sup>49</sup> (*subj.*) to an end.—20. The judge asked (*interrogare*) the accused, what motive (*causa*) had induced (*adducere*) him to this crime?—21. Sempronius asked me, for what purpose (*finis*) I had reported (*referre*) his name to the authorities (*magistratus*)?—22. I doubt whether (*nescio an*, § 423, R. 78) it is important (§ 423, R. 77) for the welfare of the citizens, which of the two parties (*pars*) is in power.<sup>50</sup>—23. Verres demanded that everything should be carried out (*perficere*) according to his hint.—24. The enemy lost in (by) this battle as many as (up to) 2000 men.—25. I wish (*velim*) you would send to me a correct copy of this letter.<sup>51</sup>—26. The island of Eubœa is situated (*situs*) opposite to Athens.—27. The general was afraid, that some one of those, who were present,<sup>52</sup> might meditate (*moliri*) some crime against him or his family (§ 357, 6).—28. It is absurd (*ineptus*) to rage<sup>53</sup> against one's self.—29. Is not the enmity of Lænas against the chief-commander known to almost all soldiers?—30. Be just toward others, but also against your-selves!—31. The battle (*prælium*), fought at Chæronœa by Philip, king of the Macedons, against the Greeks, was the grave (*sepulcrum*) of Grecian liberty.—32. By the naval battle of (at) Actium, Octavianus defeated Antony.—33. Mago suffered (*facere*) shipwreck<sup>54</sup> at (near) the island of Sardinia.—34. The councils of the Latin nations were held<sup>55</sup> at the Ferentian grove.—35. With whom will you dine to-day? At my father's.—36. This was disgraceful with our ancestors.—37. The ambassadors declared, that such custom was not found in their country (with them).—38. I find many arguments for (of) this opinion in the old (*vetus*) [writers], but in some historical works<sup>56</sup> the whole matter is omitted.—39. We have read this in Plutarchus, but cannot find anything referring (*pertinere*) to the subject (*res*) in Thucydides.—40. The general placed his body-guard<sup>57</sup> before him.

<sup>32</sup> Transl.: You have called me. <sup>33</sup> Transl.: To a very difficult indeed subject. When the emphatic word is an adjective, the adjective precedes and the emphatic particle stands between adjective and noun. <sup>34</sup> Redigere litteras: to bring back. <sup>35</sup> Plur. of *restaurare*. <sup>36</sup> To be added, accedere. <sup>37</sup> Media nox. <sup>38</sup> Tempestas. <sup>39</sup> To throw back, rejicere. <sup>40</sup> Conseruare. <sup>41</sup> To be important, valere. <sup>42</sup> Religiosus. <sup>43</sup> Observantia. <sup>44</sup> Conferre. <sup>45</sup> Transl.: waged wars successfully (*gerere*). <sup>46</sup> To be destined, destinare. <sup>47</sup> Vocation, vocatio. <sup>48</sup> Discedere. <sup>49</sup> Perducere. <sup>50</sup> Transl.: which of the parties has the sum of power (*imperium*). <sup>51</sup> Transl.: this letter, copied (*transscribere*) word for word. <sup>52</sup> To be present, adesse. <sup>53</sup> To rage, rabiare. <sup>54</sup> Shipwreck, naufragium. <sup>55</sup> To hold, habere. <sup>56</sup> Historical works, annales. Transl.: with some authors of historical works. In *annales* quibusdam would mean: in some copies of historical works. <sup>57</sup> Transl.: guards (*custos*) of his body.

—41. Cæsar marched<sup>58</sup> by the shortest roads (*iter*) toward the enemies, and sent the whole of the cavalry before him.—42. Before the second Punic war, Grecian art had not yet reached<sup>59</sup> the Romans.—43. Æmilius's older brother had died five months before.—44. The king had sent a messenger to Datames a few days before.—45. I sent Gajus three days earlier than Sejus.—46. Sempronius understood, that he (Sempronius) had come before the proper time.

# CIRCA. CIRCUM. INTER. OB. PER. POST. SECUNDUM.

1. Homines qui circum aram stabant summâ expectatione<sup>1</sup> cælum observabant.—2. Veteres<sup>2</sup> plerumque (*usually*) arbitrabantur, totum mundum circum terram movēri.<sup>3</sup>—3. Labiēnus legiōnes duas, quæ circum Aquilejam hiemabant,<sup>4</sup> ad Cæsarem perduxit.—4. Dumnorix magnum numerum equitātus suo sumptu<sup>5</sup> semper alēbat (*to support*) et circum se habēbat.—5. Regis emissarii, quum Alcibiadem ferro<sup>6</sup> aggredi non auderent, noctu ligna<sup>7</sup> circa casam<sup>8</sup> ejus contulerunt,<sup>9</sup> eamque succenderunt,<sup>10</sup> ut eum incendio conficerent.<sup>11</sup>—6. Audivi, fratrem tuum circa Casilinum oppidum Pompējum offendisse.<sup>12</sup>—7. Postridie circa eandem horam rex ad Proconsulis castra profectus est.—8. Unum iter, inter Juram montem et Rhodanum flumen, perancatoribus<sup>14</sup> aditur.—9. Hoc oppidum, inter Apuliæ montis situm,<sup>13</sup> raro a mercibus<sup>15</sup> et inquieti<sup>16</sup> inter socios, ignāvi et imbelles<sup>17</sup> inter hostis essent.—10. Cato inter tot annos non modo amicos sed ne inimicos quidem decēpit.—11. Iter nostrum inter fulgura ac tonitrua<sup>18</sup> confecimus (*to accomplish*).—12. At inter ipsum pugnæ tempus decem naves regiæ advenērunt, qua re ordo inter acies nostras restitutus est.—13. Discrimen inter fortitudinem et virtutem<sup>19</sup> hoc est, ut illam bestia quoque habere possint, hanc autem homines dumtaxat.—14. Lysimachus et Seleucus, dissoluta<sup>20</sup> societate (*alliance*), bellum inter se gesserunt.—15. Omnes illi populi linguā, institutis,<sup>21</sup> legibus inter se differunt.—16. Rex, cum vidēret, Sempronium et Æbutium inter se conciliari non posse, utrumque dimittere constituit.—17. Amicos illos fidem inter se servasse<sup>22</sup> intelligo.—18. Duo illi homines sese potius, quam inter se laudare videntur.—19. Dionysius perpetui (*continuous*) imperii cupidus ob eamque rem crudelis erat.—20. Noli nos ob eam rem despiciere.—21. A multis interrogatus sum, quam ob rem non meliōre adversus regem animo<sup>23</sup> essem.—22. Curtius certæ morti obviam ivit.—23. Dux, cum exercitum hostibus tradidit,<sup>24</sup> non ignominiam, sed vitæ suæ periculum, non patriam, sed se ipsum ob oculos habuit.—24. Cæsar permittere noluit, ut Helvetii per Allobrogum finis iter facerent.<sup>25</sup>—25. Dubium fuit, nuntine per hostium agmina (*lines*) ad urbem pervenire possent.—26. Cæsari nuntiatum est, per totam Italiam delectus militum fieri.<sup>26</sup>—27. Captivi per saltus<sup>27</sup> et palūdes ad castra pervenērunt.—28. Decemviri per trīs fere annos summum imperium Romæ (*at Rome*) habuerunt (*to hold*).—29. Per omne hoc tempus civi-

<sup>58</sup> Proficisci.—<sup>59</sup> Transl.: had come (pervenire) to.—1 With the greatest curiosity.—2 The ancients.—3 Our neuter verb *to move* must generally be translated by the *passive of movere*.—4 To winter.—5 At his expense.—6 Sword.—7 The plural of *lignum* means: *pieces of wood*.—8 Hut.—9 Conferre, to collect.—10 To kindle.—11 To kill.—12 To meet.—13 *Situs*, situated.—14 Merchant.—15 Fierce.—16 Warlike.—17 Peaceful.—18 The plural of *tonitruum* means: *thunder-peals*.—19 Translate: The words *fortitudo* and *virtus*.—20 To dissolve.—21 Institution.—22 *Fidem servare*, to keep faith, to be faithful.—23 *Bono animo esse*, to be of good disposition.—24 For this indicative see p. 654, Obs. 2.—25 *Iter facere*, to march.—26 *Delectus facere*, to make levies.—27 Woodlands.



bus ne mœrere<sup>28</sup> quidem licuit.—31. Cæsar per Cicerōnis nuntios certior factus est,<sup>29</sup> castra nostra ab hostibus obsideri.—32. Cives Cæsari per principes civitatis gratias egērunt, quod res<sup>30</sup> suas tantā aequitate (*fairness*) constituisset.<sup>31</sup>—33. Clodius iudicium pœnamque ita contempsit, ut nihil eum delectaret (*to please*), quod aut per naturam fas (§ 190, R. 10) esset, aut per leges liceret.—34. Legam has litteras, Semprōni, si per te licet.—35. Equidem, si per vos licuisset, regi ne vitam quidem concessissem.—36. Nonnulli per speciem valetudinis (*ill health*) ducem sequi recusabant.—37. Interim (*meanwhile*) video me esse inter hostis, ducemque eōrum post me esse aliquanto (§ 311, Rem. 10).—38. Cæsar totius exercitus impedimenta post legiōnes collocarat (*to place*).—39. Vocālis<sup>32</sup> e, post vocālis a vel o posita,<sup>33</sup> legiōnes collocarat (*to place*).—40. Cæsar sex legiōnes ad oppidum Gergodiptongum<sup>34</sup> efficit (*to make*).—41. Cæsar sex legiōnes ad oppidum Gergodiptongum<sup>34</sup> efficit (*to make*).—42. Cæsar sex legiōnes ad oppidum Gergodiptongum<sup>34</sup> efficit (*to make*).—43. Cæsar sex legiōnes ad oppidum Gergodiptongum<sup>34</sup> efficit (*to make*).—44. Sulpicius, quum tertium post diem rediret, certior factus est, Pompējum iam ad castra profectum esse.—45. Labiēnus, cum hostis nusquam<sup>35</sup> invenire potuisset, paucis post diebus ad exercitum rediit.—46. Aristides mortuus est fere post annum quantum quam Themistocles expulsus erat.—47. Samnitium castra secundum prelium capta sunt.—48. Haud difficilior est secundum leges quam secundum naturam vivere.

1. The soldiers had filled up<sup>40</sup> the canal (*fossa*) which was around the town.—2. Look at<sup>41</sup> the Germans and those tribes (*gens*), which lead a nomadic life<sup>42</sup> around the river Ister!—3. Already Hipparchus, who lived three centuries (*saeculum*) before Christ (*Christus*), thought<sup>43</sup> that not the sun moved<sup>44</sup> around the earth, but that the earth [moved] around the sun.—4. Not only the forum, but all the temples, which lie (*esse*) around the forum, were guarded (*custodire*) by soldiers.—5. Cato dismissed all those whom he had about him.—6. I have heard (*accipere*), that a naval battle has taken place (*esse*) somewhere about the island of Corcyra.—7. The messenger returned about the seventh hour to Cæsar.—8. The Rhone runs (*fluere*) between the territories (*jines*) of the Helvetii and Allobroges.—9. A swamp of no great size<sup>45</sup> was between our army and that of the enemy.<sup>46</sup>—10. Those who survived (*superesse*) wandered<sup>47</sup> during many days among<sup>48</sup> the neighboring tribes.<sup>49</sup>—11. Cæsar lived till the month of January among (in the abode of) the robbers by whom he had been captured.—12. Cato was affable<sup>50</sup> and courteous<sup>51</sup> among his [friends], [but] among strangers (*alienis*) cold and taciturn.<sup>52</sup>—13. Themistocles, expelled by his fellow-citizens, lived among (in the country of) the barbarians.<sup>53</sup>—14.<sup>54</sup> During all this time, I was twice in the house of Cæsar.—15. Dur-

<sup>28</sup> To mourn.—<sup>29</sup> *Certior fieri*, to inform.—<sup>30</sup> Relations.—<sup>31</sup> To establish.—<sup>32</sup> A vowel.—<sup>33</sup> *Pompe*, to place.—<sup>34</sup> A diphthong.—<sup>35</sup> The Roman republic.—<sup>36</sup> A revolt.—<sup>37</sup> To disturb.—<sup>38</sup> *Castra ponere*, to erect a camp.—<sup>39</sup> Nowhere, not anywhere.—<sup>40</sup> To fill up, complete.—<sup>41</sup> To look at, consider.—<sup>42</sup> To lead a nomadic life, vagari.—<sup>43</sup> Exist, survive.—<sup>44</sup> The neuter verb *to move* is translated either by *moviri* or by *ferri*.—<sup>45</sup> Of great size, magnus.—<sup>46</sup> The English collective noun "the enemy" generally is translated by the plural of *hostis*.—<sup>47</sup> Vagari.—<sup>48</sup> The preposition *among* in several of these sentences must be translated by *apud*, and in others by *inter*.—<sup>49</sup> The word *tribe* is translated by *tribus*, when it denotes a division of the Roman people; but by *gens*, when it means a savage nation.—<sup>50</sup> Comis.—<sup>51</sup> Urbanus.—<sup>52</sup> Taciturnus.—<sup>53</sup> The word *barbarus* occurs in three different meanings: 1) it denotes the Persians, as here; 2) it denotes any nation neither Greek nor Roman; 3) it means barbarous or uncultivated.—<sup>54</sup> In the following sentences, No. 14, 15, 17, 35, 36, 37, 38, the student must carefully consider the rules on the difference

ing this whole year he staid (*commorari*) in the house of Atticus.—16. The speaker went away amid the reproaches (*opprobrium*) and hissings (*sibilatus*) of the multitude.—17. During the games the Roman young men seized<sup>55</sup> the Sabinian (*Sabinus*) virgins at a given signal.<sup>56</sup>—18. What difference is [there]<sup>57</sup> between a bad citizen and a man (*is*), that hates (*subjunctive*) his parent?<sup>58</sup>—19. This is the difference (*discrimen*) between a wise and an unwise<sup>59</sup> [man], that (*ut*) the former knows (*scire*) that he knows nothing, [but that] the latter does not even know *this*.—20. Only *then* the right of intermarriage<sup>60</sup> between the Patricians and the Plebs was established (*sanctum*) by the Canulejan<sup>61</sup> law.—21. Cæsar did not wish (*nolle*), that (inf. clause) these tribes, since they perpetually (*continenter*) waged<sup>62</sup> wars with each other, should be neighbors<sup>63</sup> of (to) our province.—22. The Greeks and Persians differ from each other by their tastes (*studium*), habits (*mos*) and laws.—23. I, on my part, am of opinion<sup>64</sup> that these questions are altogether independent of each other.<sup>65</sup>—24. For that reason the worship (*cultus*) of Ceres was spread (*diffusus*) almost throughout the whole earth (*orbis*).—25. I do not know, for what reason you do not do (*perficere*) this business yourself, but by agents (*procuratores*).—26. Thou shalt have before [thy] eyes, not thy own interest (*utilitas*), but [that] of [thy] country.—27. The city<sup>66</sup> sent ambassadors to meet Sulpicius, who should invite (subj.) him, to (*ut*) pass<sup>67</sup> over their territory (*jines*).—28. Through labors (*opus*) and hardships (*labor*), we have come (*percurrere*) to leisure.—29. Our cavalry came over the corpses (*cadaver*) of the slain<sup>68</sup> as far as the camp.—30. Cæsar said (§ 411), that he could allow (to) nobody the passage (*iter*) through the province.—31. This was announced to Cæsar by the ambassadors whom L. Æmilius had sent to him.—32. This was the year in (by) which it was allowed to him by the law, to become a consul.—33. Pompey obtained (*adipisci*) all these honors through himself, without<sup>69</sup> being assisted (*adjuvare*) by any recommendation (*commendatio*) of ancestors (*maiores*).—34. Some (*pars*) of the robbers spread<sup>70</sup> over the city, others over the neighboring fields.—35. During all this time the fleet of the enemies blockaded (*custodire*) the shores (*littus*) and the harbor (*portus*).—36. During the whole war this legion had not even *seen* an enemy.—37. During these three years nothing was done, but (*nisi*) according to the will and hint of the decemvirs.—38. During the whole Punic war this state kept (*servare*) most strictly<sup>71</sup> [their] faith toward the Roman people.—39. All these things have been done (*perficere*) by me most strictly according to thy directions.<sup>72</sup>—40. I sent a few days ago a letter to thee by the letter-carrier (*tabellarius*).—41. When the general arrived, the city complimented<sup>73</sup> (to) him by two spokesmen<sup>74</sup> for (§ 393, R. 29) having finished the war so<sup>75</sup> successfully (*felix*).—

of *per* and *inter*.—<sup>55</sup> *Corripere*.—<sup>56</sup> Translate: after a signal (*signum*) had been given (partic. clause).—<sup>57</sup> *There is a difference*, interest.—<sup>58</sup> Genitor.—<sup>59</sup> Insipiens.—<sup>60</sup> *The right of intermarriage*, connubium.—<sup>61</sup> Canulejan.—<sup>62</sup> *Gerere*.—<sup>63</sup> *Finitimus*.—<sup>64</sup> *To be of opinion*, censere.—<sup>65</sup> Translate: are contained (*contineri*) by no bond (*vinculum*) at all with each other.—<sup>66</sup> The word *city* is translated either by *civitas*, *urbs* or *oppidum*. *Civitas* denotes the aggregate of the citizens, the *community* or the *corporation*. *Urbs* and *oppidum* denote the place as such. Thus it is improper to say: *Urbs in societatem veniit*. *Urbs* is one of the more important cities, and is especially applied to the city of Rome, without any other addition. The word *oppidum* may be applied to every city except Rome.—<sup>67</sup> *Iter facere*.—<sup>68</sup> *To slay*, occidere.—<sup>69</sup> Translate: having been assisted by no recommendation of ancestors. See Remark 65.—<sup>70</sup> Dissipare. In order to express the *middle* verb "to spread," we must use the Passive Voice.—<sup>71</sup> *Strict*, diligens.—<sup>72</sup> *Directions*, voluntas.—<sup>73</sup> *To compliment somebody*, gratulari alicui.—<sup>74</sup> A spokesman, orator.—<sup>75</sup> Translate "most."



42. How many, under the plea of necessity, try to excuse either their cowardice, or their negligence.—43. I shall dismiss (*mittere*) thy slave (*puer*) Lucius, if thou hast no objections.—44. Behind these houses was a river, which at (by) several places could be crossed by a ford.—45. The general gave orders (*jubere*), that the whole cavalry should be placed (*collocare*) behind him.—46. I believe, that after Demosthenes, Isocrates has been the most eloquent [man] among the Greeks.—47. While the enemy was marching (*iter facere*) along the river, our troops followed<sup>76</sup> so (*ita*), that no more than 6000<sup>77</sup> paces were [left] between.—48. It is uncertain, whether Themistocles lived among the Persians while (partic. clause) Xerxes was reigning,<sup>78</sup> or after his death.—49. After a hundred years none of us will be alive (*vivus*).—50. After<sup>79</sup> three months I shall return to thee the books, which thou hast lent<sup>80</sup> to me.—51. After five days Cæsar returned to the city of Gergovia.—52. Hamilcar died nine years after he had come to Spain (*in Hispaniam*).—53. Dion destroyed (*tollere*) the power of Dionysius so easily, that he entered (*introire*) Syracuse four (ordinal) days after he had reached<sup>81</sup> Sicily.—54. Nero was born (*nasci*) nine (cardinal) months after Tiberius died.—55. The ancients used to cut<sup>82</sup> their hair<sup>83</sup> immediately after the new moon.<sup>84</sup>—56. Raspberries<sup>85</sup> become ripe<sup>86</sup> about the summer solstice,<sup>87</sup> next to the strawberries.<sup>88</sup>—57. [Those] who fear (*vereri*) God, live according to his commands (*præceptum*).

PROPTER. PROPE. JUXTA. PRÆTER. CIS. CITRA. CONTRA.  
ERGA. EXTRA. INTRA. INFRA. PENES. SUPRA.  
TRANS. ULTRA. VERSUS.

1. Plebs Romāna, cum a Patriciis opprimeretur, reliquit urbem, et prope ripam Anienis ad tertium miliarium<sup>1</sup> consedit.<sup>2</sup>—2. Hannibal propter Junonis Laciniae templum aestatem (*summer*) egit.<sup>3</sup>—3. Baculum<sup>4</sup> propter me ponite,<sup>5</sup> quo feras<sup>6</sup> abigam!<sup>7</sup>—4. Atticus juxta viam Appiam<sup>8</sup> ad quantum lapidem<sup>9</sup> sepultus est.—5. Nam propter frigora non modo frumenta<sup>10</sup> matura (*ripe*) non erant, sed ne pabuli (*fodder*) quidem satis magna copia<sup>11</sup> suppetebat.<sup>12</sup>—6. Amici sæpe utilitatis causa<sup>13</sup> expetuntur;<sup>14</sup> quum autem usus<sup>15</sup> accessit,<sup>16</sup> amantur propter se.—7. Ariovistus Sequanos partem agrorum suorum derelinquere jussit, propterea quod paucis mensibus ante viginti tria millia Germanorum ad se venissent, quibus hanc agrorum partem dare vellet.—8. Facile erat milites, prædæ causâ per omnis agros dissipatos, singillatim (*singly*) aggredi et opprimere (*to kill*).—9. Quam multa, quæ nostrâ causâ nunquam faceremus (*could do*), facimus causâ amicorum!<sup>17</sup>—10. Hoc magis tuâ quam meâ causâ faciam.—11. Jugurtha, qui nullo loco (*in no place*) amplius unâ nocte aut uno die morabatur, simulabat<sup>18</sup> se ne-

<sup>76</sup> Insequi.—<sup>77</sup> Use the distributive numeral, since the mentioned maximum-distance took place in every moment of the march.—<sup>78</sup> Regnare means to reign, when it is equivalent with "to be a king." Regere is only used with transitive objects, and generally is translated by "to rule, to govern."—<sup>79</sup> Translate the preposition after in No. 50, 51, 52 in all admissible ways.—<sup>80</sup> Commodare.—<sup>81</sup> Attingere.—<sup>82</sup> Tondere.—<sup>83</sup> The plural of capillus.—<sup>84</sup> The new moon, novilunium.—<sup>85</sup> Rubus.—<sup>86</sup> To become ripe, maturescere.—<sup>87</sup> Summer solstice, solstitium æstivum.—<sup>88</sup> Strawberries, fraga G. Germ.  
<sup>1</sup> Milestone.—<sup>2</sup> Considerare, to establish one's self.—<sup>3</sup> To spend.—<sup>4</sup> A stick.—<sup>5</sup> To place.—<sup>6</sup> A wild beast.—<sup>7</sup> To drive away.—<sup>8</sup> Appian.—<sup>9</sup> Milestone.—<sup>10</sup> The grain.—<sup>11</sup> Satis magna copia, a sufficient quantity.—<sup>12</sup> Suppetere, to be on hand.—<sup>13</sup> Utilitatis causa, literally: for the sake of utility; transl.: for selfish interests.—<sup>14</sup> Expetere, to seek.—<sup>15</sup> Intimacy.—<sup>16</sup> Accedere, to be added, to follow.—<sup>17</sup> To pretend.

gotii gratiâ properare.—12. Nabis cum exercitum raptim (*in haste*) præter Spartam duxisset, Pyrrhi, quæ vocantur,<sup>18</sup> castra occupavit.—13. Servus ille omnibus sententiis<sup>19</sup> præter unam condemnatus est.—14. Suevi vestimenta (*clothing*) nulla habent præter pellis,<sup>20</sup> quarum propter exiguitatem<sup>21</sup> magna corporis pars aperta est.—15. Sabini quoque præter Volscos et Æquos partem prædæ postulabant.—16. Loquebantur etiam Sempronius et Cethegus, et præter ceteros Lentulus, qui summam<sup>22</sup> imperii acerrime<sup>23</sup> efflagitabat (*demand*).—17. Tantum temporis nemini unquam tribui (*to devote*) antea, præterquam amicissimis aut reipublicæ causâ.—18. Cæsar omnem Galliam cis Rhenum atque inter mare Mediterraneum (*Mediterranean*) atque Oceanum perdomuit (*to subject*).—19. Cæsar per exploratores<sup>24</sup> certior factus est, tris jam partis Helvetiorum Ararim (*the Arar*) transisse, et quartam fere partem citra flumen reliquam<sup>25</sup> esse.—20. Britanniae unum latum (*side*) est contra Galliam.—21. Labienus, cum omnem fere hostium exercitum contra se pugnare intelligeret, Cæsarem per litteras oravit, ut quam celerrime sibi auxilium mitteret.—22. Apud Germanos veteres latrocinia,<sup>26</sup> quæ extra finis cujusque civitatis fiebant,<sup>27</sup> nullam habebant (*to cause*) infamiam (*infamy*).—23. Nonne novisti meam et ceterorum erga te fidem (*good faith*) et benevolentiam (*good disposition*)?—24. Boji Lingonesque Etruscos et Umbros agro (*from their territory*) pepulerant (*to drive*); hi tamen intra Apenninum<sup>28</sup> se tenuere.—25. Postulavit Cæsar, ut responsum (*an answer*) sibi ad has litteras intra viginti dies daretur.—26. Oppidum, infra arcem situm, missilibus<sup>29</sup> telisque præsidii peti<sup>30</sup> potuit.—27. Per ducentos quadraginta tris annos imperium (*the government*) penes reges erat.—28. Supra fluvium oppidum est, et supra oppidum colles vitibus<sup>31</sup> obsiti<sup>32</sup> per magnum spatium patent (*to extend*).—29. Supra hunc locum rupes propendentes<sup>33</sup> tectum efficiunt (*to form*).—30. Senatus Veliternos trans Tiberim habitare jussit.—31. Cæsar speculatores (*scout*) ad fluvium versus misit.—32. Ultra finis Nerviorum Remi incolunt (*to live*), qui omnium Belgarum sunt extremi.—33. Dux Sempronium hortatus est, ne quid ultra viris experiretur.

1. The enemy placed (*ponere*) their camp in the neighborhood of a river, to which our soldiers used<sup>34</sup> to go, in order (*Supine*) to get water.<sup>35</sup>—2. Roscius owned (*possidere*) a little property (*fundus*) near the sea.—3. The same has been told me by [that] most renowned man, who is sitting beside thee.—4. He held (*habere*) that part of Cilicia, next to Cappadocia, which the Leuco-Syri inhabit.<sup>36</sup>—5. You do not understand these things so well<sup>37</sup> on account of [your] youth.—6. I wish (*velle* with infin. clause), that Sulpicius may be safe (*salvus*), not so much (§ 412, R. 58) on account of my friendship, as on account of the republic's welfare.—7. Cæsar concluded (*statuere*) to send Valerius to Ariovistus, both on account of his fidelity<sup>38</sup> and on account of his knowledge<sup>39</sup> of the Gallic language.—8. The Sequani are worse off<sup>40</sup> than the Ædui, for the reason that Ariovistus has occupied the third part of the Sequanian (*Sequanus*) territory (*ager*), which is the best in (*of*) the whole of Gaul.—9. It is doubtful, whether Sulpicius has done this

<sup>18</sup> Quæ vocantur, so called.—<sup>19</sup> Sententia, a vote. Suffragium is a vote at the polls, a ballot. Sententia is a vote, based on reasons, or after debate, equivalent to: opinion.—<sup>20</sup> Pellis, a hide.—<sup>21</sup> Small size.—<sup>22</sup> Summa imperii, the highest command.—<sup>23</sup> Acer, violent.—<sup>24</sup> Scout.—<sup>25</sup> Reliquum esse, to be left, to remain.—<sup>26</sup> Latrocinium, a robbery.—<sup>27</sup> Facere, to commit.—<sup>28</sup> Supply: Montem, the Apennine mountains, the Apennines.—<sup>29</sup> Missile, a missile.—<sup>30</sup> Petere, to reach.—<sup>31</sup> Vites, a grape-vine.—<sup>32</sup> Obsitus, planted (with).—<sup>33</sup> Propendere, to overhang.—<sup>34</sup> By consuescere. See § 342, R. 4.—<sup>35</sup> To get water, aquari.—<sup>36</sup> Incolere.—<sup>37</sup> Translate: You see these things less.—<sup>38</sup> Fides.—<sup>39</sup> Scientia.—<sup>40</sup> Translate: It happens (*accidere*) worse to the Sequani than to the Ædui.



for the sake of (*causā*) friendship, or [for the sake] of his own interest (*utilitas*).—10. Thou suspectest, perhaps, that I have done this rather on my [own] account, than [on account] of the republic.—11. Scipio led the fleet past the coast of Italy and Gaul as far as Spain.—12. The soldiers had no arms, except [their] swords.—13. They uttered<sup>41</sup> nothing but (except) complaints<sup>42</sup> about (GENITIVE) the [bad] times.—14. The Allobroges retreated (*se recipere*) to Cæsar, and proved<sup>43</sup> that nothing was left (§ 373, R. 32) to them, except the bare<sup>44</sup> ground (*solum*).—15. Ariovistus demanded that they (each of them) should bring (*ducere*) ten men besides themselves to the conference (*colloquium*).—16. Antonius demanded the heads of seventeen senators, the noblest men, and before the others [that] of Cicero.—17. I am owing (*debere*) almost nothing, except to Atticus.—18. He declared (§ 411), that he could not allow this passage<sup>45</sup> to them, except, if they were willing to give hostages.—19. I shall never be quiet<sup>46</sup> so long as (*quandiu*) an enemy will be this side of the Euphrātes.—20. The Senate forbade the Veliterni to dwell (*habitare*) this side the Tiber.—21. The city of Ciria is opposite (over against) Spain.—22. Among the kings, who bore (*ferre*) arms against the Roman people, the most renowned (*nobilis*) were Philip, his son Perseus, Mithridates, and before the others Hannibal.—23. The Romans demanded, that the Carthaginians should have no possessions (*possessio*) without Africa.—24. I always have acknowledged (*agnoscere*) thy friendship and kindness (*benevolentia*) toward me.—25. Demosthenes prepared within his house<sup>47</sup> that glory, which nobody but (except) he, has reached (*consequi*) afterward.—26. The ambassadors of Philip were directed to leave within ten days the city of Rome.—27. Below the star Saturn (§ 112, D) is [the star] Jupiter, which is much (§ 311) nearer to the earth, than the former.—28. Perhaps he, who holds<sup>48</sup> the highest power, will gratify thy wishes.<sup>49</sup>—29. The form of [this] Gallic soldier towered (*eminere*) over the heads of the others.—30. Above the road a very high mountain was towering (*impendere*), so that a very few easily could prevent [the passage].—31. Cæsar demanded, that Ariovistus should no more<sup>50</sup> lead any multitude of men across the Rhine.—32. Thou knowest that I have a small property (*fundus*) across the Anio (§ 149).—33. Cæsar directed Salustius Crispus, to sail in the direction of the island of Cercina.—34. Thou shalt not work (*laborare*) beyond [thy] strength, nor be liberal<sup>51</sup> beyond [thy] means (*opes* pl.).—35. It is uncertain, of what kind the nature of those regions is, which lie (*esse*) beyond the boundaries (*finis*) of the Suevi.

## AB. DE. EX.

1. Hamilcar hostis a muris Carthaginiis remōvit, eosque pacem petere<sup>1</sup> cōgit.—2. Hostibus telōrum multitudine a fluvio pulsus, nostri nonnullis (*ut*) locis vado transierunt, atque ad alteram ripam pervenerunt.—3. Helvetii, a quibus Cæsar discedere<sup>2</sup> nolēbat, iter ab Arare flumine averterant.—4. Sidera<sup>3</sup> ab oriente (*east*) ad occidentem (*west*) ferri (*to move*) videntur.—5. Hadrumētum oppidum a Zama circiter trecentis millibus passuum abest.—6. Socrates philosophiam a rebus occultis avocavit<sup>4</sup> et ad vitam commū-

<sup>41</sup> Proferre. —<sup>42</sup> Querēla. —<sup>43</sup> Demonstrāre. —<sup>44</sup> Translate: Except the ground of the field. —<sup>45</sup> Iter. —<sup>46</sup> *To be quiet*, quiescere. —<sup>47</sup> Translate: within his walls (*paries*). —<sup>48</sup> Translate: with whom is the highest power. —<sup>49</sup> *Morari*, morere. —<sup>50</sup> *Amplius*. —<sup>51</sup> *Munificus*. —<sup>1</sup> *Pacem petere*, to sue for peace. —<sup>2</sup> *To withdraw*. —<sup>3</sup> *Aster*, to turn. —<sup>4</sup> *Sidera* a star. —<sup>5</sup> *Accehere*, to coil off.

nem<sup>6</sup> adduxit.<sup>7</sup>—7. Hannibal postquam ad Alpīs (*the Alps*) venit, quæ Italiā ab Galliā scjungunt, nationes Alpicas (Alpine) vicit et fudit.<sup>8</sup>—8. Dux mercenarios<sup>9</sup> Germānos a reliquo exercitu separare constituit.—9. Pompejus quinquaginta diebus postquam ab urbe profectus est, omnia maria totamque Asiā a prædonibus liberaverat.—10. Hæc philosophiæ ratio,<sup>10</sup> quæ a Socrate profecta est,<sup>11</sup> usque ad nostram ætatem viguit.—11. Hoc genus oratorum ab Isocrate originem ducit.—12. Quæritur, a quo initio omnis philosophia ducatur?<sup>12</sup>—13. Si quid ab amico postulas, considera,<sup>13</sup> impetrare id possit ab eo.—14. Legati non modo pacem sed ne indutiam quidem ab rege impetrare potuerunt.—15. Cato veniam atque impunitatem (*amnesty*) a Cæsare nec petere nec accipere voluit.—16. Hamilcar arma, a patriā accepta, hostibus tradere noluit.—17. Trevirorum legati confirmarunt, se nunquam ab amicitia populi Romani defecisse.—18. Hæc est Stoicorum sententia, a qua ei, qui ad voluptatem omnia referunt, longe (*widely*) dissentiunt.—19. Cæsar litterarum animus meum a curis minoribus ad summum timorem traduxerunt (*to turn over*).—20. Si laus te ad virtutem allicere (*to attract*) non potest, ne metus quidem a fœdissimis factis (*deed*) potest avocare.—21. Ædui, cum se suaque ab Helvetiis defendere non possent, legatos ad Cæsarem mittunt, rogatum auxilium.—22. Gratissimum profecto non solum mihi feceris,<sup>22</sup> sed omnibus qui adsunt, si rem a principio repetere volueris.—23. Ab eā potissimum parte ordiamur, quæ omnibus maxime liquere (*to be clear*) videtur.—24. A primā ætate me omnis ars et doctrina (*knowledge*) liberalis, inprimis autem philosophia delectavit.—25. Hic primā ab ætate instituta (*habits*) et cultum<sup>24</sup> Armeniorum<sup>25</sup> imitatus est.—26. Arbores ab æquinocio autumnii<sup>26</sup> ad Vergiliarum<sup>27</sup> ortum serere licet.—27. Nos ita a pueris instituti<sup>28</sup> sumus, ut senes summā reverentiā (*with reverence*) prosequeremur.<sup>29</sup>—28. Di prohibebunt hæc, sed nunquam propter me de cælo descendent.—29. Obsides Tarentini (§ 112, B) comprehensi,<sup>30</sup> virgis<sup>31</sup> cæsi,<sup>32</sup> et de saxo Tarpejo<sup>33</sup> dejecti sunt.—30. Deflexit<sup>34</sup> jam aliquantum de hac viā consuetudo majorum.—31. Cæsar proposuit (*to disclose*), quæ quisque de Divitiaco apud se dixisset.—32. Vos vero voluntatem a facto distinguatis, neve de hominis fide (*good faith*) ex fortunæ invidia (*ill-will*) judicetis.—33. De hac re plura ad te scriberem, si otium habērem.—34. Apud Fabium multa de republica et de legibus disputavi.—35. Cicero de republica libri nuper ab Angelo Majo reperti (*discover*) et editi<sup>36</sup> sunt.—36. His quidem exemplis alia multa adjicere possem, si de hujus hominis injuriis queri vellem.—37. De omnibus his rebus melius postea judicabitis.—38. Nolite nunc querere, quid ego de republica sentiam (*to think*).—39. Hac de causa Cæsar magnis itineribus ad exercitum ire contendit (*to hasten*).—40. Flebat uterque, non de suo supplicio (*death*), sed pater de filii morte, de patris filius.—41. Telis e loco superiore a militibus missis (*to throw*), hostium acies facile perfracta<sup>41</sup> est.—42. Hannibal, ex Italiā regressus, pugna (*in*) apud Zamam a Scipione victus est.—43. Cicero ita ex Sicilia decessit, ut Siculis omnibus jucundam diuturnamque (*lasting*)

<sup>6</sup> *Vita communis*, every-day life. —<sup>7</sup> To lead to, to approach. —<sup>8</sup> To rout. —<sup>9</sup> *Mercenarii*, mercenary troops; *mercenarii*. —<sup>10</sup> *Philosophic ratio*, philosophical method. —<sup>11</sup> To issue, to be derived. —<sup>12</sup> *Considerare*, to consider. —<sup>13</sup> *Gratum alicui facere*, to do somebody a favor, to oblige somebody. —<sup>14</sup> *Gratissimum alicui facere*, to do somebody a great favor, to oblige him greatly. —<sup>15</sup> The bearing, the way. —<sup>16</sup> *Armenii*, an Armenian. —<sup>17</sup> *Æquinocium*, the autumnal equinox. —<sup>18</sup> *Vergiliæ*, the Picades. —<sup>19</sup> *Institui*, to bring up, to rear. —<sup>20</sup> *Comprehendere*, to seize. —<sup>21</sup> *Virga*, a rod. —<sup>22</sup> *Cedere*, to strike. —<sup>23</sup> *Tarpejus*, Tarpejan. —<sup>24</sup> *Deflectere*, to turn off. —<sup>25</sup> *Edere*, to publish. —<sup>26</sup> *Perfringere*, to break.



memoriam nominis sui relinqueret.—44. Ex eo tempore leges et consuetudines veteres, paulatim (*gradually*) labefactari (*to totter*) coeptae sunt.—45. Ex illo die Tarentini defectionem (*secession*) ad hostis meditari coeperunt.—46. Tum ex summa annonae caritate<sup>27</sup> et inopia<sup>28</sup> incredibilis subito vilitas<sup>29</sup> rei frumentariae<sup>30</sup> consecuta est.<sup>31</sup>—47. Africanus cognomen (*his surname*) ex virtute duxit.—48. Tales fructus ex diligentia et probitate<sup>32</sup> percipi possunt.—49. Ex hac re colligi potest, quantum detrimenti ex hominis illius fraudibus ceperim.—50. Quaesivit ex me Curio, qua de causa se ad Pompejum sequi noluissem.—51. Lucretius docuit, nihil posse ex nihilo (§ 360, R. 17) creari.—52. Nero ex compluribus templis statuas ex auro argentove fabricatas<sup>33</sup> detraxit<sup>34</sup> et conflavit.<sup>35</sup>—53. Duo e Macedonum gente reges multo ceteros rerum gestarum<sup>36</sup> gloria superabant, Philippus, Amyntae<sup>37</sup> filius et Alexander Magnus.—54. Hoc ex omnibus, quae proposui, difficillimum esse videtur.—55. Cives de quibus multi ex muris pugnabant, orabant ducem, ne urbem hostibus traderet.

1. When I had left (*discedere*) Caesar, I saw that I had been more than one hour with him.—2. I have been informed by letter, that our army has departed (*proficisci*) from the boundaries of the Parthi, and is marching (*iter facere*) toward Cilicia.—3. After<sup>38</sup> the army of the enemy had been driven (*pellere*) from the city,<sup>39</sup> Eumenes betook<sup>40</sup> himself to the king.—4. The territory (*finis*) of the Santones is not far distant from the territory of the Tolosians.<sup>41</sup>—5. Caesar was<sup>42</sup> no farther than 1500 paces from the enemy.—6. The star Mercury moves (*ferri*) below [the star] Venus with (by) incredible swiftness around the sun, from which it never is farther distant than the space (*intervallum*) of one sign [of the Zodiac].—7. The Hellespont separates Asia from Europe.—8. Separate (*sejungere*) thyself from friends to whom the necessity of the times has led (*perducere*) thee for a while (*aliquamdiu*).—9. The Helvetians, when they understood that they could not keep (*arcere*) our troops from the river, suddenly changed their plan and attacked our columns by the rear.<sup>43</sup>—10. Let us see, whether we cannot free the city from the tyrant.—11. The Massilians,<sup>44</sup> who derive [their] origin from the Phoceans,<sup>45</sup> always have preserved (*servare*) Greek arts and literature.—12. We must neither ask nor accept favors of such kind, even from our best friends.<sup>46</sup>—13. I should think (*nescio*) that you may obtain (*impetrare*) this from the king.—14. The Carthaginians were so terrified by these evils, that they even asked auxiliary troops from the Romans, and obtained them.—15. During all this time I have received one letter of thee.—16. The delegates prayed (*orare*) Caesar, not to suffer (*pati*), that (*inf. clause*) the state, by the bad (*pravus*) councils of young men, should secede from the allegiance (*amicitia*) of the Roman people.—17. The Stoics differ from the Peripatetics (*Peripateticus*) not in (by) words, but in (by) the whole matter (*res*).—18. By these proceedings (*res*) it was brought about,<sup>47</sup> that the minds of almost all citizens were turned (*avertere*) from [their] chief.—19. My pleasure has never called me away (*avocare*) from any one's

<sup>27</sup> Summa caritas, the highest prices (literally: greatest dearness).—<sup>28</sup> Scarcity.—<sup>29</sup> Cheapness.—<sup>30</sup> Res frumentaria, provisions.—<sup>31</sup> Consequi, to follow.—<sup>32</sup> Honesty.—<sup>33</sup> Fabricare, to manufacture, form.—<sup>34</sup> Detrahere, to rob.—<sup>35</sup> Conflare, to melt up.—<sup>36</sup> Res gestae, deeds.—<sup>37</sup> Nom. Amyntas.—<sup>38</sup> Part. clause.—<sup>39</sup> The army had besieged the city.—<sup>40</sup> Conferre.—<sup>41</sup> A Tolosian (inhabitant of the modern Toulouse), Tolosus, Gen. atis.—<sup>42</sup> Abesse.—<sup>43</sup> Translate: and, after their plan had been changed (part. clause) suddenly, attacked our column (*agmen*) by the rear.—<sup>44</sup> Massiliensis.—<sup>45</sup> Phocensis.—<sup>46</sup> Translate: Favors of such kind we must not even from our best friends either ask (*petere*) or accept.—<sup>47</sup> To bring about, facere.

interest (*commodum*).—20. Divitiacus was of opinion (*censere*), that Caesar was able to protect the whole of Gaul from the aggressions (*injuria*) of Ariovistus.—21. Since we cannot protect ourselves against the aggressions of the Germans, we shall be obliged (*debere*) to ask the help of others.—22. All places that were behind Caesar were safe from the enemy.—23. Let us examine (*repetere*) the whole matter from the very beginning.<sup>48</sup>—24. I should wish, that thou wouldst just begin with that point (*locus*), which it is necessary to understand before the others.—25. From my first boyhood (*pueritia*) I was taught rather to shun (*fugere*) than to seek (*expetere*) the company<sup>49</sup> of those of my age.<sup>50</sup>—26. Diodotus was my teacher<sup>51</sup> from my earliest boyhood till about my twentieth year.—27. Cato, from his youth up to his greatest (*extremus*) age, did not cease contracting<sup>52</sup> enmities for the sake of the republic.—28. With the Romans the age of childhood (*infantia*) was reckoned<sup>53</sup> from the first to the seventh year.—29. Winter and storms (*tempestas*) usually begin with the rising of the Pleiades.

30. So great was the bravery of the soldiers, that, although they were pressed by the greatest quantity (*multitudo*) of darts (*telum*), still nobody went (*decedere*) from the rampart.—31. The citizens themselves defended the walls, from which they had driven (*pellere*) the enemy.—32. I do not know, whether not perhaps some also of you have deviated (*deflectere*) a little from the right (*rectus*) path.<sup>54</sup>—33. I shall neither write of my labors nor of thy expectations.—34. Thou wilt do (*fut. perf.*) me a great favor indeed, if thou wilt indicate (*fut. perf.*) to me, what Sulpicius has said of me in thy house.—35. These matters, concerning which we lately had a conversation<sup>55</sup> with each other, are as little important (§ 412) as I expected.—36. The leaders quarrelled (*contendere*) with each other for the highest command.—37. The question concerning taxes<sup>56</sup> and duties<sup>57</sup> has not been settled<sup>58</sup> yet.—38. I see no reason, why you should despair of your welfare.—39. The law on the rights of foreign-born citizens<sup>59</sup> has been carried by all votes except three.—40. I have sent you by the letter-carrier the books which I have written on philosophy. See what you can do with them.

41. I sailed from the Piræus three days after I had seen thee in the house of Sulpicius.—42. Caesar took (*deducere*) three legions, which were wintering (*hiemare*) about Aquilæja, from their winterquarters (*hiberna*).—43. When Verres had returned from Sicily, he was accused by the Sicilians of malversation<sup>60</sup> and other crimes.—44. Ariovistus demanded, that Caesar and his army should leave (*decedere*) Gaul.—45. The citizens saw from the walls, that the enemy was retreating.—46. Both centurions during the whole battle fought on horseback.—47. Since this time Jugurtha began more and more<sup>61</sup> to deviate from the right path, and to throw off (*abjicere*) all shame<sup>62</sup> and restraint.<sup>63</sup>—48. Since this day the Greeks began to despair of [their] liberty, and gradually<sup>64</sup> to submit<sup>65</sup> to foreign (*alienus*) rule.<sup>66</sup>—49. Since that day I have received no letter of thee.—50. When<sup>67</sup> the pirates had been destroyed (*tollere*) by Pompey, the highest security (*securitas*) followed<sup>68</sup>

<sup>48</sup> Principium, caput.—<sup>49</sup> Societas.—<sup>50</sup> Those of my, thy, his, etc., age, æquales.—<sup>51</sup> Translate: "I have heard Diodotus," that is: his teaching. *Præceptor meus fuit* would mean: He held the office as my teacher.—<sup>52</sup> Suscipere.—<sup>53</sup> To reckon, habere.—<sup>54</sup> Via.—<sup>55</sup> To have a conversation, disserere.—<sup>56</sup> A tax, vectigal.—<sup>57</sup> A duty (as impost) portorium.—<sup>58</sup> To settle, constituere.—<sup>59</sup> A foreign-born citizen, peregrinus.—<sup>60</sup> Malversation, repetundæ (supply; pecuniæ), meaning properly: money to be asked back.—<sup>61</sup> More and more, magis in dies.—<sup>62</sup> Verecundia.—<sup>63</sup> Modus.—<sup>64</sup> Paulatim.—<sup>65</sup> Se submittere.—<sup>66</sup> Dominatio.—<sup>67</sup> Partic. clause.—<sup>68</sup> Consequi.



suddenly upon the greatest excitement<sup>69</sup> and dangers of men.—51. I have derived (*ducere*) this opinion from several facts (*causa*).—52. Do not permit (*committre*), that this place derives (*capere*) [its] name from a disaster of the Roman people.—53. How great an advantage the republic derived from this victory, can be seen (*deprehendere*) chiefly from the fact, that since this time the Latin nations (*latini*) never again attempted (*conari*) to throw off the Roman rule (*imperium*).—54. You will derive (*parcere*) the best fruits from rectitude,<sup>71</sup> and next to it from industry and economy.<sup>72</sup>—55. The prætor asked (*quaerere*) Ebutius, when he had returned from his journey, since what time he had dwelled with his father, and where he had been during the games.—56. The old Romans ordained<sup>73</sup> by law, that the citizens should not own (*habere*) anything made out of gold and silver.—57. Many of the friends of Alexander became kings, and (transl. *who*) acquired crowns (*regnum*) after his death. [One]<sup>74</sup> of them, Antigonus, was killed, when he was fighting<sup>75</sup> against Seleucus.—58. Themistocles sent one of his slaves to Xerxes, who should induce (*seducere*) him, to fight on the next day.—59. The general said (§ 411), that according to the laws and customs (*mos*) of the Roman people, he could not accept conditions of peace from an armed enemy.—60. From the letter, which yesterday was brought to me by the letter-carrier, I learned (*deprehendere*) that thou art already recovering from [thy] disease. I expect thee therefore as soon as possible. Take<sup>76</sup> (*capere*) however, [thy] resolution<sup>77</sup> according to time and circumstances. Farewell.

#### CUM. PRÆ. PRO. SINE. CORAM. TENUS.

1. Pater meus quesivit ex me, vellemne secum urbe decedere.—2. Romanorum legati quesiti sunt, quod Carthaginienses Hannibalem cum imperio apud exercitum haberent. 3. Nam interfixit tibi Fabricius propterea quod bellum tam cum Pyrrho quam cum divitiis gessit?—4. Belzæ proximi sunt Germanis, qui trans Rhenum incolunt, (et) quibuscum continenter bellum gerunt.—5. Antisthenes, interrogatus, quid emolumentum<sup>2</sup> ceperit ex philosophia, Ut mecum, inquit, loqui possem.—6. Divitiacus, multis cum lacrimis Cæsarem complexus, obsecravit (*deprecari*) eum, ne quid durius adversus fratrem statueret.—7. Virtus se ipsa contenta est.—8. Lucili domus omnibus luxuriis et cupidis instructa fuit.—9. Narratur Herculem ex his locis boves formosissimas abegisse, et Tiberim, armentum<sup>3</sup> præ se agens, trajecisse.—10. Accusatorem meum tam esse arrogantem videtis, iudices, ut omnis præ se despiciat, et hominem præ se neminem esse putet.—11. Matres ac conjuges pavidae præ gaudio vel doctis<sup>4</sup> oculi (*forget*) erant.—12. Præ invidiâ ne summas quidem hominum vides virtutes.—13. M. Livius ignominie acceptæ<sup>10</sup> memoriam (*remembrance*) vultu atque habitu<sup>11</sup> semper præ se tulit.—14. Cæsar pro castris copias suas produxit.—15. Pro patria, pro domibus, pro liberis vestris pugnat!—16. Ciceronis pro

<sup>69</sup> Trepidatio.—<sup>70</sup> Amplius.—<sup>71</sup> Probitas.—<sup>72</sup> Parsimonia.—<sup>73</sup> Statui.—<sup>74</sup> When the expression "one of them" is an apposition to a noun, or if it is used as a qualitative adjective, the numeral "one" must be omitted.—<sup>75</sup> Dimicare.—<sup>76</sup> By fac.—<sup>77</sup> Consilium.

<sup>1</sup> Relative clauses may or may not be coordinated by copulative or adversative conjunctions in Latin (See p. 474, 7).—<sup>2</sup> Emolumentum capere, to gain.—<sup>3</sup> To embrace.—<sup>4</sup> Aliquid duri adversus aliquem statuere (literally: to decide something hard against somebody) means: to employ a hard punishment against some one. For the comparative see § 315.—<sup>5</sup> It is stated.—<sup>6</sup> To drive away.—<sup>7</sup> Flock.—<sup>8</sup> Trembling.—<sup>9</sup> Decency.—<sup>10</sup> Which he had suffered.—<sup>11</sup> In his face and bearing.

Ligario, pro Marcello, pro rege Dejotaro orationes apud Cæsarem habitæ<sup>12</sup> sunt.—17. Quæsieram ex Sempronio, utrum ipse pro iudicibus locutus esset, an alius quidam causam pro eo egisset.<sup>13</sup>—18. Quædam incommoda pro eis sunt quibus acciderunt, et quædam quæ laudantur atque appetuntur (*to covet*) contra eos sunt quos delectaverunt.—19. Aliquamdiu (*for some time*) etiam militum nostrorum impetus impeditus est eo (*by the fact*) quod Germani pro vallo carros<sup>14</sup> suos aggredientibus objecerant.<sup>15</sup>—20. Senatus Lætorio præscripsit, ut solemnia<sup>16</sup> pro pontifice<sup>17</sup> susciperet.—21. Galba pro prætore ad exercitum missus est.—22. Peto nunc abs te mercēdem pro labore meo.—23. Equidem pro hac statuâ dimidium ejus quod petis tibi dabo.—24. Cæsar singulis civitatibus pro civium numero vectigalia imposuit.<sup>18</sup>—25. Quid aliud pro tuâ erga me amicitia facere potes?—26. Crustumini (*the Crustumini*) vero pro inopia (*poverty*) eorum<sup>19</sup> agrum (suum) restituit.—27. Cæsar Ciceronem pro ejus merito laudat.—28. Nonne hanc rem pro tuâ mihi vendidisti?—29. Supervacuum<sup>20</sup> est, ostendere, mundum non sine aliquo custode<sup>21</sup> stare (*to last*) posse.—30. Marcet<sup>22</sup> sine adversario virtus.—31. Scisne tu, eum sine gloria vinci, qui sine periculo vincitur?—32. Pompejus hoc sine ulla dubitatione faciet; sed nosti hominis tarditatem<sup>23</sup> et taciturnitatem.<sup>24</sup>—33. Quis unquam tot scelera ab uno homine sine ulla dubitatione commissa esse audivit?—34. Timoleon tantum habuit amorem omnium Siculorum, ut nullo recusante regnum obtineret.—35. Athenienses impetum, non expectato auxilio, fecerunt.—36. Romani non rogati Græcis auxilium obtulerunt.—37. Manlius quum<sup>25</sup> Sempronio hanc pecuniam credidisset<sup>26</sup> neque ullam ab eo satisfactionem<sup>27</sup> exegisset (*to demand*), tamen paucis mensibus post cepit diffidere (*to lose confidence*).—38. Tu vero repetas velim ea, quæ mihi coram genero meo dicere ausus es.—39. Quid cogitas de eis, qui aliena omnia<sup>28</sup> despicientes, suarum rerum (*deeds*) magnitudinem cælo tenus extollere solent?

1. Crassus left (*exire*) with two messengers the winterquarters.—2. Hannibal defeated Flaminius at the lake Trasimēnus, and a few days later C. Centenius, who was occupying the mountains with a select<sup>29</sup> force (*manus*).—3. God be with you, O children.—4. In the meanwhile (*Rem. 26*) we are amusing (*delectare*) ourselves quietly<sup>30</sup> with (*in company of*) the Muses.—5. Since the face<sup>31</sup> of Domitius did not agree (*consentire*) with his words,<sup>32</sup> and [since he] against<sup>33</sup> [his] custom spoke much with his [attendants], the matter could not be concealed<sup>34</sup> and denied<sup>35</sup> [any] longer.—6. The entertainment<sup>36</sup> was provided (*instructus*) with everything necessary.—7. It soon becomes evident,<sup>37</sup> whether one<sup>38</sup> has been educated in (*by*) a vulgar (*vulgaris*) manner (*mos*), or [whether] he is endowed (*instructus*) with those liberal<sup>39</sup> arts, which are in the gift<sup>40</sup> of the Muses.—8. When the Latins had come (*accidere*) to the very gates of the city, and had returned to their camp, loaded with<sup>41</sup> booty, the consul Quinctius called (*vocare*) the people to a meeting (*concio*).—9. Although thou art a consul, and he (*that one*) [is] a private [man], I yet believe, that thou in comparison with him, art not

<sup>12</sup> Habere, to deliver.—<sup>13</sup> Causam agere, to conduct a case.—<sup>14</sup> Carrus, a cart.—<sup>15</sup> To oppose.—<sup>16</sup> Solemnia suscipere, to perform the religious ceremonies.—<sup>17</sup> The pontifex, high priest, a high sacerdotal office in Rome.—<sup>18</sup> Imponere with dative, to levy upon.—<sup>19</sup> Why not sua?—<sup>20</sup> Superfluous.—<sup>21</sup> Ruler, guardian.—<sup>22</sup> Marcere, to droop, to languish.—<sup>23</sup> Slowness.—<sup>24</sup> Taciturnity.—<sup>25</sup> Although.—<sup>26</sup> To lend.—<sup>27</sup> Security.—<sup>28</sup> Supply the noun "deeds."—<sup>29</sup> Delectus.—<sup>30</sup> Equo animo.—<sup>31</sup> Vultus.—<sup>32</sup> Transl.: speech (oratio).—<sup>33</sup> Rem. 40.—<sup>34</sup> Tegere.—<sup>35</sup> Dissimulare.—<sup>36</sup> Convivium.—<sup>37</sup> Transl.: It is easily declared.—<sup>38</sup> Transl.: "some one."—<sup>39</sup> Ingenuus.—<sup>40</sup> Transl.: which the Muses give (*tribuere*) to men.—<sup>41</sup> Transl.: "driving [their] booty before them."



even a human being.<sup>42</sup>—10. I do not know for joy, where I am, nor what to do (*what I should do*) with (*Rem. 56*) myself.—11. See, how unfair thou art on account of [thy] anger.—12. The chief showed (displayed) in (by) his very face and gait (*incessus*) the brutality<sup>43</sup> of a<sup>44</sup> wild beast.<sup>45</sup>—13. Horace says, that it is sweet and honorable (*decōrus*) to die for [one's] country.—14. The judge directed Gajus to defend himself<sup>46</sup> before the prætor.—15. But now let (*sine*) me do some little thing<sup>47</sup> also for myself.—16. Demosthenes's oration for Ctesiphon (*gen. Ctesiphontis*) or<sup>48</sup> for the crown, was praised even by his adversary Æschines.—17. How much Atticus had done for his friends, could be seen (*intelligere*) from [their] mourning<sup>49</sup> at (*genitive*) his funeral (*funus*).—18. The elks (*alces*) have<sup>50</sup> trees as resting-places.<sup>51</sup>—19. Vale. Against (*ad*) these they lean<sup>52</sup> and thus take<sup>53</sup> [their] rest (*quies*).—20. Valerius besought (*orāre*) the general, to allow him, to go in his place to the conference (*colloquium*).—21. I asked my friend, to consider (*habēre*) my house as his [own].—22. The Senate sent Sempronius as a proconsul to the army.—23. Cæsar sent Æmilius with two legions against the enemy with the power of a lieutenant (*legātus*).—24. The prætor sent Septimius in his stead to the Insubrians.—25. If you, instead of a tower had erected (*facere*) a castle (*castellum*), you would have better protected the town from the enemy.—26. I have given 60,000 sesterces for that slave.—27. King Nico-medes was willing to pay (*solvere*) all the debts<sup>54</sup> of the Cnidians<sup>55</sup> for one statue of Praxiteles. But these, preferring (*anteponere*) art to riches, refused (*notte*).—28. Take (*accipere*) half of what<sup>56</sup> thou askest (*petere*) for that horse.—29. For your benefits to (toward) us, we return (*agere*) (to) you [our] best (highest) thanks.—30. The gods, if they wish to punish some one in proportion to his crime (*scelus*), often allow (*concedere*) to him a longer (*diuturnus*) impunity.<sup>57</sup>—31. Each may contribute<sup>58</sup> in proportion to his own (§ 362, R. 20, 3) ability.<sup>59</sup>—32. I have asked (*rogavi*) Cæsar, in accordance with my love toward thee, to remember<sup>60</sup> not thy former (*præteritum*) opinions, but thy present disposition (*voluntas*).—33. I love our [friend] Piso exceedingly according to his merit (*meritum*).—34. The king thought, that he could not come to the camp without great danger.—35. We can [do]<sup>61</sup> nothing without God's help.—36. What Sulpicius has told (*narrāre*) (to) us about the victories of the enemy is undoubtedly invented<sup>62</sup> and false.—37. Gajus has written to Sempronius that he, without any hesitation, was sharing (*probare*) his opinion about this book.—38. Cicero wrote to Oppius, what he had said of him in Cæsar's presence.—39. Thou canst say nothing at all without hurting<sup>63</sup> somebody's feelings.<sup>64</sup>—40. When he had told (*edere*) his name several times (§ 258), without being able to see any one, he left (*excedere*) the house.—41. He left the house, without being seen<sup>65</sup> by any one.—42. I departed, without taking (*habēre*) any regard (*ratio*) for (*genitive*) my health.<sup>66</sup>—43. Wilt thou dare to repeat<sup>67</sup> that in

<sup>42</sup> Human being, homo. <sup>43</sup> Inimicitia. <sup>44</sup> Translate: "some." <sup>45</sup> Wild beast, fera. <sup>46</sup> Transl.: To make words for himself. <sup>47</sup> *Alcibiades*, some little thing. <sup>48</sup> Both expressions were only different names for the same oration. <sup>49</sup> Major. <sup>50</sup> Translate: To the elks are. <sup>51</sup> A resting place, cubile. <sup>52</sup> To lean, se appellare. <sup>53</sup> Caper. <sup>54</sup> Debt, aes alienum. <sup>55</sup> Cnidius. <sup>56</sup> Or that, which thou askest. <sup>57</sup> Impunitas. <sup>58</sup> Contribute. <sup>59</sup> Facultas. <sup>60</sup> Remember, with genitive. <sup>61</sup> The object infinitives *facere* and *habere* dependent on the verbs *posse* and *conscire*, *posse* and *conscire* are frequently omitted in Latin as: *Hoc non possumus* (instead of: *huc facere non possumus*), we cannot do this; *placuit* (instead of: *placuit fieri*), it was decided. <sup>62</sup> *invenire*, to find. <sup>63</sup> *offendere*, to offend. <sup>64</sup> *animus*, feelings. <sup>65</sup> *visus*, to see. <sup>66</sup> Transl.: Without any regard for my health having been taken. <sup>67</sup> Transl.: "to repeat that" by: "to say those same things."

my face?—43. The army of Alexander marched (*proficisci*) as far as the Indus.

#### IV WITH THE ACCUSATIVE.

1. Hamilcar, his rebus ex sententiā peractis,<sup>1</sup> cum exercitu in Hispaniam missus est.—2. Arar flumen per finis Æduorum in Rhodanum influit incredibili<sup>2</sup> lenitate,<sup>3</sup> (ita) ut oculis, in utram partem fluat,<sup>4</sup> judicari non possit.—3. Id Helvetii, qui in montem sese receperant, conspicati,<sup>5</sup> prælium renovare cœperunt.—4. Cicero obsecravit Cæsarem, ut Marcello in patriam redire permitteret.—5. Aristides per civium suorum suffragia in exilium missus est.—6. Quamquam Demetrius filiam suam Seleuco in matrimonium dederat, fida inter eos amicitia manere non potuit.—7. Pompejus Juliam, Cæsaris filiam, in matrimonium duxerat, cujus morte ultimum quod inter eos fuit vinculum ruptum est.—8. Metellus, postquam in provinciam advenit, imprimis militum disciplinam ad pristinam conditionem redigere studuit.—9. Reliqui sese fugæ mandarunt (*to betake*), atque in proximas silvas abdidērunt.—10. Cæsar Divitiaci summum in populum Romanum studium (*zeal*) et summam in se voluntatem (*attachment*) cognoverat.<sup>7</sup>—11. Cæsar Labienum cum duabus legionibus impetum in munitiones facere jussit.—12. Metellus Marium ad se in tentorium<sup>8</sup> invitavit, oravitque ne ejusmodi expectationes conciperet, admonuit etiam, ut in futurum se pro loco<sup>9</sup> et conditione suā gereret.<sup>10</sup>—13. Sumptus, quos in hanc rem fecisti, haud facile recuperabis.—14. Lucullus amplius decies centena millia sesterium in unam cœnam impendit.<sup>11</sup>—15. Sempronius ex consulatu in Hispaniam profectus est.—16. Publicani<sup>12</sup> rogabant me, ut hæc vectigalia in se transferrem (*to transfer*).—17. Omnes magistratus supplicabant (*to petition*) me, ne nova onera in provinciam imponerem (*to lay*).—18. Omnia tibi libere (*openly*) scribam, quæ mihi eā de re in mentem venērunt.—19. Ex litteris tuis cognovi, te in Pompeji gratiam redisse.—20. Boji Cæsarem implorabant, ut se in fidem et amicitiam reciperet.—21. Cæsar hanc civitatem in deditionem accipere noluit, propterea quod fidem (*their word*) jure jurando confirmatam (*to strengthen*) non servassent.—22. Dumnorix vectigalia et portoria omnia in decem annos redemerat.<sup>13</sup>—23. Rex senatui scripsit, velle se in omne tempus amicitiam cum populo Romano habere (*keep*).—24. Fac ne ullum omnino negotium in posterum (*next*) diem differas (*to postpone*).—25. Apud Romanos censores in quinquennium<sup>14</sup> creabantur.—26. Utrique consuli<sup>15</sup> imperium in annum prorogatum est (*to continue*).

1. Hamilcar took his son Hannibal over<sup>16</sup> to Spain.—2. The Senate decreed, that Scipio should go as proconsul to the province.—3. I have learned (*cognoscere*) from thy letter, that Pompey has gone to Greece.—4. Cæsar sent his whole cavalry forward<sup>17</sup> in order to ascertain (*cognoscere*)

<sup>1</sup> Peragere, to accomplish.—<sup>2</sup> Incredible.—<sup>3</sup> Smoothness.—<sup>4</sup> To run.—<sup>5</sup> To decide.—<sup>6</sup> Conspicari, to perceive.—<sup>7</sup> The perfect of *cognoscere* frequently is used with the force of the perfect verb *novisse*.—<sup>8</sup> Tentorium, tent. The words *ad se in tentorium* are idiomatic Latin. We say "to his tent." But the Latin says: "To him into the tent," in order to express more clearly the purpose of a personal interview.—<sup>9</sup> Position.—<sup>10</sup> Se gerere, to comport one's self.—<sup>11</sup> To spend.—<sup>12</sup> Publicanus, a publican; that is: a farmer of the public revenue.—<sup>13</sup> Redimere, to buy.—<sup>14</sup> Quinquennium, a period of five years.—<sup>15</sup> The Latin says: to continue the command to the consul: we say: the command of the consul.—<sup>16</sup> To take over, transducere.—<sup>17</sup> To send forward, præmittere.



in what direction the enemy were marching (*iter facere*).—5. Cæsar withdrew (*subducere*) his troops on the next hill, and sustained the attack of the enemy by [his] cavalry.—6. Cæsar did this chiefly for this reason (*ratio*), lest the Germans might pass (*transire*) from their [own] territory (*finis*) into the territory of the Helvetians.—7. Although Cæsar had married his daughter Julia to Pompey, the friendship between them was by no means increased (*augere*) by this connection.<sup>17</sup>—8. Dumnorix had married a wife from the [country of the] Helvetians.<sup>18</sup>—9. The Helvetians already had led (*traducere*) their troops through the passes (*angustie*), and had arrived in the territory of the Ædui.—10. Auxiliary troops of the neighboring nations arrived in the camp.—11. The soldiers of the tenth legion demanded with shouting (*clamor*) of Cæsar, to lead them directly against the enemy.—12. Dumnorix hated Cæsar and the Romans because (for the reason that) by their arrival (*adventus*) his power<sup>19</sup> was diminished, and [his] brother Divitiacus was restored to his former position (*locus*) of influence and honor.—13. The tribunes complained loudly,<sup>20</sup> that the war against Jugurtha was carried on (*gerere*) with the greatest negligence.—14. When Sulla arrived in the city with his army, the citizens, terrified, concealed themselves in their houses.—15. For I know thy great<sup>21</sup> zeal for my interest<sup>22</sup> and [thy] unalterable<sup>23</sup> friendship toward me and my family.—16. Cæsar called Dumnorix to him, and admonished him, to avoid for the future all suspicions.—17. Often very valuable<sup>24</sup> things are thrown (*ejicere*) from the sea on the shores.—18. The king spent an enormous sum of money (*sumptus ingentis*) for the wedding of his daughter.—19. Lepidus, immediately after the expiration of his term as prætor, went to Sicily.—20. Cicero was afraid lest after the expiration of his term as consul he might be thrown into prison.—21. Upon (right after) this attack all the ranks of the enemy turned (*se convertere*) into a most disgraceful flight.—22. Hamilcar exhorted his son Hannibal, never to give up<sup>25</sup> his hatred against the Roman people.—23. Do not change truth (true things) into falsehood (false things).—24. Ariovistus made with the cavalry an attack on the rear-guard.<sup>26</sup>—25. I wish (*cupere* with inf. clause), that you transfer your friendship toward me to my son.—26. I doubted, whether I should lay (*imponere*) so great taxes (*contributio*) on these poor (*inops*) cities.—27. Nothing of the kind\* has ever entered my mind.—28. I am exceedingly glad (*gaudere*) that thou hast been reconciled (*in gratiam redire*) with Cæsar.—29. I admonish thee, not to admit this man either to thy friendship or to thy house.—30. When the inhabitants saw, that they could not defend themselves [any] longer, they sent ambassadors to Cæsar, who should implore (*exorare*) him, to [admit] the submission of the city.—31. Thou hast [here] the transactions\* of one day. The other [matters] will be laid over\* to the Ides of January.—32. The Senate granted to the city immunity\* from all taxes and tributes for five years.—33. For how many years has this power\* been intrusted\* to thee?—34. By this speech of Cæsar the courage\* of the soldiers was strengthened<sup>27</sup> in a wonderful manner.—35. The higher (*major*) magistrates of<sup>28</sup> the Romans were elected (*creare*) for one (§ 259) year.—36. Cæsar wrote a book in praise of Cato.

<sup>17</sup> Affinitas. — <sup>18</sup> Potentia. — <sup>19</sup> Libere. — <sup>20</sup> Superlative. — <sup>21</sup> Transl.: *great*. — <sup>22</sup> Latentia-bilis. — <sup>23</sup> Perseverans. — <sup>24</sup> Deponere. — <sup>25</sup> Agmen novissimum. — <sup>26</sup> *Ad ducere*, *ad ducere*, *ad ducere*. — <sup>27</sup> To lay over, reject. — <sup>28</sup> Immunitas. — <sup>29</sup> Potestas. — <sup>30</sup> Deponere. — <sup>31</sup> Anni. — <sup>32</sup> Confirmare. — <sup>33</sup> Transl.: *among*, with the Romans. — <sup>34</sup> *Ad ducere*, *ad ducere*.

# IV WITH THE ABLATIVE. ABLATIVES OF PLACE AND TIME.

1. Optimates sese in arce tenuerunt.<sup>1</sup>—2. Marius in paludibus Minturnensibus<sup>2</sup> captus est.—3. Marcellus variâ cum fortuna in Sicilia pugnâvit.—4. Metellus apud populum accusatus est, quod bellum in Africâ parum diligenter<sup>3</sup> gereret.—5. Quamdiu (*as long as*) in Asiâ fui, nihil certi de eâ re cognoscere potui.—6. Hamilcarem et Hannibalem et animi magnitudine<sup>4</sup> et calliditate<sup>5</sup> omnis in Africâ natos præstitisse<sup>6</sup> constat.<sup>7</sup>—7. Cæsar, ponte in Arari<sup>8</sup> facto, exercitum in Sequanos traduxit (*to lead over*).—8. Cyrus, Persarum rex, apud Massagetas<sup>9</sup> in prælio cecidit.—9. In hac fugâ Numidæ, qui simul cum Hannibale ex acie<sup>10</sup> excesserant, ei insidiati sunt.<sup>11</sup>—10. Consolatur me recordatio (*remembrance*) meorum temporum, quorum imaginem video in rebus tuis.—11. Non in causâ vestrâ, sed in populi Romani clementiâ spes salutis (*vestræ*) posita est.—12. In hac re magnâ acerbitate objurgatus sum.—13. Euphranor Amorem<sup>12</sup> in leone sedentem pinxit.<sup>13</sup>—14. Xerxes maximis exercitibus terrâ marique bellum intulit Græciæ.—15. Equites, cupidius (*too eagerly*) novissimum agmen secuti, alieno<sup>14</sup> loco cum equitatu hostium prælium committunt (*commence*).—16. Mithridates civis Romanus omnis totâ Asiâ unâ nocte interfici jussit (*gave orders*).—17. Hoc enim tempore judices ex equitibus<sup>15</sup> deligebantur.<sup>16</sup>—18. Eodem die Labienus exercitum ex Aduaticis in Nervios transduxit.—19. Idibus Januariis in senatu nihil est confectum (*accomplish*), propterea quod dies magnâ ex parte consumptus est altercatione (*quarrel*) Lentuli consulis et Caninii, tribuni plebis.—20. Ex eo proelio circiter hominum millia XXV superfuērunt, eaque totâ nocte continenter (*without interruption*) ierunt (*to march*). Die quarto in finis Lingonum pervenerunt, cum nostri et propter militum vulnera et propter sepulturam<sup>17</sup> occisorum eos sequi non potuissent.—21. In his sex mensibus Casilinum ita est obsessum, ut nemo nec ex oppido egredi (*excedere*), nec in oppidum pervenire posset.—22. Comitia bis in anno habentur (*to hold*), tempore verno<sup>18</sup> et autumnali.<sup>19</sup>—23. Cluentius nihil in vitâ vidit calamitatis.—24. Constat Catonem linguam Græcam in senectute didicisse.—25. Hoc in bello exercitus nostri feliciôres fuere.—26. Bello Punico tertio Carthago a Scipione minore diruta est.

1. As long as Hannibal was in Italy, he was never defeated in a pitched battle\* by the enemy.—2. Of these legions two were in the hither (*citerior*), and one in the farther (*ulterior*) province.—3. In the camp the greatest consternation (*consternatio*) had pervaded (*pervadere*) all ranks.—4. When Cicero was travelling in Sicily, frequent embassies (*legatio*) came to him, who thanked him (*acted thanks to him*), for (*quod*) having taken charge<sup>21</sup> of [this] case.<sup>22</sup>—5. Cæsar observed our laws in Gaul, but not in Italy.—6. In our latitudes<sup>23</sup> the dog-star (§ 229) rises a few days after the summer solstice<sup>24</sup> together with the sun.—7. In the Chersonese, which is opposite Abydos,<sup>25</sup> were many colonies of the Athenians.—8. Cæsar placed\* (*collocare*)

<sup>1</sup> To keep. — <sup>2</sup> *Minturnensis*, belonging to Minturnæ, an Italian city. — <sup>3</sup> *Parum diligenter*, with negligence. — <sup>4</sup> Magnitudo. — <sup>5</sup> *Calliditas*. — <sup>6</sup> To exceed. — <sup>7</sup> It is known. — <sup>8</sup> *Arari*, *Arar* or *Araris*. — <sup>9</sup> The Massagete, a nation of Scythia. — <sup>10</sup> Battlefield. — <sup>11</sup> *Insidiati*, *insidiati* with Dative, to lie in ambush or in wait for somebody. — <sup>12</sup> *Amor*, a god. — <sup>13</sup> To paint. — <sup>14</sup> *Alieno*, *alieno*. — <sup>15</sup> *Equites*, knights, a division of the Roman citizens. — <sup>16</sup> To elect. — <sup>17</sup> *Sepultura*. — <sup>18</sup> *Verno*, belonging to Spring. — <sup>19</sup> *Autumnalis*, belonging to Autumn. — <sup>20</sup> A pitched battle, *actio*. — <sup>21</sup> To take charge of something, *suscipere curam*. — <sup>22</sup> *Causa*. — <sup>23</sup> Transl.: In the place, which are included *latitudes*. — <sup>24</sup> Solstitium æstivum. — <sup>25</sup> Abydos, Gen. *Abydi* (after the 2. declension). — <sup>26</sup> *Collocare*, requires *in* with ablative.



on the highest part (§ 372, R. 31) of the mountain the two legions, which he had just (*proxime*) drafted<sup>26</sup> in hither Gaul.—9. Hannibal had led (*inducere*) Ti. Sempronius Gracchus into an ambushade in the country of the Lucāni.—10. Let us deposit<sup>27</sup> these valuables (*opes*) in the temple of Diana.—11. Cæsar decreed to build a bridge over the river Rhine.—12. A. You are mistaken (*to be in an error*), O Sempronius. S. Yes, but who led me into this error?—13. Cæsar marched on the same road, as (on which) the enemy had gone before him.—14. Know (thou), that the confidence (*fides*) of men both in thy prudence and genius is unchanged.—15. But still we do not fear anything so much<sup>28</sup> as treachery in such a confusion<sup>29</sup> of things.—16. In your debates<sup>30</sup> both history and philosophy are mute.<sup>31</sup>—17. The names of these distinguished<sup>32</sup> men are in the mouth<sup>33</sup> of the whole people.—18. In thy urgent (*summus*) engagements<sup>34</sup> thou hast honored (*illustrare*) my private affairs with thy attention (*cura*).—19. We saw the king himself, having a crown on [his] head.—20. Cicero's head and hands were placed (*collocare*) on the rostra.—21. The ambassadors of the Ædui said, that they at all times had deserved so [well] of (Rem. 54) the Roman people, that their fields ought (*debere*) not to be laid waste (*vastare*) almost in sight (*conspectus*) of our army.—22. In this whole battle nobody could see the back<sup>35</sup> of an enemy.—23. Nothing handsomer can be seen on the whole earth.—24. Cicero died in the sixty-fourth year of [his] life.—25. At this time the field-fruits (*frux*) generally are harvested<sup>36</sup> by (*in the country of*) the Egyptians.—26. On this day the embassies of the Sicilians met<sup>37</sup> me in my Tusculan villa.<sup>38</sup>—27. In this whole month grain was so high,<sup>39</sup> that hardly any could be bought of the corn-dealers.<sup>40</sup>—28. Do not forget, that thou hast promised (to) me two letters a week (*septimāna*).—29. The town-council<sup>41</sup> generally meet three times a month.—30. Can anything more unfortunate (*miser*) happen in men's life?—31. Demosthenes is said to have been of (*Ablative*) the most delicate (*tenuis*) health in youth.—32. At the elections a riot (*seditio*) is said to have broken out (*exoriri*) among the citizens.—33. The noblest (*princeps*) of the citizens, among these Sempronius and his brother Marcus, were invited to the conference (*colloquium*).

## SUB. NAMES OF CITIES.

1. Sape est etiam sub palliolo<sup>1</sup> sordido sapientia.—2. Cæsar castra ad Apsum flumen ponit in finibus Apolloniatiū, ibique (*and there*) reliquarum ex Italiā legionum adventum expectare et sub pellibus hiemare<sup>2</sup> constituit.—3. Eodem die Cæsar ab exploratoribus<sup>3</sup> certior factus est, hostis sub monte consedissee (*encamp*).—4. Hæc pars civitatis<sup>4</sup> L. Cassium consulem interfecerat et ejus exercitum sub jugum miserat.—5. Miltiades Cyclādes insulas sub Atheniensium potestatem redēgit (*to bring*).—6. Sub vespere Cæsar legiones ad hunc locum reduxit, atque ibi sub armis proximā nocte conquiescit.<sup>5</sup>—7. Alexandro Babylōne mortuo summa imperii Per-

<sup>26</sup> Conscribere.—<sup>27</sup> Deponere.—<sup>28</sup> Translate: more than.—<sup>29</sup> Perturbatio.—<sup>30</sup> Disputatio.—<sup>31</sup> To be mute, obmutescere.—<sup>32</sup> Insignis.—<sup>33</sup> Os.—<sup>34</sup> Occupatio.—<sup>35</sup> Translate: see a turned (*aversus*) enemy.—<sup>36</sup> To harvest, metere.—<sup>37</sup> To meet, convenire.—<sup>38</sup> Tusculan villa, Tusculānum.—<sup>39</sup> Translate: the dearness (*caritas*) of grain was so great.—<sup>40</sup> Frumentarius.—<sup>41</sup> The town-council, decuriones (the decurions).  
<sup>1</sup> Palliolum, a garment.—<sup>2</sup> To winter.—<sup>3</sup> Scout.—<sup>4</sup> Civitas, community, nation.—<sup>5</sup> Conquiescere, to sleep.

dicæ<sup>6</sup> tradita est.—8. Hannibal Hadrūmētī<sup>7</sup> reliquos<sup>8</sup> ex fugā collēgit.<sup>9</sup>—9. Carthaginī quotannis bini reges creabantur.—10. Hæc scripsi subito (*in haste*), quum Bruti servi Laodiceæ me convenissent, et se Romam properare dixissent.—11. Senātus Latinōrum principes Romam vocavit.—12. Hostium equites Cære usque pervenerunt.—13. Senātus legatos Corinthum mittere decrevit.—14. Themistocles quum civium suorum suffragiis e civitate ejectus esset, Argos<sup>10</sup> se contulit.—15. Themistocles Lacedæmonem<sup>11</sup> profectus est, ut cum ephoris<sup>12</sup> de mœnium munitiōne<sup>13</sup> ageret (*to confer*).—16. Eodem tempore Attalus rex Thebis Pergamum advectus est.<sup>14</sup>—17. T. Quinctius, cum maturius<sup>15</sup> quam priores consules soliti erant, a Brundisio profectus esset, cum octo millibus peditum Corcyram advenit; ab Coreyra in proxima (§ 372, R. 30) Epīri trajecit.<sup>16</sup>—18. Tum Cæsari tristis Romā nuntius allatus est.—19. Oppidani liberos suos in Suessulam oppidum miserunt.—20. Cybèle<sup>17</sup> imāgo a decemviris ad urbem Romam arcessita est.—21. Hannibal per hiemem in Capua oppido commoratus est.—22. Publicāni me rogāunt, cum Samum ad me venissent, ut aliquid huic edicto<sup>18</sup> meo adderem.—23. Consul copias suas Casilinum, ad Campaniæ oppidum, direxit.—24. Consul classem Emporias, in urbem sociorum appulit (Rem. 68), exercitumque Tarracōnem ad socios et amicos populi Romāni duxit.—25. Hannibal anno tertio postquam domo profugerat, cum quinque navibus in Africam rediit, ut Carthaginiensis ad bellum contra Romānos induceret.—26. Num solus domum advenisti?—27. Nonne propinquis<sup>19</sup> tuis rus ire in animo est?—28. Diodotus per multos annos domi nostræ vixit.—29. Liscus dixit, Orgetorigem non solum domi, sed etiam apud finitimos plurimum posse (page 62).—30. Hic vir, cum domi militiæque clarissimus fuisset, apud barbaros in exilio diem suprēmum obiit.<sup>20</sup>

1. The citizens threw<sup>21</sup> darts<sup>22</sup> from the walls on the besiegers,<sup>23</sup> by which, however, since they fought under cover,<sup>24</sup> not much damage was done.—2. One of the besiegers exclaimed (*conclamare*) under the very walls of the town, that a dinner had been prepared in the camp, if by chance<sup>25</sup> the citizens (*oppidani*) wished to dine.—3. Afranius led (*deducere*) his troops from [his] camp, and placed<sup>26</sup> them on the middle [part] of the hill below [his] camp.—4. Toward morning (*lux*) the army arrived under the walls of the town.—5. The Corinthians thought, that it was safer for (to) them, to remain a little longer (*paulisper*) under the protection (*tutela*) of a Roman garrison, than to accept the rule<sup>27</sup> of Antiochus instead of that of Philip.—6. At this time the greatest part of Italy had come under the power (*potes-tas*) of Hannibal.—7. The Senate was more numerous (*frequens*) than we had believed that [it] could be in the month of December about the holidays (*dies festus*).—8. When I was in Laodicea, in Apamea, in Iconium, and in Synnada,<sup>28</sup> in all of which towns I stopped (*commorari*), the magistrates and delegations (*legatio*) of these towns (p. 53, n. 66) met<sup>29</sup> me.—9. I have done (*perficere*) with the greatest care<sup>30</sup> everything thou hast ordered<sup>31</sup> (to)

<sup>6</sup> Nom. *Perdiccas*.—<sup>7</sup> Nom. *Hadrūmētum*.—<sup>8</sup> Instead of: *eos, qui superfuērunt*.—<sup>9</sup> *Colligere*, to collect.—<sup>10</sup> The city of *Argos* is treated as a Plurale tantum except in the Nominative, where it generally has the Greek form of the Nom. sing. *Argos* (Gen. *Argōrum*).—<sup>11</sup> Nom. *Lacedæmon*.—<sup>12</sup> *Ephori*, the ephori, the highest magistrates after the kings in Sparta.—<sup>13</sup> Fortification.—<sup>14</sup> *Advehere*, to transport.—<sup>15</sup> *Maturus*, early.—<sup>16</sup> To cross.—<sup>17</sup> Nom. *Cybèle*, the great goddess, whose worship at the time of the decemvirs was brought from Greece to Rome.—<sup>18</sup> Edict.—<sup>19</sup> *Propinqui*, relatives.—<sup>20</sup> *Diem suprēmum obire*, to die.—<sup>21</sup> Conjicere.—<sup>22</sup> Telum.—<sup>23</sup> Obsidens.—<sup>24</sup> Translate: under roofs (*tectum*).—<sup>25</sup> By chance, forte.—<sup>26</sup> Constituire.—<sup>27</sup> Dominatio.—<sup>28</sup> Synnada, Gen. *ōrum*.—<sup>29</sup> Convenire.—<sup>30</sup> With great care, diligenter.—<sup>31</sup> Mandare.







me [to do] when I waited upon thee<sup>32</sup> in Puteoli.—10. Nicerātus, the leader of the Achæi, was at (in) Sicyon<sup>33</sup> with 2000 foot-soldiers.—11. At Leucas<sup>34</sup> a council was held<sup>35</sup> by the chiefs of the Achæi.—12. Q. Marcius Rex, in the year 636 (P. I., p. 182 OBSERV.), after the building of the city, \* led (*deduxit*) a colony to Narbo.—13. The prisoners were placed (*collocare*) on ships and taken (*abducere*) to Cyprus.—14. When Alcibiades returned to Athens, he was received (*recipere*) by an immense (*ingens*) applause of his fellow-citizens.—15. Themistocles emigrated to Corcyra, because he saw, that he was not safe enough in Argos.—16. When Themistocles had arrived in Ephesus, he returned thanks for his services (*agere*) to the captain (*dominus*) of the ship, on which he had sailed.—17. After a few days ambassadors came from Rome, according to whose advice peace was granted (*dare*) to Philip.—18. Quinctius, having departed from Elatæa, crossed over (*transire*) to Anticyra and Corinth.—19. When I had arrived in Italy from Dyrrachium, the delegations of very many citizens came to me in order to (*supine*) salute (*salutare*) [me].—20. The armies of both devastated the territory of the Boji as far as the city (*oppidum*) of Telsina.—21. When I arrived in the city of Argos, I heard, that Sulpicius had already departed for Corinth.—22. I lived (*commorari*) in this [whole] year in the city of Rhodes.—23. On the same day ambassadors came to Cæsar in Alesia, to congratulate [him] concerning this victory.—24. The consul returned to [his] winterquarters in Antiochia.—25. The other consul went to Sapinia in [the country of] the Boji.—26. On the next day the army came to Mediolanum, the capital<sup>36</sup> of the Insubrians.—27. The army of Hannibal wintered (*hiemare*) in Capua, of the most flourishing (*florens*) town in (of) Campania.—28. After (*absol. abl.*) the most flourishing town had been destroyed, Scipio resolved to dismiss the auxiliary Numantia had been destroyed, Scipio resolved to dismiss the auxiliary troops, and to return home.—29. M. Livius felt this disgrace so keenly,<sup>37</sup> that he moved (*migrare*) to the country.—30. By this time the nobility (*nobilitas*) had returned from the country to the city.—31. When I was in the country in my place (*prædium*) near Tusculum, I frequently discussed this subject<sup>38</sup> with Cato.

<sup>32</sup> To wait upon somebody, *prosequi aliquem*.—<sup>33</sup> Gen. Sicyōnis.—<sup>34</sup> Gen. Leucædis.—<sup>35</sup> To hold, *habere*.—<sup>36</sup> *Præcipuum oppidum*.—<sup>37</sup> To feel something keenly, *aliquid ægre ferre*.—<sup>38</sup> Translate: I disputed (*disputare*) concerning this thing with Cato.  
\* Ab urbe conditâ.

#### SUPPLEMENT TO THE RULES ON PREPOSITIONS.

(§ 454, b.). *Super*, with ABLATIVE, is extremely rare in the local meaning 'over' (Cæs. B. C. 3, 39). Figuratively, it has the meaning of *de* (=concerning, p. 32, § 445). In classical language it thus occurs two or three times in Cicero's letters (*Alia super re scripsi tibi ad R. R. R. Cic. Att. 16, 6, 11*), and several times in Livy (26, 15; 32, 11; 40, 46; 41, 18). Frequently it is so used in the writers of the silver age, also, sometimes uncorrected. (Plaut. Amph. Prolog. 58.)—*Super* with ACCUSATIVE occurs less frequently in classical prose than in the poets and later writers: 1) In the meaning of *super* with verbs of motion and direction, as: *Quam illi super altissimam rupem perierat*. Liv. 24, 39.—*Super terna turris in directione, as: Quam illi super altissimam rupem perierat*. Liv. 24, 39.—*Super lateres coria inducantur*. Cæs. B. C. 2, 10. Also *noluit quid statui*. Cic. Leg. 2, 26.—*Super lateres coria inducantur*. Cæs. B. C. 2, 10. Also before numerals: *Super tres modios* over three modii. Liv. 23, 12.—2) As a synonym of *præter* (besides, beyond, over and above): *Exercitum super morbum jamque diu agra præter* Liv. 28, 46.—*Super omnia Romanorum nomina te verbum facit*. Ib. 31, 18.—*Super dolentem hunc* Liv. 28, 46.—*Super omnia Romanorum nomina te verbum facit*. Ib. 31, 18.—3) In the meaning upon (=after), denoting succession: *Vulnus super vulnus*, wound upon wound. Liv. 22, 51.—*Atque super alios trucidantur*, one after the other was killed. Ib. 1, 50.—The use of *super*, denoting TIME (=during), both with accusative and ablative, is extremely rare, and only poetical, or postclassical.

## CHAPTER SECOND.

### CONSTRUCTION OF THE VERB.

#### I. CONSTRUCTION IN GENERAL, IN THE ACTIVE AND PASSIVE VOICES.

§ 456. OBJECTS are divided into COMPLETING and INCIDENTAL (or ADVERBIAL) Objects. They are COMPLETING, if their grammatical form is determined by the GOVERNING VERB, and INCIDENTAL, when their grammatical form is determined by the general ideas of Place, Time, Manner, Cause, or Degree. Thus the objects in the phrases *hostem interficere*, *regi obedire*, *amicorum meminisse*, *ad pacem hortari*, *loqui coepit* are COMPLETING, since the governing verbs require these objects to be respectively in the Accusative, Dative, Genitive, Accusative with *ad*, or Infinitive. But the objects in the phrase "*Tris annos Romæ vivit*" are INCIDENTAL (adverbial), since the accusative *annos* and the genitive *Romæ* are not required by the verb *vivere*, but by the incidental ideas of Time and Place with which this verb is connected.

Rem. 1. We say that verbs are CONSTRUED with, or that they GOVERN the case or other grammatical forms of their completing objects. Thus *coepisse* "governs" or "is construed" with an Object-infinitive (§ 80 c, § 342, 1); *hortari* with the preposition *ad* (p. 41); *interficere* with an Accusative; *obedire* with a Dative.

Rem. 2. Certain verbs (e. g. *esse*, *fieri*, *videri*), require the addition of adjectives or nouns to form complete PREDICATES. Such adjectives or nouns are called COMPLETING PREDICATES;<sup>1</sup> and the verbs, requiring them, are said to be "construed with" or "to govern" a PREDICATE NOMINATIVE.

Rem. 3. Many verbs require for their objects Infinitive or Finite CLAUSES. Hence verbs may be construed in six different ways:

- 1) With Completing Predicates; 2) with any of the Oblique Cases; 3) with Prepositional Objects; 4) with Object-Infinitives; 5) with Infinitive Clauses (Predicate-Infinitives); 6) with certain Finite Clauses, introduced by one of the conjunctions *ut*, *ne*, *quod*, *quoniam*, *quominus*.<sup>2</sup>

<sup>1</sup> These are opposed to the *Accessory Predicates*. See § 461; p. 245, § 555.

<sup>2</sup> A complete treatise on the construction of the verb must enumerate *all* verbs requiring the one or other of these complements. But this would exceed the limits of a general grammar. While in the first chapter we have shown the most important constructions with Prepositions, and in § 393, Rem. 26 and 27, and Book VI. those with Clauses, we shall limit this chapter chiefly to the construction with CASES and INFINITIVES, referring the student for the rest partly to the Lexicons, partly to the chapters mentioned.



In some connections completing objects take the form of Adverbs or Adjectives, as: *Latine loqui, disertum facere*. See below, Nos. III. and IV.

§ 457. Many verbs require but ONE completing object (Rem. 3), and are then said to govern a SIMPLE OBJECT or complement. But other verbs require two different complements (a compound object), joined to each other. Thus the verbs *cœpisse, interficere, obedire, vereri, dicere* are construed with SIMPLE, but *permittere, prohibere, dare, persuadere* with COMPOUND objects.

Rem. 4. It is customary to indicate the construction of a given verb in an abridged form by means of the different cases of the indefinite *aliquis*. To denote that a verb governs the GENITIVE, DATIVE, ACCUSATIVE or ABLATIVE of the PERSON, we connect it with *alicujus* (acc.), *alicui*, *aliquem*, *aliquo*. The ACCUSATIVE of a THING is indicated by *aliquid*; the GENITIVE, DATIVE, or ABLATIVE of a THING by *alicujus rei*, *alicui rei*, *aliquâ re*. Thus *condemnare aliquem alicujus rei* means that *condemnare* is construed with the accusative of the Person, and the genitive of the Thing. *Hortari aliquem ad aliquid* indicates that *hortari* governs the accusative of the Person and the preposition *ad* with an accusative of the Thing. *Eripere alicui aliquid* means that *eripere* is construed with the dative of the Person and the accusative of the Thing.

§ 458. Verbs which are construed with a completing object in the Accusative are called TRANSITIVE; all other verbs requiring completing objects are called INTRANSITIVE. NEUTER verbs are those that require no object at all. The completing objects of transitive verbs are called TRANSITIVE OBJECTS.

Rem. 5. Thus *interficere* is a transitive, *obedire* an intransitive, and *dormire* a neuter verb. Many verbs, transitive in English, have intransitive equivalents in Latin, as: *obedire*, to obey; *resistere*, to resist; *nocere*, to hurt; *parcere*, to spare; *invidere*, to envy; *favere*, to favor; *persuadere*, to persuade, all of which govern the Dative in Latin, while their English equivalents govern the Objective.

§ 459. The construction of Latin verbs is often modified, when they are placed in the PASSIVE VOICE.<sup>1</sup> Only TRANSITIVE verbs form a complete Passive. Any Transitive (unless it be a Deponent) may be changed into a Passive form, without affecting the sense, by making the transitive object the Subject of the Passive voice, and changing the active subject, if the verb has any, into the passive agent (§ 131, 2), as:

ACTIVE: *Miles laborem perfert.*

PASSIVE: *Labor a milite perfertur.*

<sup>1</sup> Hence, to determine the construction of a verb, it must be always taken in its ACTIVE voice.

§ 460. IMPERSONAL Passives (in the 3d pers. sing.) are formed:

1) As in English, from verbs that are construed with CLAUSES. Such clauses must be considered as the SUBJECTS of the impersonal Passive (§ 74, c), as: *Cæsari nuntiātum est, Helvetios per provinciam iter facere conari*, It was announced to Cæsar, that the Helvetians were attempting to march through the province. Cæs. B. G. 1, 7.

2) Contrary to the English idiom, from INTRANSITIVE and NEUTER verbs, *without any subject at all* (§ 74, a), as: *Pugnatur*, a battle is fought, people fight (literally: *it is fought*). *Mihi obeditur*, I am obeyed (literally: *It is obeyed to me*).

Rem. 6. The Passive of transitive verbs (§ 459) which has the transitive object for its subject, is called PERSONAL PASSIVE. When transitive verbs are used without their objects, they are sometimes, but rarely, placed in the form of impersonal passives.

Rem. 7. In the impersonal passives the active subject takes the same form of the PASSIVE AGENT, as in the personal passive, as: *Pugnatur a nobis*, a battle is fought by us (literally: *it is fought by us*).

Rem. 8. All tenses and moods of the verb, except the Imperative, admit of an impersonal passive in the 3d pers. sing., as: *Peccabitur in hoc judicio*, Wrongs will be committed in this trial. Cic. Verr. 2, 4, 68.—*Antea ratibus navigabatur*, Formerly people sailed on rafts. Plin. 1, 7, 56.—*Quum sedebatur aut ambulabatur*, when one sits or walks. Gell. N. A. 2, 2. The compound tenses of the Passive must then always take their participles in the NEUTER GENDER, as: *ventum est*, people came.

Rem. 9. If the English equivalents of Latin intransitive verbs are transitive (Rem. 5), the English verb forms a personal, but the Latin an impersonal passive. In this case the English subject must be changed into the Latin intransitive object, as: *The king is obeyed by the people*, *regi a populo obeditur* (literally: It is obeyed to the king by the people). The Latin verb must here always be placed in the 3d pers. SINGULAR, although the English verb should be in the Plural, or in the first or second person, as: *The captives are spared*, *captivis parcitur* (it is spared to the captives). *I was persuaded*, *mihi persuasum est* (it was persuaded to me). *You will be envied*, *vobis invidetur* (it will be envied to you).

Rem. 10. If the impersonal passive has no intransitive object that may be made the subject in English, the translation is made in one of the following ways:

1. The Latin verb is translated by an English transitive objective phrase, in which case the object is made the passive personal subject, as: *Pugnatur*, a battle is fought (*pugnare*, to fight a battle).—*Apud Metellum cœnatum est*, dinner was taken with Metellus (*cœnare*, to take dinner).—*Post cœnam ambulabitur*, after dinner a walk will be taken.—*Consurgitur ex consilio*, the meeting is adjourned (it is risen from the meeting).



2. Sometimes an English noun with a personal or impersonal predicate ("there is") may be employed for the Latin impersonal passive, as: *Pugnabatur*, there was a fight.—*Acriter dimicatum est*, the struggle was hard.—*Concurritur*, there is a gathering.—*Hic bene dormitur*, here are good arrangements for sleeping.

3. Often the indefinite English subjects "people," "one," "they," "we" may be employed, as: *Cum ad castra ventum esset*, when they had come to the camp (literally: when it had been come to the camp).—*Saepe sine causâ ridetur*, People often laugh without cause.—*Si hieme navigatur*, if one sails in the winter.

Rem. 11. PASSIVE INFINITIVES are used impersonally, the same as active impersonals (§ 82, 4):

1. When they are OBJECT INFINITIVES, dependent on one of the verbs *posse*, *negare*, *debere*, *solere*, *incipere* (cœpisse), *desinere*. The first four of these verbs retain their active form, and are placed in the 3d pers. sing., while the object-infinitive, dependent on them, takes the form of an impersonal passive. But the verbs *incipere* (cœpisse) and *desinere* take the impersonal passive form in the 3d sing.; *cœpisse* forms then the perfect *cœptum est*, and *desinere*: *desitum est*; as: *Hostibus resisti non potuit*, the enemy could not be resisted (literally: it could not be resisted to the enemies).—*Ambulâri debet*, a walk must be taken.—*Liberis et mulieribus parci solet*, Generally children and women are spared.—*Ut fieri solet*, as it is usually the case (literally: as it is accustomed to be done). But: *Pugnâri cœptum est* (not *capit*), fighting commenced (it was commenced to be fought); *obsidâri desitum est*, the siege was discontinued (it was ceased to be besieged).

2. When they are PREDICATES of Infinitive-clauses. In clauses of this kind the subject-accusative is always understood; as: *Duci nuntiatum est*, *totis castris trepidâri*, it was announced to the general that consternation prevailed in the whole camp (literally: that it was trembled in the whole camp).—*Intellexit, sibi his calumniis non admodum noceri*, he saw that he was not much injured by these calumnies.

#### EXAMPLES.\*

1. *Acriter utrimque (on both sides) usque ad vesperum pugnatum est*. Cæs. B. G. 1, 50.—2. *Proelio equestri (§ 229) inter duas acies pugnatum est*. Ib. 2, 9.—3. *Celeriter ad castra concursus<sup>1</sup> est*. Ib. 2, 33.—4. *Quum de frumento satis esset provisum<sup>2</sup>*. Ib. 3, 3.—5. *Oppidum paucis diebus (§ 435, R. 38) quibus<sup>3</sup> eo (thither) ventum erat, expugnatum est*. Ib. 3, 23.—6. *Accessum est<sup>4</sup> ad Britanniam omnibus navibus*. Ib. 5, 8.—7. *Cum a Cottâ primisque ordinibus acriter resisteretur*. Ib. 5, 30.—8. *Non sine periculo in castris manetur*. Ib. 5, 31.—9. *Servitum est<sup>5</sup> in ceteros Trojânos*. Liv. 1, 1.—10. *Numquam sine aliqua lectione<sup>6</sup> apud eum cernatum est*. Nep. Att. 14.—11. *Via qua Henna<sup>7</sup> iur*. Cic. Verr. 2, 48.—12. *Cum satis erit ambulatum, requiescimus<sup>8</sup>*. Cic. Leg. 1, 4.—13. *Non modo non invidetur illi, sed etiam laetetur*. Cic. Off. 2, 13.—14. *Ut Græco more<sup>9</sup> liberetur*. Cic. Verr.

\* In place of the former exercises for translating from Latin into English, literal extracts taken from the Latin authors will now be given as examples, which the student should translate into English.

<sup>1</sup> To run.—<sup>2</sup> To make provision for something.—<sup>3</sup> *Quibus* instead of *postquam*.—<sup>4</sup> To make an approach.—<sup>5</sup> *Servire*, to commit cruelties; to kill cruelly.—<sup>6</sup> Reading.—<sup>7</sup> A town in Sicily.—<sup>8</sup> To repose, rest.—<sup>9</sup> After the Greek fashion.

3, 26.—15. *His persuaderi non poterat, ut diutius morarentur*. Cæs. B. G. 2, 10.—16. *Quum subsidio<sup>10</sup> veniri non posset*. Ib. 3, 3.—17. *Ubi intellexit Cæsar, eis noceri non posse*. Ib. 3, 14.—18. *Ubi intellexit, ultro<sup>11</sup> ad se venire*. Ib. 5, 56.—19. *Per totam Italiam trepidâri cœptum est*. Liv. 39, 17.—20. *Populus Rômanus intelligit, secum actum esse<sup>12</sup> pessime*. Cic. Verr. 2, 1, 50.—21. *Dici<sup>13</sup> a defensore cœptum est*. Cic. Verr. 2, 1, 89.—22. *Dixit sibi non esse itum obviam (§ 433, R. 31), ne tum quidem cum iri maxime (just) debuit<sup>14</sup>*. Cic. Att. 2, 1.—23. *Dubium non est, debellâri<sup>15</sup> eo die cum Samnitibus potuisse*. Liv. 7, 28.—24. *Negat jucunde posse vivi, nisi cum virtute vivatur*. Cic. Tusc. 3, 20.—25. *Nec vero universo generi humano, sed etiam singulis a Deo consuli<sup>16</sup> solet*. Cic. Nat. D. 2, 65.—26. *Jam pridem<sup>17</sup> contra eos desitum est disputâri*. Cic. Fin. 2, 13.—27. *Habitâri ait Xenophanes in lunâ*. Cic. Ac. 2, 39.—*De provinciis decedatur, in urbemque redeatur*. Ib. Leg. 3, 8.

## II. CONSTRUCTION OF THE VERB WITH COMPLETING PREDICATES (PREDICATE-NOMINATIVE).

§ 461. The Predicates connected with VERBS are either COMPLETING or ACCESSORY. The form of the COMPLETING Predicate is that of an ADJECTIVE or NOUN; that of an ACCESSORY Predicate, a PARTICIPLE, expressed or understood.

Rem. 12. In the phrase *Homêrus cæcus fuit*, or *Homêrus poëta fuit*, the words *cæcus* and *poëta* are completing Predicates. In the phrase *Epaminondas vincens mortuus est*, the participle *vincens* is an ACCESSORY Predicate. Thus the adjective *tristes* in *Sequani tristes terram intuentur*, Cæs. B. G. 1, 32 (the Sequani look sad on the ground), and the noun *prætor* in *Æbutius prætor in provinciam abiit* (He went as prætor to the province), are ACCESSORY Predicates, the participle *being* of the copula being understood in both words. Completing Predicates form together with their governing verbs only one single Predicate, and only one phrase with the common subject; but ACCESSORY Predicates form a combined phrase together with the principal predicative phrase. *Epaminondas vincens mortuus est* may be resolved into the two predicative phrases: *Epaminondas vicit* and *Epaminondas mortuus est*. *Æbutius prætor abiit* consists of the two predicative phrases: *Æbutius abiit*, *Æbutius prætor fuit*.

Rem. 13. Accessory predicates must be distinguished from nouns in Apposition, with which they are very similar in form. The latter are ATTRIBUTES of their governing NOUNS, while the former are PREDICATES, logically united with the principal predicate.

§ 462. The verbs which (in certain significations) require the addition of COMPLETING Predicates, are: 1) the verb *esse*, as copula; 2) the verbs *fieri* and *videri* (§§ 132, 133); 3) the verbs *evadere* (in the meaning "to become," "to turn out"), *manere*

<sup>10</sup> To assist, to help.—<sup>11</sup> Voluntarily.—<sup>12</sup> *Agere cum aliquo*, to treat somebody.—<sup>13</sup> *Dicere*, to plead.—<sup>14</sup> Inst. of *debuisset*, ought to have.—<sup>15</sup> *Debellare*, to finish a (the) war.—<sup>16</sup> *Consulere alicui*, to take care for somebody.—<sup>17</sup> Long since.



and *permanēre* (to remain), *existere* (in the meaning "to come out," "to be"); 4) the Passives of those transitive verbs which in certain significations require a DOUBLE ACCUSATIVE, as *creāri* and *eligi*, to be elected; *declarāri*, to be declared; *appellāri*, *vocāri*, and *dici*, to be called; *judicāri*, *habēri*, and *existimāri*, to be held, considered, and several others. (See p. 101.)

If these verbs are FINITE, their completing predicates must be in the NOMINATIVE CASE.

1. Hannibal *prætor factus est*, postquam *rex fuerat*. Nep. Hann. 7.—
2. Sullæ severitas *acerba*<sup>1</sup> *videretur*, nisi multis humanitatis condimentis<sup>2</sup> mitigaretur.<sup>3</sup> Cic. Qu. Fr. 1, 1, 7.—3. Fuerat Athēnis adolescens:<sup>4</sup> perfectus *Epicurus*<sup>5</sup> *crascat*. Cic. Brut. 35.—4. *Fastidiosus*<sup>6</sup> *uoluptasque* mentes evadunt civium. Cic. Rep. 1, 43.—5. Si quando<sup>7</sup> aliquod somnium *erum crascat*. Cic. Div. 2, 53.—6. Vereor ne hæc quoque lætitia *vera eradat*. Liv. 23, 12.—7. *Exstitit* Brutus *vincit* nostræ libertatis. Cic. ad Br. 8.—8. Omnes superioris anni munitiones<sup>8</sup> *integra manebant*. Cæs. B. G. 6, 31.—9. Antigonus ex Philippi amicis unus (alone) *incorruptus*<sup>9</sup> *permanerat*. Liv. 40, 54.—10. *Consules creantur* Cæsar et Servilius. Cæs. B. C. 3, 1.—11. Demosthenes a doctis oratorum *princeps*<sup>11</sup> *est judicatus*. Cic. Brut. 37.

Rem. 14. For the agreement of the Predicate Nominatives in number and gender, see § 63, 1, 2, and § 75. Poets sometimes place the predicative adjective in the neuter gender, even if the subject is a masculine or feminine noun, as: *Varium et mutabile semper (est) femina*, Virg. Æn. 4, 569. This anomaly is extremely rare in classical prose, and occurs with abstract nouns only, as: *Omnium rerum mors est extremum*. Cic. Fam. 6, 21, 1.

Rem. 15. For the agreement of the copula with the subject, see § 63, 2. When the subject and predicate-noun are of different numbers, the copula sometimes agrees with the number of the predicate-noun, instead of agreeing with that of the subject, as: *Aude nunc de tuo consulatu dicere, cujus fuit initium ludi computatæ*.<sup>12</sup> Cic. Pis. 4.—*Genus universa Veneti appellati (sunt)*. Liv. 1, 1.

Rem. 16. The verb "to appear" in connection with a predicate-adjective or noun must not be translated by *apparere*, but by *videri*. *Apparere* has the signification "to seem" only in post-classical prose, as: *Rhetorica apud Romanos utilis honestaque apparuit*. Suet. Rhet. 1. In classical prose *apparere* is construed with an infinitive clause: *Ut paratum indicem esse appareret*. Liv. 40, 55.

Rem. 17. Strictly speaking, there is only *one* copula, and *one* verb, which can be said to require COMPLETING PREDICATES, namely the verb *esse*. All other verbs, mentioned § 462, in their original meanings, contain predicates, complete in themselves. Thus the verb *feri* properly means "to be made"; *videri*, to be seen; *manere*, to stay; *existere*, to step out; *evadere*, to walk out, to escape. Hence the predicates, connected with these verbs in their original significations can only be ACCESSORY. Thus *crascat* originally means,

<sup>1</sup> Painful.—<sup>2</sup> Flavoring, condiment.—<sup>3</sup> Mitigate.—<sup>4</sup> As a young man.—<sup>5</sup> An Epicurean.—<sup>6</sup> Fastidious.—<sup>7</sup> Inst. of *aliquando*, once.—<sup>8</sup> Defender.—<sup>9</sup> Fornication.—<sup>10</sup> Un-corrupted.—<sup>11</sup> The first.—<sup>12</sup> The games of the cross-roads, celebrated in honor of the *Lares*.  
\* This genitive is equivalent to an absolute neuter (§ 360), which explains in this passage the neuter gender of the predicative adjective.

*It is seen (being) sad*; *Consul victor exstitit*, the Consul came out *as* (being) a conqueror. *Si equites incolumes evasisent*, if the horsemen had *escaped* unharmed. Liv. 39, 50. In this sentence *incolumes* is evidently an ACCESSORY predicate of *evadere*. But the mentioned verbs, from being frequently connected with accessory predicates, have been gradually connected with the idea of the COPULA, contained in the accessory predicates, and thus assumed the new meanings "to become," "to seem," "to remain." Hence the question, whether a predicate-noun or adjective must be considered as a COMPLETING or as an ACCESSORY predicate, depends simply on the connection of the copula. If the idea of the copula is contained in the GOVERNING VERB (which is *always* the case with *feri* and *videri*), the predicative word must be considered as a COMPLETING predicate. But when the copula (as participle) must be understood with the accompanying adjective or noun, the latter must be considered as ACCESSORY predicates. Thus it is erroneous, to reckon the verbs *mori* and *nasci*, as some grammarians do, among those verbs that are *construed* with predicate-nominatives, as: *Nemo nascitur dives*, Sen. 20, Nobody is born (being) rich. *Invictus morior*, Nep. Ep. 9, I die (being) unconquered.

§ 463. Verbs generally can take completing predicates only when they are FINITE OR INFINITIVES.

1. SUBJECT-INFINITIVES and the Infinitives in INFINITIVE-CLAUSES take their completing Predicates in the ACCUSATIVE.

1. *Consulem fieri* valde utile Mario videbatur. Cic. Off. 3, 20.—2. Non *esse cupidum*,<sup>13</sup> pecunia est; non *esse emicem*,<sup>14</sup> vectigal<sup>15</sup> est; *contentum* vero suis rebus *esse*, maximæ sunt certissimæque divitiæ. Cic. Par. 6, 3.—3. Magnis in laudibus<sup>16</sup> tota fere fuit Græciæ, *victorem Olympiæ*<sup>17</sup> *citari*.<sup>18</sup> Nep. pref.—4. Id enim ipsum est summi oratoris,<sup>19</sup> summum oratorem populo *videri*. Cic. Brut. 50.—5. *Traditum*<sup>20</sup> est, Homærum cæcum fuisse. Cic. Tusc. 5, 39.—6. Non patiar flagitiis tuis me *infamem*<sup>21</sup> *fieri*. Terent. Heaut. 5, 4, 14.—7. *Principem*<sup>22</sup> *se esse* mavult quam *videri*. Cic. Off. 1, 19.—8. *Judicabat*, eos non posse *oratores evadere*. Cic. de Or. 1, 28.—9. (Romulus dixit) *se deum esse* et *Quirinum vocari*. Cic. Rep. 2, 10.—10. *Scimus regem Persea*<sup>23</sup> *ab populo Romano appellatum (esse)*. Liv. 41, 24.

2. OBJECT-INFINITIVES take their completing Predicates in the NOMINATIVE, when their governing verbs are FINITE.

1. Cato *esse* quam *videri bonus* malebat. Sall. Cat. 54, 6.—2. *Oracula evanuerunt*<sup>24</sup> postquam homines minus *creduli*<sup>25</sup> *esse* cœperunt. Cic. Div. 2, 57.—3. *Quæro ex te, cogitarisne augur fieri* in Metelli locum. Ib. Vatin. 8.—4. *Senilis*<sup>26</sup> *stultitia deliratio* (silliness) *appellari* solet. Ib. Sen. 11.

Rem. 18. The ACCUSATIVE case of the completing Predicate in Subject-Infinitives must be explained from the construction of the Accusative with the Infinitive. Subject-Infinitives always have an UNCERTAIN PERSON for their logical subject. The sentence "It is preferable to be free," means "It is preferable that one is free" (*præstat* "aliquem" *liberum esse*). Hence the CASE of the completing Predicate in Subject-Infinitives must be an ACCUSATIVE, and its gender the MASCULINE. See § 78.

Rem. 19. It is different, when the impersonal Predicates are connected with PERSONAL OBJECTS. These objects are then at the same time the logical Subjects of the Subject-infinitive, and hence the completing Predicates of the latter must agree with the object of the impersonal Predicate

<sup>13</sup> Greedy.—<sup>14</sup> Eager to buy.—<sup>15</sup> A rent.—<sup>16</sup> It was a great glory.—<sup>17</sup> In the Olympic games.—<sup>18</sup> Same as *declarari*.—<sup>19</sup> "That very circumstance is the mark of a great orator."  
—<sup>20</sup> It has been reported.—<sup>21</sup> Infamous.—<sup>22</sup> The first, the foremost.—<sup>23</sup> Greek accusative of *Perseus*.—<sup>24</sup> *Evanesce*, to vanish.—<sup>25</sup> Credulous.—<sup>26</sup> Of old men.



in case, gender, and number (§ 94, Rem. 3). This case is the DATIVE, when the verbs *licet* and *necesse est* are connected with objects in the Dative, as: *In republica mihi negligenti esse non licet*. Cic. Att. 1, 17, 6. Sometimes, but rarely, even in this connection the completing Predicate is found in the accusative singular masculine according to the rule in Rem. 18. See for the particulars of this construction p. 617, 9.

Rem. 20. Participles are but rarely construed with completing Predicates. This rule has two exceptions:

1. The participle of the copula *esse*, which *as such* does not exist, may be understood in the construction of the Absolute Ablatives. The predicative adjective or noun is then placed in the Ablative, as: *Cicerone vivo*, while Cicero was living. See § 397.

2. The Participles of the Passive verbs, mentioned § 462, No. 4, are sometimes construed with completing Predicates, but only *a*) in the construction with Absolute Ablatives, *b*) in other Participial Clauses, if the participle is either in the Nominative or Accusative. The completing Predicates agree then always with the governing participles, and hence in the construction of the Absolute Ablatives are placed in the Ablative case.

1. Inprimis quod Ædno, fratres consanguineosque<sup>27</sup> saepenumero a senatu appellatos, in servitute videbat Germanorum teneri. Cæs. B. G. 1, 33.—2. Magistro equitum<sup>28</sup> credito juro. Liv. 4, 46.—3. Hasdrubale imperatore subiecto.<sup>29</sup> Nep. Hann. 3.—4. Consulibus certioribus factis.<sup>30</sup> Liv. 45, 21.—5. Consul, uno omnium (of all persons alone) certiore facto collegâ, in provinciam abiit. Liv. 41, 10.—6. Post declaratos consules Albinum et Pisonem, Liv. 40, 37.—7. Tribunis contibus<sup>31</sup> judicatis.<sup>32</sup> Liv. 29, 9.—8. Dolabena hoste decreto. Cic. Phil. 11, 7.

3. In poetry and postclassical prose Participles in the DATIVE are sometimes construed with completing Predicates in the same case. With ACCESSORY Predicates this construction occurs even in classical prose (p. 256, OBS. 3).

1. Remittit<sup>33</sup> tamen Octaviânus Antonio hosti judicâto amicos omnes. Suet. Oct. 17.  
2. Maximo tibi civi evadere contigit.<sup>34</sup> Val. Max. 3, 6, 3.—3. Pro patriâ mori non licuit illi sapientissimo ab Appoline judicâto Socrati. Plin. H. N. 7, 31, 30.

4. Participles in the GENITIVE cannot take completing predicates, but they sometimes take ACCESSORY predicates, agreeing with them in the genitive; as: *Species insontis interempti filii*, the image of his innocently-killed son. Liv. 40, 56. See p. 256, OBS. 3.

§ 461. PREDICATIVE GENITIVE.—The Predicate-nominative, denoting the GENERAL idea of a Person or Thing, is often omitted and understood, when an ATTRIBUTIVE GENITIVE is dependent on it. The GENITIVE has then the office of a completing Predicate in the same manner as an absolute adjective performs the function of a substantive (§ 353); as: *Hæc domus Sempronii est* (instead of *res Sempronii*), this house is the property of Sempronius.—*Condemnare judicis est* (instead of *res, officium judicis*), to condemn is the duty (the affair, business) of the

<sup>27</sup> Consins.—<sup>28</sup> Master of the horse.—<sup>29</sup> Elected general.—<sup>30</sup> *Certior fio*, I am informed (literally, "I become more certain").—<sup>31</sup> *Sons*, guilty.—<sup>32</sup> To pronounce, declare.—<sup>33</sup> *i. e.* He allowed all of A.'s friends to join him.—<sup>34</sup> It fell to your lot.

judge.—*Gajus summæ audaciæ fuit* (instead of *homo summæ audaciæ*), Gajus was a man of the greatest boldness.

Genitives of this kind are called PREDICATE-GENITIVES.

Rem. 21. This Genitive, which is conceived to depend on a noun of GENERAL import, must be distinguished from the Genitive referring to a noun, *previously mentioned*. The former is analogous to an ABSOLUTE, the latter to a DISJUNCT adjective (§ 353). The English language generally employs here the demonstrative *that* or the indefinite numeral *one* as governing word, while the Latin does not use any governing word at all, but supplies it from the text, as: *Ut tuum factum alieni hominis, meum vero conjunctissimi et amicitissimi esse videatur*, Cic. Fam. 1, 9; So that thy action seems *that* of a stranger, but mine *that* of a most intimate friend.

§ 465. The Predicate-Genitive is used 1) to express POSSESSION, or relations conceived as a Possession (Genitive of the *possessor*); 2) to denote those relations which an IMPERSONAL Predicate has to its subject-infinitive or to a subject-clause (IMPERSONAL PREDICATE-GENITIVE); 3) to denote QUALITIES or relations conceived as qualities of a PERSON or THING (QUALITATIVE GENITIVE).

Rem. 22. Predicate-Genitives are connected not only with *esse*, but with all verbs having the force of the copula (*fiëri, vidëri*, etc. Liv. 1, 39).\*

§ 466. 1. The Genitive of the POSSESSOR, in connection with the copula, is generally rendered by "*to belong to*" or "*to be the property of*," as: *Omnia, quæ mulieris fuërun*t, viri *fiunt*, all that *has belonged to* the wife, becomes the *property of* the husband. Cic. Top. 4.—*Ut disceptarent, quid cujusque esset*, that they disputed what was the property of each. Liv. 42, 23. This genitive is changed into a POSSESSIVE ADJECTIVE, when the possessor is expressed by a personal pronoun: *Omnia, quæ mea fuërun*t, *vestra facta sunt*, all that belonged to me, has become your property (yours).

Rem. 23. Sometimes not the PERSON, but abstract ideas to which something is conceived to belong, especially the idea of TIME, are expressed by this Genitive, as: *Non hujus temporis ista ratio est*, that method belongs not to this time. *Illius temporis (ætatis) fuit Anaxagoras*, to that time (age) belonged Anaxagoras.

2. The IMPERSONAL Predicate-Genitive is differently translated according to the relation expressed. Such genitives

\* For their connection with the verbs, governing a double accusative, see p. 102, R. 76.



must be conceived, as if the nouns *res*, *officium*, *munus*, *indici-um* (affair, matter, business, duty, province, sign, evidence) were the proper predicates. Often they are rendered by simple predicative adjectives, or other predicates, corresponding to the indicated relation, as: *Cujusvis hominis est errare*, Cic. Phil. 12, 2, it is in the nature of every man to err (every man is liable to error). *Inimicis confidere summæ stultitiæ est*, to trust enemies is a mark (evidence) of the greatest folly. *Est boni principis legibus obtemperare*, it is the duty of a good ruler to obey the laws. *Hoc non est tuæ gravitatis atque auctoritatis*, this is incompatible with thy dignity and position. *Consulum est videre, ne quid respublica detrimenti capiat*, it is the business (province) of the consuls to see, that the republic may not suffer.

When this relation is expressed by a personal pronoun, the latter is changed into a possessive adjective in the neuter singular: *Nostrum est, videre ne irrita lex sit*, it is our duty to see that the law be not ineffectual.

3. The QUALITATIVE GENITIVE is either translated by the preposition *of*, in which case a governing noun of general import is often introduced, or by an ADJECTIVE, or by the verb *to have* (in connection with the copula), as: *Gajus summæ fuit prudentiæ*, G. was a man of the greatest prudence. *Critognātus magnæ apud plebem auctoritatis fuit*, Cr. was of great influence (very influential, had great influence on) with the people. — *Hoc maximi momenti est*, this is of the greatest importance (is very important).

This form of the Predicate-genitive is often used to introduce the relations of WEIGHT, MEASURE and NUMBER as predicates, as if these were *qualities* of the subject, as: *Murus fuit pedum sedecim*, the wall was of sixteen feet (was sixteen feet long). *Legio trium millium peditum fuit*, the legion was (consisted) of three thousand foot-soldiers.

I. 1. (Negavit Cæsar) Galliam potius esse *Arioristæ* quam *populi Romani*. Cæs. B. G. 1, 45.—2. Jam me *Pompæi* totum<sup>36</sup> esse scis. Cic. Fam. 2, 13, 2.—3. Hic versus *Plauti* non est. Cic. Fam. 9, 15.—4. Bello Gallice

<sup>36</sup> Wholly.

*præter Capitolium atque arcem omnia hostium erant*. Liv. 6, 40.—5. *Nolæ* (a city) *senatus Romanorum*, plebs *Hannibalis* erat. Liv. 23, 39.—6. *Thebæ populi Romani jure belli factæ sunt*. Liv. 33, 13.—7. *Existimaverunt, de summâ<sup>36</sup> belli non suum judicium<sup>37</sup> sed imperatoris esse*. Cæs. B. G. 1, 41.—8. *Petulantia<sup>38</sup> et libido magis adolescentium est quam senum*. Cic. Sen. 11.—9. *Damnatio<sup>39</sup> est judicium, poena<sup>40</sup> legis*.—10. *Non recusamus quin<sup>41</sup> omnia, propter quæ bellum initum est, vestra sint*. Liv. 30, 30.—11. *Curio fuit igitur ejusdem ætatis fere*. Cic. Brut. 32.—12. *Ejusdem fere temporis fuit eques Romanus, C. Titius*. Ib. 45.

II. 1. *Judicis est, semper in causis<sup>42</sup> verum sequi*. Cic. Off. 2, 14.—2. *Adolescentis est, majores natu vereri*. Ib. 1, 34.—3. *Non minus est imperatoris, consilio superare quam gladio*. Cæs. B. C. 1, 72.—4. *Fortis animi et constantis est, non perturbari in rebus asperis*.<sup>43</sup> Cic. Off. 1, 23.—5. *Nihil est tam angusti animi tamque parvi quam amare divitias*. Ib. 1, 20.—6. *Magni est ingenii, sevocare<sup>44</sup> mentem a sensibus*. Cic. Tusc. 1, 16.—7. *Est ejus qui dat, non ejus qui petit, conditiones dicere pacis*. Liv. 30, 30.—8. *Id enim ipsum est summi oratoris, summum oratorem populo videre*. Cic. Br. 50.—9. *Doctōris<sup>45</sup> intelligentis<sup>46</sup> est, videre quo ferat<sup>47</sup> naturā suā quemque*. Cic. Br. 56.—10. *Mentiri non est meum*. Ter. Heaut. 3, 2, 38.—11. *Si cujusquam, certe tuum est, nihil præter virtutem in bonis ducere*.<sup>48</sup> Cic. Fin. 3, 3.—12. *Nostrum est ferre modice<sup>49</sup> populi voluntates*. Cic. Planc. 4.—13. *Tempori cedere semper sapientis est habitum*. Cic. Div. 4, 9.—14. *Duri hominis, vel vix hominis videtur, periculum capitis<sup>50</sup> inferre multis*.<sup>51</sup> Cic. Off. 2, 14.

III. 1. *P. Muræna multæ industriæ et magni laboris fuit*. Cic. Brut. 67.—2. *Vir bonus summæ pietatis erga deum est*. Sen. Ep. 76.—3. *Magni judicii, summæ etiam facultatis<sup>52</sup> esse debet<sup>53</sup> orator*. Cic. Or. 21.—4. *Virtus tantarum virium est, ut se ipsa tueatur*. Cic. Tusc. 5, 1, 2.—5. *Hannibal tumultum<sup>54</sup> tutum, commodumque aliōqui<sup>55</sup> nisi quod<sup>56</sup> longinquæ aquationis<sup>57</sup> erat, cepit*.<sup>58</sup> Liv. 30, 29.—6. *Philocles animadvertēbat<sup>59</sup> se nullius momenti apud exercitum esse*. Nep. Alc. 8.—7. *Id est maximi momenti et ponderis*. Cic. in Vat. 4.—8. *Reliquum spatium quod est pedum sexcentorum*. Cæs. B. G. 1, 38.—9. *Fluminis altitudo<sup>60</sup> erat circiter pedum trium*. Ib. 2, 18.—10. *Xerxis classis mille et ducentarum navium fuit*. Nep. Them. 2, 5.

Rem. 24. For the distinction between the Genitive and Dative of the Possessor see p. 82. A peculiar formula of the Genitive of the Possessor is the phrase *ditionis alicujus esse* or *fieri*, to be or become subject to somebody (literally *to be of somebody's rule*), as: *Urbes, quæ Carthaginensium ditionis erant*. Liv. 30, 9.—*Albani ditionis aliēnæ* (to foreign rule) *facti erant*. Liv. 1, 25.

Rem. 25. The IMPERSONAL PREDICATE-GENITIVE often consists of an absolute adjective in the Genitive Singular, denoting "persons in general," with the force of an impersonal predicative adjective (§ 77), as: *Stulti est*,

<sup>36</sup> On the administration of the war.—<sup>37</sup> Construe: *Judicium de summâ belli non suum esse, sed imperatoris*.—<sup>38</sup> Frivolity.—<sup>39</sup> Condemnation.—<sup>40</sup> The penal provisions.—<sup>41</sup> We do not object lest.—<sup>42</sup> Trials.—<sup>43</sup> Under difficulties.—<sup>44</sup> To sever.—<sup>45</sup> Teacher.—<sup>46</sup> Intelligent.—<sup>47</sup> Literally: *whither his nature carries everybody*. Translate: *what are every one's natural tendencies*, a sentence which, literally translated, would make very bad Latin.—<sup>48</sup> Literally: to reckon among (§ 453, R. 75) the goods. We say in English: *among the blessings*.—<sup>49</sup> With composure.—<sup>50</sup> Life.—<sup>51</sup> To bring on many.—<sup>52</sup> Talent.—<sup>53</sup> Will have to be.—<sup>54</sup> A hillock.—<sup>55</sup> In other respects.—<sup>56</sup> Except that.—<sup>57</sup> Too distant from the supply of water.—<sup>58</sup> To occupy.—<sup>59</sup> To perceive.—<sup>60</sup> Depth.



*rebus inanibus commovēri*, it is foolish (literally: *it is the mark of a foolish person*) to be impressed by worthless matters (trifles). The Latin does not employ adjectives of one termination (§ 213), and especially not those with consonant-stems (§ 216) as impersonal predicates. Instead of these the form of an impersonal Predicate-Genitive is almost always used. Thus it would be unusual to say, *Tacēre prudens est*, it is prudent to be silent, instead of *Tacēre prudentis est* (it is the mark of a prudent man).

1. Est *prudētis* sustinēre (to resist) impetum benevolentiae. Cic. Am. 17.—2. Negligere quid de se quisque sentiat, non solum arrogantis est sed omnino dissoluti.<sup>61</sup> Cic. Off. 1, 28.—3. In tranquillo<sup>62</sup> tempestatem adversam<sup>63</sup> optare dementis est. Cic. Off. 1, 24.

Rem. 26. The Genitive of QUALITY must always be connected with an attributive adjective. Thus, instead of "*He was a man of wealth*," we must say in Latin "*He was a man of great wealth*," or "*He was a wealthy (pecuniōsus) man*."

Rem. 27. The Genitive of quality oftener occurs in the form of an ATTRIBUTIVE than in that of a PREDICATIVE phrase, as: *Periclem, spectatē virtutis virum*, Just., Pericles, a man of eminent qualities.—*Aruntem mitis ingenii juvenem*, Liv., Aruns, a youth of a sweet character.—*Ager quatuor jugerum*, Liv., a field of four acres (a four-acre lot). In predicative phrases the ABLATIVE of QUALITY, which has the same meaning as the qualitative genitive, is far more frequent than the latter. The Ablative of Quality is properly an OBJECT, which probably has been introduced in consequence of an omitted governing participle, such as "*endowed*," "*provided*" (*præditus, ornatus*), as: *Gajus magno ingenio fuit* (instead of *Gajus m. i. præditus fuit*), G. was a man of great genius.—*Milites bono animo fuerunt*, the soldiers were of good cheer.

1. (Comperit<sup>64</sup> Caesar) ipsum esse Dumnorigem<sup>65</sup> auctmā audaciā, magna apud plebem gratiā. Cæs. B. G. 1, 18.—2. Agesilāus staturā<sup>66</sup> fuit humili et corpore exiguo. Nep. Ages. 8.—3. Cato in omnibus rebus singulari fuit prudentiā et industriā. Nep. Cato 3.—4. Herodotus tantā est eloquentiā, ut me quidem magnopere delectet. Cic. de Or. 2, 13.—5. Summo iste quidem dicitur ingenio fuisse. Cic. Brut. 58.

Rem. 28. Regarding the difference between the GENITIVE and ABLATIVE of QUALITY, we remark: 1) that both forms are indiscriminately used in the delineation of character and special qualities, although the ablative is far more frequent. 2) We must use the ABLATIVE in describing external qualities (example No. 2) and momentary dispositions, as in the phrase: *bono animo esse*. 3) We must use the GENITIVE, when the predicate refers to number, weight, and measure (§ 466. Compare examples III. Nos. 8, 9, 10).

Rem. 29. The ABLATIVE of quality is, like the genitive, also used ATTRIBUTIVELY, especially as an apposition, in which relation the genitive is extremely rare.

1. Muræna, mediocri<sup>67</sup> ingenio, sed magno studio rerum veterum. Cic. Brut. 67.—2. Erat inter Labienum atque hostem difficili transitu<sup>68</sup> flumen ripisque præruptis.<sup>69</sup> Cæs. B. G. 6, 7.—3. Dionysius ad mensam eximiam formā pueros jussit consistere.<sup>70</sup> Cic. Tusc. 5, 21.—4. Caesar Valerium Procellum, summā virtute et humanitate adolescentem, ad Ariovistum misit. Cæs. B. G. 1, 47.

§ 467. The form of a PREDICATE-GENITIVE is frequently used with the force and instead of a Predicate-Nominative, in

<sup>61</sup> Altogether perverse.—<sup>62</sup> While the sea is tranquil (§ 453. R. 74).—<sup>63</sup> Unfavorable weather.—<sup>64</sup> Ascertained.—<sup>65</sup> Nom. *Dumnorige*.—<sup>66</sup> Statuere.—<sup>67</sup> Indifferent.—<sup>68</sup> Crossing.—<sup>69</sup> Very steep.—<sup>70</sup> To wait at table (*ad mensam*).

order to represent an abstract predicate-noun, which in English has the indefinite article. This is especially the case with the nouns *mos, consuetudo, jus*. Instead of *Hic fuit mos* (*hoc fuit jus*) *apud Romanos*, the Latin frequently says: *Hoc fuit moris (juris) apud Romanos*,\* This was a custom with the Romans.

1. Est enim hoc Gallicæ consuetudinis, ut viatores<sup>71</sup> etiam invitos<sup>72</sup> consistere<sup>73</sup> cogant. Cæs. B. G. 4, 5.—2. Negavit, *moris* esse Græcorum, ut in convivio virorum mulieres accumberent.<sup>74</sup> Cic. Verr. 1, 26.—3. Marcellus id nec *juris* nec *potestatis*<sup>75</sup> suæ esse dixit. Liv. 25, 7.—4. Quod *Ætolis juris* est, idem et nobis sit. Liv. 41, 24.

Rem. 30. In the same way the neuters of ABSOLUTE ADJECTIVES are frequently used as predicate-genitives, when they with the subject may form a *partitive phrase* (§§ 372, 373), as: *Demonstrant, sibi præter agri solum nihil esse reliqui*, they show that nothing was left to them but the mere ground of their fields. Cæs. B. G. 1, 11.—Caesar quid sui *consilii* sit ostendit, Caesar explains what his purpose was. Ib. 1, 21.

§ 468. PREDICATE-DATIVE.—The predicate-noun, connected with the copula, assumes the form of the DATIVE in two constructions: 1) that of the Dative of the Possessor; 2) that of the ABSTRACT PREDICATE-DATIVE, which is also called the Dative of PURPOSE or the construction of the DOUBLE DATIVE.

1. The Dative of the Possessor denotes the *owner* of the thing which is introduced as the grammatical SUBJECT. The verb *esse* in this connection is rendered by "*to have*," "*to own*," so that the Dative of the Possessor is turned into the English SUBJECT, and the Latin subject into the English OBJECT possessed, as: *Domus ei fuit omni suppellectile instructa*, he had (owned) a house, provided with all conveniences. This dative is also used to express relations *similar* to possession, as relationship, habits, opinions, and all that may be an object of "*to have*," as: *Frater mihi est*, I have a brother; *nobis aliud est negotium*, we have another business.

1. *Homini* cum deo similitudo<sup>76</sup> est. Cic. Leg. 1, 8.—2. Semper in civitate (ei) quibus opes<sup>77</sup> nullæ sunt, bonis<sup>78</sup> invident. Sall. Cat. 37.—3. Quot

\* This form must be considered as analogous to the PARTITIVE GENITIVE (*hoc moris*, instead of *hic mos*).

<sup>71</sup> Travellers.—<sup>72</sup> Against their inclination.—<sup>73</sup> To stop.—<sup>74</sup> Accumbere in convivio, literally: *to lie down during a repast* (§ 453. Rem. 78), since the Romans took their meals lying down. Translate: *partook in a repast*.—<sup>75</sup> Literally: "that this was neither a right nor a power of his." Translate: *neither in his legal nor actual power*.—<sup>76</sup> Likeness.—<sup>77</sup> Means.—<sup>78</sup> Those that are well off.



homines, tot sententiæ:<sup>79</sup> suus cuique mos est. Ter. Phorm. 2, 4, 14.—4. Dives est (is) cui tanta possessio<sup>80</sup> est, ut nihil optet amplius. Cic. Par. 6, 1.—5. Sibi mirum vidēri (dixit Ariovistus), quid in suā Galliā, quam bello vicisset, aut *Cæsari* aut omnino populo Romāno negotii esset. Cæs. B. G. 1, 34.

Rem. 31. Here belongs the personal dative in the phrase *mihi* (tibi, etc.) *nomen* or *cognōmen* est, I have the name, I am called. The name itself is placed either in the NOMINATIVE, or, by attraction, in the DATIVE (agreeing either with *nomen* or with the dative of the Possessor), or more rarely as attribute of *nomen* in the GENITIVE.

1. Syracūsīs est fons aquæ dulcis, cui nomen *Arethūsa* est. Cic. Verr. 4, 53.—2. Ei morbo nomen est *avaricia*. Cic. Tusc. 4, 11.—3. Attus Clausus, cui postea Appio Claudio nomen fuit, Romam transfūgit.<sup>81</sup> Liv. 2, 16.—4. Duo sunt Roscii, quorum alteri *Capitoni* cognōmen est. Cic. Rosc. Am. 6.

The same construction takes place, when verbs other than *esse* form the predicate, in which case the name either agrees with the case of the word *nomen*, or is placed in the Dative, as: His artificibus nomen *histrionibus*<sup>82</sup> inditum<sup>83</sup> (est). Liv. 7, 2.—Stirps,<sup>84</sup> cui *Ascanium* parentes dixere nomen. Liv. 1, 1.—Sometimes the name is placed in the nominative, although the word *nomen* stands in another case, as: *Aristides* adeo excellēbat, ut cognōmine iustus sit appellatus. Nep. Arist. 1, where evidently two different constructions are mixed.—*Catūio* cognōmen *Chaucius* usurpare concessit. Suet. Claud. 24.

Rem. 32. Between the DATIVE and the GENITIVE of the possessor there is the same difference as between the English verbs “to have” (to own) and “to belong to.” The GENITIVE of the possessor expressly or impliedly opposes one possessor to another, while in the DATIVE of the possessor a certain property is represented as a part of the whole property of one and the same individual. Thus *Sempronio ager est, qui*, etc., means: Sempronius owns (among his other property) a field which, etc. But *Dubitatur hic ager sitne Sempronii* means: It is doubted whether this field belongs to Sempronius (or another).

§ 469. 2. The ABSTRACT PREDICATE-DATIVE is employed, when the Predicate is an ABSTRACT noun (as *honor*, *obstacle*, *advantage*), and when the Person concerned in the matter (*the interested Person*) is either mentioned or understood. Both the interested Person and the abstract Predicate-noun are then placed in the DATIVE Case.\* The Dative of the interested Person is generally rendered by the preposition *to* or *for*, and the Predicate-Dative either by a Predicate-noun in the Nominative, or by a predicative adjective, as: *Hæc res mihi honōri* (*emolumento*, *auxilio*, *impedimento*, etc.) *est*, This is an honor (an advantage, help, obstacle, etc.) to me, or “is honorable, advantageous, useful, awkward,” etc.—*Cui bono est?* to whom is it of advantage? Cic. Phil. 2, 14.

<sup>79</sup> Supply: *sunt*. The copula is frequently omitted in general assertions of this kind.

<sup>80</sup> Property.—<sup>81</sup> To flee.—<sup>82</sup> The name *histrion* (actor).—<sup>83</sup> Was given.—<sup>84</sup> Offspring.

\* The Predicate-Dative is a species of Attraction, agreeing (against the general rules) with the Personal dative.

1. Virtutes hominibus decori gloriæque sunt. Sen. Clem. 1, 3.—2. Magno malo est hominibus avaricia. Auct. Her. 2, 24.—3. Pergite, adolescentes, atque in id studium incumbite,<sup>85</sup> ut et vobis honōri, et amicis utilitati, et reipublicæ emolumento esse possitis. Cic. Or. 1, 8.—4. (Hoc) Gallis magno ad pugnam erat impedimento. Cæs. B. G. 1, 25.—5. (Ariovistus dixit) amicitiam populi Romāni sibi ornamento<sup>86</sup> et præsidio,<sup>87</sup> non detrimento esse oportere (ought). Cæs. B. G. 1, 44.

Rem. 33. The dative of the interested person is often understood, especially when it refers to Persons in general, or when it is expressed in a following clause, as: *Una res erat magno usui*, One thing was very useful. Cæs. B. G. 3, 14.—*Quod autem idem mæstiliam meam reprehendit, idem jocum, magno argumento est, me in utroque fuisse moderatum*, but that the same man censures my sadness and my jesting, is a strong proof that I was moderate in both. Cic. Phil. 2, 16.

Rem. 34. The PREDICATE-DATIVE is also used with those verbs that have the force of the copula (§ 462), and as an ACCESSORY predicate, in which case it is generally translated by *as*; as: *Paupertas probro haberi cæpta est*, Sall. Cat. 12, Poverty began to be considered a disgrace.—*Pericles agros suos dono reipublicæ dedit*, P. gave his lands as a present to the republic. Just. 3, 7. See p. 256, OBS. 2.

§ 470. OTHER CONSTRUCTIONS OF THE VERB *esse*.—1. The Latin verb *esse*, as the English verb *to be*, is often not a mere copula, but has the meaning “to be in a certain state,” “to behave,” “to sojourn,” “to be situated.” It may then, like other verbs, be connected with PREPOSITIONAL OBJECTS (§ 425, R. 9), or with ADVERBS:

1. Quod Gallia sub septentrionibus est, because Gaul is (situated) toward the North. Cæs. B. G. 1, 16.—2. Quum ea ita sint, since this is so. Ib. 1, 14.—3. Rectissime apud te sunt omnia, all is right with you (is in a right state). Cic. Fam. 9, 9.—4. In convivio comiter et jucunde fuisti, you were (demeaned) courteous and pleasant during the repast. Cic. Dej. 7.—5. Cum sciret nihil roboris secum esse, since he knew, that no force was with him. Liv. 42, 66.

Thus the phrase *bene est* frequently occurs in epistolary style in the formula *Si vales bene est*, if your health is good, it is well.

2. *Esse* often stands without object or predicate in the meaning “to exist,” and is then generally translated by the English impersonal expression “there is,” “there are.”

1. Ne reditus spes esset, that there might be no hope of a return. Liv. 40, 38.—2. Ager publicus erat in Samnitibus, there were public lands in the country of the Samnites. Ib.—3. Erant itinera duo quibus domo exire possent, there were two roads by which they could depart from home. Cæs. B. G. 1, 6.

Here belongs the construction *sunt* or *est* with a following relative clause, the predicate of which is placed in the SUBJUNCTIVE. *Sunt* or *est qui* etc. (*sunt multi, quidam qui*), means “there are persons who” (there are many, some who); *nemo est qui*, there is nobody who, as: *Sunt qui censeant*, there are persons who think etc. Cic. Tusc. 1, 9. For this construction see p. 551, OBS. 4.

3. Sometimes the exclamatory particles *ecce* and *en* (lo, behold) are used with the force of “est,” “there is.” If used in this meaning, they are generally construed with a subject-nominative, as: *Ecce ad doliviam equum vix ferendæ!* Cic. Att. 1, 17, 9.—*En crimen, en causa*, our dominum servus accuset. Ib. Dej. 6. Colloquially (in the comics) *ecce* is often contracted with the demonstratives *is* and *ille* (*verba, ecce illa*—*ecce ea, ecce illa*). In this contraction often an accusative is used in place of a nominative (*ecceos, eccum, eccillum*). See Hand. Turs. 2, 348 foll.

<sup>85</sup> Apply to.—<sup>86</sup> Credit.—<sup>87</sup> Protection.



### III. VERBS CONSTRUED WITH SIMPLE OBJECTS IN THE ACCUSATIVE.

§ 471. The different cases in which the completing objects are placed, indicate the different manner in which the objects participate in the action of the subject. Thus the verbs *resistere* and *obedire* are construed with the DATIVE, because the persons forming the objects of these verbs, respectively *attack* and *command* the subject. The verb *meminisse* governs the GENITIVE, because the remembering is conceived to come *from* the object. The ACCUSATIVE case denotes the ABSENCE of action on the part of the object; and while the starting-point of the action is represented by the NOMINATIVE, the ACCUSATIVE represents the object as that in which the action simply *ends*. Since the Passive Voice *reverses* the action of the verb, it follows that in this voice the object-accusative, or the end of the action, must become the subject-nominative, or its beginning. Hence the criterion of a transitive object is its convertibility into a passive subject.

Rem. 35. The cases with which the different verbs are construed, cannot be determined *a priori*. The original conception of a verb is often forgotten in the later periods of a language, and one language often conceives as transitive a verbal idea that in another language is considered as intransitive. To trace out the *reasons why* a certain verb is construed with a certain case, is not the province of the elementary grammarian. We confine ourselves here to the *facts* of construction, without entering into a discussion of its causes.

Rem. 36. It is evident that no intransitive object can become a passive subject,\* since this would efface the difference of the cases. Hence the convertibility of an object into a passive subject furnishes a certain proof of its being TRANSITIVE; and the mere fact, that a passive verb is connected with a personal subject is alone a certain evidence of the verb being transitive, or governing the accusative case. Thus the mere existence of such constructions as, *Hæc res cavetur* (this thing is guarded against), is a proof that the verb *cavere* governs the accusative case.

§ 472. The construction of Latin verbs with the Accusative case, or the question whether a given verb is transitive or not, is determined by two rules:

1. *Verbs which are transitive in English (and other languages) have generally Transitive equivalents in Latin.*

Rem. 37. The numerous exceptions to this rule are of two kinds;

(a) Several verbs, transitive in English, correspond to INTRANSITIVE Latin verbs. These are enumerated among the single verbs governing the dative, ablative, and genitive cases.

(b) Several verbs, intransitive in English, are expressed by TRANSITIVE Latin verbs. For these, see § 473.

Rem. 38. The names of LANGUAGES, when they depend on verbs of speaking, writing, knowing, etc., are in Latin generally expressed by ADVERBS, formed from national adjectives, while the English language either employs TRANSITIVE or prepositional objects, as: *to speak Latin*, *Latine loqui*; *to*

\* That in the English language intransitive objects very frequently are made passive subjects, is owing to the aptitude of this language to transform intransitive verbs with prepositional objects into transitives, merely by uniting the preposition with the idea of the verb, without changing its position. If the English language had more than one objective case, its condition in this respect would be precisely the same as that of the Latin.

*know Persian*, *Persice scire*; *to write a book in Greek*, *librum Græce scribere*. Thus occur the adverbs *Punice* (Punic, Carthaginian), *Gallice*, *Maurice*, *Tusce* (in the Etrurian language) and others.

1. M. Aurelius Scaurus *Latine* imprimis est eleganter locutus. Cic. Brut. 36. 135.— 2. Non tam præclarum est scire *Latine*, quam turpe nescire. Ib. 37. 140.— 3. Jovem sic<sup>1</sup> ajunt philosophi, si *Græce* loquatur, loqui. Ib. 31. 121.— 4. Themistoclem unum intra annum optime locutum esse *Persice* constat.<sup>2</sup> Quint. 11. 2. 50.— 5. Diphilus hanc fabulam<sup>3</sup> *Græce* scripsit. Plaut. Casin. prol. 33.

2. *Verbs whose objects are convertible into Passive subjects, are Transitive, i. e., construed with the Accusative.\**

This rule will not enable the student to ascertain the construction of a given verb, unless he knows, that it forms a personal passive voice. But it is a good test of construction, and the student should frequently apply it, by changing active constructions into passives, and vice versa, so as to become familiar with the construction of all classes of verbs in both voices.

The rule, generally given in the grammars, that all transitive verbs govern the Accusative, is a mere tautology.

Rem. 39. There are several exceptions to the rules in § 472.

1. Several NEUTER VERBS are sometimes connected with accusative objects which do not complete the action of the verb as such, but denote things or persons to which the action *indirectly* refers. Generally such objects are *not* convertible into passives, and hence cannot be considered as transitive accusatives. Here belong *olere*, *redolere* (to smell), *sapere* (to taste), *ludere*, *maerere*, *dolere* (to mourn), *sitire* (to thirst), *horreere* (to shudder), as: *Ceram olere*, to smell of wax. Cic. Or. 3. 25.— *Interitum reipublicæ lugere*, to mourn for the downfall of the republic. Ib. Pis. 8.— *Sitio honores*, I thirst for honors. Ib. Qu. Fr. 3. 5. 3. Only poets (rarely) convert some of these verbs into passives, as: *Lugere nobis*. Ov. Met. 10. 141; *aque sitiuntur*. Ib. Fast. 1. 216. So the neuter deponent verb *loqui* is construed with non-transitive accusatives, as: *Lapides loqui* (to talk stones). Plaut. Aul. 2. 1. 30.— *Nihil nisi classes loquens et exercitus*, talking nothing but fleets and armies. Cic. Att. 9. 23. 3.— Peculiar is the accusative dependent on *deficere*, in the meaning 'to fail', as: *Te oratio deficeret*, Words would fail (to) you. Cic. R. A. 32.— Many verbs similar to the above are construed with an accusative by the poets. These also use 'poetically' neuter verbs in place of ordinary transitive verbs, construing them, like the latter, with accusatives. Here belong the phrases *ardere aliquem*, in the meaning of *amare aliquem*; *pallere aliquid*, in the meaning of *timere aliquid*; *plorare, flere, gemere aliquid*, in the meaning of *deplorare aliquid*.

2. Some verbs may take the accusative of neuter form-adjectives in the singular, but not the accusatives of ordinary nouns, as *posse, velle, valere, prodesse, proficere, nocere*, as: *Quid potes?* or *nihil potes* (= *quid facere potes*)? What can you (do)? you cannot (do) anything.— *Fit enim quodcumque volent*. Cic. Fam. 9. 17. 2.— *Ignari, quid gravitas valeret*, ignorant of what value gravity had. Ib. Sest. 28.— *Nihil tibi litteræ meæ proderunt*. Ib. Fam. 2. 17.— *Non quo proficiam quid*, not that it is of any use to me. Ib. Att. 12. 24. 3. Here belong some transitive verbs which, along with their transitive objects, may take neuter form-adjectives but not ordinary nouns in the accusative, as *adjuvare, impedire, morere*, as: *Nihil (te) impedio*, I am not in your way. Cic. Off. 1. 1.— *Nihilne te nocturnum præsidium movet?* Does the nocturnal guard make no impression on you? Ib. Cat. 1. 1.— *Solitudo aliquid (me) adjuvat*, Solitude is of some benefit (to me). Ib. Att. 12. 14. 3.

Rem. 40. The poets sometimes construe the PASSIVES of some verbs with objects in the ACCUSATIVE, leaving both the active subject and object entirely unchanged, especially with verbs denoting a *putting on or off* of things (*induere, exuere, cingere, accingere*). These verbs have then, even in the passive Participle, the appearance and construction of transitive DEONENTS, being distinguished from the corresponding active forms by a kind of reflexive meaning, as:

Coræbus Androgel *galeam induitur*, Coræbus puts on (to himself) Androgeos' helmet. Virg. Æn. 2. 392.— *Exuitur cornua*, he puts off the (his) horns. Ov. Met. 7. 318.— *Priamus inutile ferrum cingitur*, Priamus girds himself with the useless sword. Virg. Æn. 2. 511.†— *Indutus vestem*, having put on the garment, also in prose (Liv. 27. 37).

§ 473. The Latin verbs which are construed with TRANSI-

<sup>1</sup> Thus (i. e. as Plato spoke).—<sup>2</sup> It is known.—\* This rule applies even to DEONENT verbs, but only in the Periphrastic Conjugation (*militēs hortandi sunt*). See Ch. IV.—† Prose-writers construe all these verbs with compound objects, and, instead of the mentioned constructions, use active verbs with reflexive objects (*Priamus se ferro cingit, Coræbus galeam sibi induit* etc.) See below.



TIVE objects, while their English equivalents are INTRANSITIVE, are: 1) many verbs, originally neuter, and denoting a motion in space, which have become transitive by being compounded with certain prepositions, especially *circum*, *per*, *præter*, *trans*, as: *circumstare aliquem*, to stand around somebody; *perfodere aliquid*, to dig through something; *præterire aliquid*, to go past something. 2) The verbs *appellare aliquem*, in the meaning "to appeal to somebody;" *cavere aliquid*, to guard against, or to beware of something; *sperare aliquid*, to hope for something; *queri aliquid*, to complain of something. The transitive objects of all these verbs are regularly changed into passive subjects, as: *homines circumstantur*;<sup>\*</sup> *aliquid cavetur*, something is guarded against.

1. Equites Romani ceterique cives, qui circumstant senatum. Cic. Cat. 1, 8.—2. Equites, circuitis<sup>1</sup> hostium castris, Crasso renuntiaverunt.<sup>2</sup> Cæs. B. G. 3, 25.—3. Quibus erat proclive<sup>3</sup> transire<sup>4</sup> flumen. Cæs. B. C. 1, 48.—4. Fama est, Remum novos transiluisse<sup>5</sup> muros. Liv. 1, 7.—5. Quintillius circumire<sup>6</sup> aciem Curiōnis et obsecrare<sup>7</sup> milites cepit. Cæs. B. C. 2, 28.—6. Telesinus, circumvolans<sup>8</sup> ordines exercitus sui. Vell. 2, 27.—7. Vos, qui multas perambulastis<sup>9</sup> terras, equam<sup>10</sup> cultiorem<sup>11</sup> Italiā vidistis? Varro R. R. 1, 2.—8. Milites navis solvunt<sup>12</sup> atque altero<sup>13</sup> die Apolloniū prætervehuntur.<sup>14</sup> Cæs. B. C. 3, 26.—9. Aquillii procurator<sup>15</sup> a<sup>16</sup> prætore tribunos appellare ausus est. Cic. Quinct. 20, 64.—10. Tribuni igitur appellabantur. Ib. 63.—11. Milites, moniti a Brundisinis,<sup>17</sup> ut vallum cæcum<sup>18</sup> fossasque caveant, subsistunt.<sup>19</sup> Cæs. B. C. 1, 28.—12. Non omnia quæ dolemus<sup>20</sup> jure<sup>21</sup> queri possumus. Cic. Flacc. 24.—13. Nunc spero meliora. Cic. Att. 15, 3.

Rem. 41. The prepositions, which make the verbs of motion transitive, are the same, which indicate the local objects of these verbs. Thus, instead of *per agros curro*, the Latin generally says, *agros percurro*, I run around the fields; *muros circumquiritavit*, instead of *circum muros equitavit*. Besides the mentioned prepositions, also *ob*, *sub*, *in*, and *ad* have the force to make some neuter verbs transitive, as *subire muros*, to go under the walls; but with these a few verbs only can be made transitive, while with *circum*, *trans*, *per*, and *præter*, almost† every verb of motion, and many

\* To translate passive expressions of this kind into English, we must generally express the sentence actively.

<sup>1</sup> *Circuire*, to go around. Supply: *ab eis*, and change into an active construction.—<sup>2</sup> To announce.—<sup>3</sup> Feasible, easy.—<sup>4</sup> Inst. of *transire*, to swim over.—<sup>5</sup> *Transilire*, to spring over.—<sup>6</sup> To implore.—<sup>7</sup> To fly or to hasten around.—<sup>8</sup> To travel over.—<sup>9</sup> *Equam* instead of *num quam*.—<sup>10</sup> Cultivated.—<sup>11</sup> *Naves solvere*, to weigh anchor.—<sup>12</sup> Next.—<sup>13</sup> *Prætervehi*, to sail past.—<sup>14</sup> Counsel.—<sup>15</sup> From the decision of the prætor.—<sup>16</sup> Inhabitants of Brundisium.—<sup>17</sup> Masked palisades.—<sup>18</sup> To halt.—<sup>19</sup> To regret.—<sup>20</sup> Properly.

† Only a few verbs are exceptions from this rule. Thus *transfugere*, *perfugere*, and *transcurrere* do not become transitive by the composition with *trans*, but require a prepositional object (*transfugere per silvas*, etc.) *Circumjacere*, to lie around, is like *adjacere* construed with the DATIVE.

other neuter verbs may be compounded and become transitive. The English language sometimes employs here transitive verbs, as: *flumen transire*, to cross the river; *hostis circumire*, to outflank the enemy. But generally objects of this kind must be rendered by means of English prepositions, corresponding to those with which the verb is compounded.

Rem. 42. When transitive verbs are compounded with prepositions of this kind, they do not change thereby their construction. Thus we say, *transmittere navis in Hiberniam*, the same as we say *mittere in Hiberniam*. But the verbs *traducere* (instead of *transducere*), *trajicere* and *transportare* are exceptions to this rule. These are construed with two accusatives, the one belonging to the simple verb, being transitive; the other belonging to the preposition, being local, as: *copias flumen traducere*, to lead the troops over the river. In the passive construction only the transitive accusative becomes then the passive subject, the other accusative remaining unchanged, as: *Belgae Rhenum antiquitus transducti*, the Belgians being led in old times over the Rhine. Cæs. B. G. 2, 4.

1. Cæsar certior factus est, tris jam partis copiarum Helvetios<sup>1</sup> id flumen traduxisse. Cæs. B. G. 1, 12.—2. Equitum magnam partem flumen transiecit.<sup>2</sup> Cæs. B. C. 1, 55.

Rem. 43. There are, besides the verbs mentioned § 473, No. 2, many English intransitives which, in translating from English into Latin, must be rendered by Latin transitives. Such verbs are: to look for something (*querere aliquid*), to alone for something (*expiare aliquid*), to ask for something (*petere aliquid*), to long for something (*desiderare aliquid*), to prepare for something (*parare aliquid*), to laugh at somebody (*deridere aliquem*), to wonder at something (*mirari aliquid*), to be acquainted with somebody (*novisse aliquem*), and a great many others. But most of these verbs have English transitive synonyms, so that, in translating from Latin into English, the construction of such Latin intransitives need generally not be changed. A full control over verbs of this kind can only be acquired by an attentive reading of the Latin authors, and a diligent use of the lexicon.

Rem. 44. Here must be mentioned the EXCLAMATORY ACCUSATIVE, generally used after the interjections *Heu* or *O*, which must be explained as the direct object of an affection or feeling: *Eheu fugacis annos*, O the fleeting years!—*O miserum illum adolescentem*, O that unfortunate youth!

#### IV. VERBS CONSTRUED WITH SIMPLE OBJECTS IN THE DATIVE CASE.

§ 474. The following CLASSES of verbs govern the dative case:

1. Verbs of HELPING and ASSISTING, as: *subvenire*, *succurrere*, *auxiliari*, *suffragari* (to support).<sup>3</sup> 2) Verbs of OBEYING, as: *parere*, *obtemperare*, *obedire*, *obsequi*.<sup>4</sup> 3) Verbs of COMMANDING: *præsesse*, to preside over, to

<sup>1</sup> *Helvetios* is the subject-accusative.—<sup>2</sup> *transjicere* (*trajicere*) to ship over.—<sup>3</sup> *juvare* and *adjuvare*, to help, to assist, govern the accusative.—<sup>4</sup> Here belongs the remarkable phrase *dicto audientem esse alicui*, to obey somebody at his command (*dicto*), where it is doubtful whether *dicto* is a dative, governed by *audire*, in the meaning 'to obey,' or an impersonal ablative absolute (like *augurâto*, *auspicâto*). This phrase never occurs otherwise than in the participial form (*audiens* with *esse*); never in the tenses of *audire*, and only in connection with the singular *dicto* (never *dictis*). The Latins considered and probably pronounced *dicto* and *audiens* as one single word, with the adjective meaning 'obedient,' and hence it may be explained that the expression not only occurs without any object, but even with another dative object: *Nonnulli nuntiabant, non fore dicto audientes milites* (that the soldiers would not obey commands). Cæs. B. G. 1, 39. *Quod milites dicto audientes suis imperatoribus non erant* (because the soldiers did not obey their superiors). Nep. Lys. 1. Sometimes it is construed with the dative *jussis* (*jussis dicto audientem esse*, to be obedient to com-



command; *imperāre*, to command.<sup>1</sup> 4) Verbs of OPPOSING and RESISTING: *repugnāre* and *resistere*<sup>2</sup> (to resist, oppose, withstand), *obesse* (to be in one's way); *obstāre*, *reniti*, *reluctāri* (post-classical), *adversāri*, *refragāri* (to oppose, to thwart). 5) Verbs of TRUSTING, DISTRUSTING, and BELIEVING: *fidere*, *confidere*,<sup>3</sup> *fidem habere* (to trust, to confide in), *diffidere* (to distrust), *credere*, to believe.<sup>4</sup> 6) Verbs of PARDONING: *ignoscere*, *condonāre*, and the phrase *veniam dare*.<sup>5</sup> 7) Verbs of FLATTERING: *adulāri*,<sup>6</sup> *blandīri*, *assen-*

mands). The phrase is distinguished from other verbs of obeying, by being used only of persons under discipline, as servants and soldiers, and only in regard to oral injunctions involving immediate and implicit obedience. It frequently occurs in Plautus, Cicero, Caesar, and Livy.

<sup>1</sup> Both verbs may be construed a) without any object, in the meaning 'to be a chief, to be a commander (their synonym in this meaning being *regnāre*); b) with the object over which a rule is exercised, which object is placed in the dative. The synonym *regere*, however, requires the accusative (*republicam regere*, *oppido praeesse*, *omnibus gentibus exercitui imperāre*); c) with an object, denoting the order to be executed, which is always placed in the accusative, *praeesse* never being used in this sense, but *jubere*, *imperāre*, *praecepere*, *praescribere*; d) with a compound object, expressing the person along with the thing commanded. In this connection *imperāre*, *praecepere*, *praescribere*, take the accusative of the THING and the dative of the PERSON. See § 482.—<sup>2</sup> To resist an attack is expressed by *impetum sustinere*, not by *impetui resistere*.—<sup>3</sup> *Fidere* and *confidere* are either construed with the dative or ablative, as: *naturā loci confidere*, to rely on the natural position of a place, Cæs. B. G. 3, 9; *virtutē alicujus confidere*, to trust in somebody's eminent qualities, Cic. Phil. 5, 1. The simple verb *fidere* is mostly poetical, except in the participles (*fidens*, *fusus*), which are not rarely used in classical prose. *Diffidere* is almost always construed with the dative, seldom with the ablative. The English 'to trust,' when meaning 'to give something into one's trust,' is rendered by *committere aliquid alicui*.—<sup>4</sup> If *credere* is construed with a simple object, it requires either a dative or an infinitive clause. It is construed with a simple object in the dative a) if it means 'to trust one as a debtor,' 'to give credit,' as *Villicus injussu domini credat nemini* (a farmer must not give credit to any one without the proprietor's order), Cato, R. R. 5, 4; b) if it means 'to have confidence in one's qualities, intentions, or assertions,' being rendered 'to believe, to confide in, to trust to, to rely on, as: *fidet alicujus credere*, to confide in somebody's word; *alicui injuriam credere*, to believe, to trust one without his oath; c) in the formula *mihi crede* (or *crede mihi*), which either belongs to No. c) or is idiomatically used to strengthen an imperative sentence, as: *Muta jam istam mentem, mihi crede* (please, do give up that idea of yours), Cic. Cat. 1, 3.—*Mihi crede*, *advoca illum in consilium*, Sen. Ep. 17. So Cic. Tusc. 1, 31, 75.—If *credere* means 'to be of opinion' (being a synonym of *arbitrari*, *judicare*, *existimare*), it is construed with an infinitive-clause: *Credo ego vos, judices, mirari*, etc. I believe you to be astonished, O judges, etc. Cic. Rosc. Am. 1, 1. In this signification *credere* is often construed with the accusative neuter of a personal pronoun or determinative adjective, in lieu of an infinitive-clause, as: *Homines libenter id, quod volunt, credunt* (instead of: *id, quod volunt, verum esse*). Men fain believe what they wish, Cæs. B. G. 3, 18. The English expression, 'to believe in something' (that something exists), must be rendered by *credere (dicere)* with an infinitive-clause: To believe in the gods, *credere (dicere) deos esse* (Cic. N. D. (not *deos credere*, as modern Latinists often say). With a compound object, *credere* takes the accusative of the THING and the dative of the PERSON. See § 482.—<sup>5</sup> *Veniam dare alicui* means either 'to grant somebody a favor,' or 'to pardon somebody for a crime' (to grant forgiveness). *Ignoscere* with a simple object always requires this object to be in the dative, whether it denotes the person pardoned, or the wrong which is forgiven: *Ignosce eis qui*, pardon those who; *vitia alicujus ignoscere*, to pardon somebody's faults. If both the person pardoned, and the wrong which is forgiven, are expressed, the former is placed in the dative, and the latter in the accusative: *ignoscere rem alicui*, to pardon somebody for something. The thing pardoned is also expressed by a clause with *quod* or *si*: *Ignoscite mihi quod (si) hoc facio*, pardon me for doing this.—*Condonare* generally requires a compound object, the person being in the dative, and the thing in the accusative. If this 'thing' denotes the penalty, *condonare* means 'to remit' (*supplicium alicui condonare*); if it denotes the crime, *condonare* has the meaning of *ignoscere* (*alicui scelus condonare*). Sometimes both, the accusative and the dative, denote PERSONS; then the dative is one of the 'interested person,' meaning 'in favor of' (*tris fratres tot ac talibus viris condonare*, Cic. Marc.).—<sup>6</sup> *Adulāri* more frequently stands with the accusative.

*tūri*. 8) Verbs of MEETING and ENCOUNTERING: *occurrere* and verbs of motion, in connection with the adverb *obviam* (as *obviam ire*, *obviam venire*, *obviam procedere*). 9) Verbs expressing ANGER: *irasci*, *succensere* (to have a grudge). 10) Verbs of SERVING: *servire*, *famulāri*, *inseruire*, *ministrare*. 11) The impersonal verbs of HAPPENING: *evenire*, *accidere*, *contingere*, *obvenire* (to be allotted). 12) Most of the COMPOUNDS of *esse*,<sup>2</sup> as: *adesse*, to be present; *desse*, to be wanting; *inesse*,<sup>3</sup> to be in; *interesse*, to be present; *praeesse* (see No. 3); *obesse* (see No. 4); *prodesse*, to be useful; *superesse*, to survive; also *praesto esse*, to attend.

To these must be added a great number of verbs which cannot be classified, as:

*Appropinquare*, to approach;<sup>4</sup> *apparere*, to appear; *assentiri*, to assent; *constare*, to be consistent with, to be known to;<sup>5</sup> *displicere*, to displease; *favere*, to favor; *gratificari*, to gratify; *gratulari*, to congratulate; *indulgere*, to indulge; *invidere*, to envy; *licere* (impers.), to be permitted; *mederi*,<sup>6</sup> to heal, to cure; *minari*, to threaten; *morigerari*, or *morem gerere*, to accommodate one's self; *nocere*,<sup>7</sup> to hurt; *nubere*, to marry;<sup>8</sup> *obtrechere*, to slander; *parcere*, to spare (somebody); *persuadere*, to convince; *placere*, to please; *plaudere*, to applaud; *respondere*, to answer;<sup>9</sup> *satisfacere*, to satisfy; *studere*, to be zealous, to take pains, devote care;<sup>10</sup> *succedere* to succeed;<sup>11</sup> *suadere*, to give advice; *supplicare*, to implore; *videri*, to seem (*videtur mihi*).

1. *His cum persuadere non possent, legatos ad Dumnorigem mittunt*. Cæs. B. G. 1, 9.— 2. *Dumnorix, cupiditate regni adductus, novis rebus studebat*. Ib. 1, 9.— 3. *His Caesar ita respondit*. Ib. 1, 14.— 4. *Si Aeduis de injuriis satisfaciant*. Ib. 1, 14.— 5. *Liscus dixit, Divitiacum Helvetiis favere propter eam affinitatem*. Ib. 1, 18.— 6. *Equitatui, quem Aedui miserant, Dumnorix praeerat*. Ib.— 7. *Valerium, cui summam omnium rerum fidem habebat*. Ib. 1, 19.— 8. *Ad hanc Ariovistus respondit: Jus esse belli, ut qui vicissent, eis quos vicissent, quemadmodum vellent imperarent*. Ib. 1, 36.— 9. *Huic legioni Caesar indulserat praecipue (particularly) et propter virtutem confidebat maxime*. Ib. 1, 40.— 10. *Quam rem paucis contigisse docebat*. Ib. 1, 43.— 11. *Bello superatos esse Arvernos, quibus Populus Romanus ignovisset*. Ib. 1, 45.— 12. *Ut si vellet Ariovistus pro-*

<sup>1</sup> *Offendere* (to hit, to light upon somebody) and *convenire* (to meet with somebody) require the accusative.—<sup>2</sup> *Adesse* is generally construed with *ab*.—<sup>3</sup> *Inesse* is more frequently (in Cicero always) construed with *in* and the ablative: *In oratore inest philosophorum omniscientia*. Cic. Or. 3, 35.—<sup>4</sup> *Adire*, to approach, requires the accusative, and *accedere* more frequently the preposition *ad* than the dative.—<sup>5</sup> In the meaning to be known, *constat* is an impersonal verb, but is then more frequently construed with *inter*.—<sup>6</sup> *Suadere*, to heal, and, in late Latin also *mederi*, are construed with the accusative.—<sup>7</sup> *Ledere*, to hurt, is construed with an accusative.—<sup>8</sup> *Nubere*, properly meaning 'to veil,' denotes 'to marry,' on the part of the woman, the veiling being part of the marriage ceremony; the dative after *nubere* is a dative of 'the interested person.' *Nupta* means 'the bride.' The marrying on the part of the man is expressed by *in matrimonium ducere*, or simply *ducere*.—<sup>9</sup> If the object is the matter to which an answer is given, *respondere* is construed with *ad*.—<sup>10</sup> *Studere*, in the meaning of the neuter verb 'to study,' instead of the classical *laborare*, or *vacare litteris*, is used only in post-classical language. Modern Latinists use *studere* also in the meaning 'to study for a profession,' instead of *operam dare*. *Novis rebus studere* means 'to be desirous of a new government.' *Studere* is also construed with an object-infinitive (see § 80), and rarely with an infinitive-clause.—<sup>11</sup> *Succedere*, in its literal meaning 'to proceed to a close proximity to a place,' is also construed with *sub* and an accusative. See Rem. 45.—<sup>12</sup> prompted by a desire of being a king.—<sup>13</sup> affinity.—<sup>14</sup> in respect to all things.—<sup>15</sup> supply *ei* before *qui*.—<sup>16</sup> as



lio contendere, ei potestas non deesset. Ib. 1, 48.— 13. Neque enim Nervii equitatus student. Ib. 2, 17.— 14. Cæsar pugnantis<sup>1</sup> occurrit. Ib. 2, 21.— 15. Oppidani turrim moveri et appropinquari mœnibus viderunt. Ib. 2, 31.— 16. Dixerunt oppidani, omnis fere finitimos<sup>2</sup> suæ virtuti invidere. Ib.— 17. Ob eas res ex litteris Cæsaris dies quindecim supplicatio<sup>3</sup> decreta est, quod ante id tempus accidit nulli. Ib. 2, 35.— 18. Majori parti<sup>4</sup> placuit, rei eventum<sup>5</sup> experiri et castra defendere. Ib. 3, 3.— 19. Multa Cæsarem ad id bellum incitabant, inprimis ne reliquæ nationes sibi idem licere arbitrarentur. Ib. 3, 10.— 20. Quum intelligeret, omnis homines naturā libertati studere. Ib. 3, 10.— 21. Neque enim his navibus nostrae<sup>6</sup> rostro nocere poterant. Ib. 3, 13.— 22. Neque satis Bruto vel tribunis militum constabat, quid hostes agerent. Ib. 3, 14.— 23. Quo loco (ei) qui celeriter arma capere potuerant, paulisper<sup>7</sup> nostris restiterunt. Ib. 4, 14.

Rem. 45. Many verbs which, besides those already mentioned, are compounded with the prepositions *ad*, *ante*, *con* (*cum*), *in*, *inter*, *ob*, *post*, *prae*, *sub*, *super*, require an object in the dative case with the force of the same preposition which is prefixed to them, as *inhærere alicui rei*, to be inherent in a thing; *adstare alicui*, to stand by some one; *consentire alicui*, to agree with some one. But many of these, instead of with a dative, are construed with the same preposition they are compounded with, as *inhærere in aliquā re*, *consentire cum aliquo*. Sometimes they take different prepositions (*in regnum succedere*), and sometimes are connected with cases other than the dative (*supersedere aliquā re*, to dispense with a thing; *præcedere aliquem*, to precede some one). Most of these require a compound object. See Rem. 69.

Rem. 46. If neuter verbs, compounded with these prepositions, denote a motion to a place, they are rarely (mostly poetically, and in late Latin) construed with a dative, but either repeat their preposition, or become transitive; as: *accurrere ad locum*, to hasten to a place; *congrredi cum*, to enter into a fight with; *incidere in*, to fall into; *succedere sub muros*, to proceed (close up) to the walls. But: *aggredi aliquem*, to attack somebody; *adire aliquem*, to apply to some one; *adire* or *inire magistratum*, to enter upon an office; *subire tectum*, to get under a roof; *subire labores*, to undergo hardship. Those compounded with *circum*, *per*, *præter*, *trans*, are regularly transitive. See § 473.

Rem. 47. Most of the dative objects mentioned in § 474 may be conceived as datives 'of the interested person' (§ 469, and page 135, Rem. 60) indicating the one having an interest in the action. Such a dative is often added in a looser way to neuter or transitive verbs which admit the idea of another person being interested in the action expressed by them, whether to somebody's advantage or disadvantage. Thus *cavere*, *metuere*, *timere*, *alicui* mean 'to be solicitous' or 'alarmed' for somebody: *vacare alicui rei*, to have leisure for something; *natum esse alicui rei*, to be born for something; *cupere alicui*, to wish somebody well. Sometimes these loose datives are used pregnantly, so that the construction must be recast in English: *Mihi quidem esurio, non tibi*. Plaut. Capt. 4, 2, 86, I am hungry for myself, not for you (my being hungry is my concern, not yours).

<sup>1</sup> See § 356.— <sup>2</sup> neighbors.— <sup>3</sup> a thanksgiving of fifteen days. The accusative *quindecim dies* is an accusative of time, which is sometimes, but rarely, attached to nouns.— <sup>4</sup> the majority.— <sup>5</sup> the issue.— <sup>6</sup> supply *naves*.— <sup>7</sup> for a little while.

1. Non solum nobis divites esse volumus, sed liberis, propinquis, amicis, maximeque reipublicæ. Cic. Off. 3, 63.— 2. Multi, cum opes parant, nesciunt cui parent, nec cuius causa laborent. Cic. Am. 55.— 3. Cæsar Dumnorigi custodes ponit. Cæs. B. G. 1, 20.— 4. Sabini hostibus in contemptum<sup>1</sup> venit. Ib. 3, 17.— 5. Cæsar suis quoque rebus Germanos timere voluit. Ib. 4, 16.— 6. Dixerunt oppidani, sibi omnis fere finitimos esse inimicos. Ib. 2, 3.— 7. Non scholæ, sed vitæ discimus. Sen. Ep. 105.— 8. Nemo errat uni sibi, sed dementia spargit<sup>2</sup> in proximos.— 9. Domus dominis ædificata est, non muribus. Cic. Nat. D. 3, 26.— 10. Pisistratus sibi, not patriæ Megarenes vicit.

Rem. 48. The DATIVE OF THE INTERESTED PERSON or *dativus commodi vel incommodi*, in its original meaning, cannot be considered a completing object, but constitutes a peculiar adverbial relation, denoting the person or thing concerned in an action of which it is neither the subject nor object. From being frequently connected with certain verbs, it virtually became a completing object in regard to these. The following are particular applications of the dative of the interested person:

1. The POSSESSIVE DATIVE (distinguished from the dative of the possessor, § 468), being used in place of a POSSESSIVE ATTRIBUTE, as: *Sese omnes Cæsari ad pedes projecērunt* (i. e. ad Cæsaris pedes); They all threw themselves to Cæsar's feet. Cæs. B. G. 1, 31.— *Pater nobis decessit a. d. III. Kal. Dec.*; Our (my) father died on the 29th of November. Cic. Att. 1, 6, 2.

2. The ETHICAL DATIVE, of a pronoun of the first or second person, denotes either a moral interest taken in the action by the speaker, or an appeal to the person addressed to interest himself in the action. This dative generally appears redundant according to the English conception, but may be expressed by a paraphrase: *Pulset tum mihi licτόrem!* Let him, then, strike a licitor (i. e. I wish he would do it, to see him punished). Liv. 2, 29.— *Quid mihi Celsus agit?* Say, what is the matter with Celsus? (i. e. I have an interest in it). Hor. Ep. 1, 3, 13.— *At tibi repente, quum minime expectārem, venit ad me Caninius*; Think only, suddenly came Caninius to me. Cic. Fam. 9, 2, 1.— *Quum togā signum dederō, tum mihi turbam invadite*. Liv. 24, 33.— Often this dative is used with irony: *Hic mihi etiam Q. Fulvius pacis commoda commemorat*; Here, Q. F. lectures us on the advantages of peace (i. e. I think it superfluous). Cic. Phil. 8, 4.

3. The DATIVE AFTER INTERJECTIONS expresses the persons to whom something disastrous has happened or will happen: *Vae victis*, Woe to the conquered! Liv. 5, 48.— *Heu, misero mihi*, Woe to me, the poor wretch! Plaut. Aul. 2, 2, 23.

4. Often absolute present participles are placed in the dative referring to persons in regard to whom the principal action holds good when or since they perform the action expressed by the participle. Such participles are often rendered by clauses: *Oppidum primum Thessaliæ venientibus ab Epiro*, the first city of Thessalia for those coming from Epirus. Cæs. B. C. 3, 80.— *Armati duo, nequiquam risu ac specie æstimantibus pures*, two soldiers, by no means equals, when judged by their aspect and appearance (for those that judge them). Liv. 7, 10.— *Annulorum tantus acervus fuit ut metientibus dimidium super tribus modios explese, sint auctores*; the rings are said by some to have filled three modii and a half by actual measurement (for those that really measured them). Ib. 23, 12.

§ 475. Some verbs take either the ACCUSATIVE or the DATIVE: *adulāri*, flatter; *comitari*, accompany; *desperāre*,<sup>3</sup> despair of; *præstolari*, wait for; *antecedere*, *anteire*, go before; *præcurrere*, run ahead; *illudere*, mock; *providere*, provide for. These take either case with the same meaning. Others change their meanings according to the case: *consulere aliquem*, to consult one, but *consulere alicui*, to consult for one; *prospicere aliquid*, foresee, but *alicui*, provide for; *cupere aliquid*, wish for, but *alicui*, to wish one well; *timere aliquem*, to fear one, *alicui*, to fear for one.

1. Atticus potenti<sup>4</sup> Antonio non est adulatus. Nep. 25, 8.— 2. Mitiōres canes furem quoque adulantur. Colum. 7, 12, 5.— 3. Tardis mentibus virtus non comitatur. Cic. Tusc. 5, 24.— 4. Virgines cum parvo filio comitabantur patrem. Curt. I., 3, 19.— 5. Si quando<sup>5</sup> suis fortunis desperāre cœperant, se in proxima oppida recipiebant. Cæs. B. G. 3, 11.— 6. Simu-

<sup>1</sup> contempt, scorn.— <sup>2</sup> to spread.— <sup>3</sup> *desperāre* is more frequently construed with *de*.— <sup>4</sup> powerful.— <sup>5</sup> whenever.



latque<sup>1</sup> candidatus accusationem meditari visus est, honorem desperasse videtur. Cic. Mur. 21, 43.— 7. Ut eodem tempore et hujus salutis et conditioni omnium civium providiase videamini. Cic. Cael. 9, 22.— 8. Itaque, re frumentaria<sup>2</sup> provisâ, in Sontiatium finis exercitum introduxit. Cæs. B. G. 3, 20.— 9. Deus consulit rebus humanis, nec solum universis, verum etiam singulis. Cic. Div. 1, 51.— 10. Athenienses consulebant Apollinem Pythium, quas potissimum religiones tenèrent. Cic. Leg. 2, 16.— 11. Consulite vobis, prospicite patriâ. Cic. Cat. 4, 3.— 12. Hoc est sapere, non quod ante pedes modo est videre, sed etiam illa quæ futura sunt prospicere. Ter. Adelph. 3, 3.

§ 476. Rare dative constructions are 1) the dative of the agent in passive constructions, as: *Mihi consilium captum jam diu est*. Cic. Div. 5, 19, a resolution has long been taken by me. 2) The redundant reflexive dative with *velle*, as *Quid tibi vis?* what do you want? 3) The dative with *facere*: *Quid huic facies?* what are you going to do with him?

Rem. 49. The dative, instead of the passive agent with *ab*, wherever it occurs in classical prose, may always be interpreted as a dative of the interested person. But poets and post-classical authors often make use of this dative when it can have no other meaning but that of a passive agent. For the use of the dative, as passive agent, with the periphrastic conjugation in *dus*, see § 513.

§ 477. When verbs having a simple object in the dative, are used passively, the passive voice is always impersonal (§ 460), the object remaining in the dative, and the verb being placed in the third person singular, without any subject: *Nobis resistitur*, we are resisted.

Rem. 50. Ablatives absolute cannot be formed of verbs which have a simple object in the dative. Infinitive clauses, in the passive construction, if the verb has a simple object in the dative, take an impersonal passive infinitive without a subject: He thought that he was envied, *sibi invideri putavit* (that is, was envied to him). See page 72, Rem. 11, No. 2.

#### V. VERBS, CONSTRUED WITH SIMPLE OBJECTS IN THE GENITIVE AND ABLATIVE CASES.

§ 478. Verbs with simple objects in the genitive are but few: 1) verbs of REMEMBERING (*meminisse*, *reminisci*, *recordari*); 2) of FORGETTING (*oblivisci*); 3) sometimes the verbs *potiri*, to take possession of, to seize; *indigere* and *egere*, to need to want; 4) the verb *misereri*, to pity.

Rem. 51. Verbs of remembering and forgetting may have the object remembered or forgotten in the accusative if it is a thing, and must have

<sup>1</sup> as soon as.—<sup>2</sup> *res frumentaria*, the supplies.

it in the accusative, if the thing remembered or forgotten is indicated by a neuter determinative, as *hoc (id) meminî*; *quod fere oblitus sum*. The verb *recordari* requires the PERSON remembered to be connected with the preposition *de*.

Rem. 52. *Meminisse* may even take the person remembered in the accusative, if the mere fact of a person being in our memory is indicated without actually thinking of him: *Cinnam meminî*, *Sullam vidi*. Cic. Phil. 5, 6.

Rem. 53. According to the analogy of verbs of remembering, the impersonal expression *Venit mihi in mentem* (it comes to my mind) is construed with a genitive: *Venit mihi Plutonis in mentem*. Cic. Fin. 5, 1. But this phrase may also be used personally, with a nominative as subject.

Rem. 54. *Indigere* is also construed with an ablative. *Potiri* is more generally, and *egere* is always, in prose, construed with an ablative. See § 479.

Rem. 55. For the genitive after verbs completed by the idea of price, see p. 266 foll.

1. *Animus meminit præteritorum* (§ 358), præsentia cernit, futura prævidet.<sup>1</sup> Cic. Div. 1, 30.— 2. *Homo improbus aliquando cum dolore flagitiorum suorum recordabitur*. Cic. Pis. 12.— 3. *Dux Helvetiorum hortabatur Cæsarem, ut reminisceretur et veteris incommodi populi Romani, et pristinae virtutis Helvetiorum*. Cæs. B. G. 1, 13.— 4. *Cohortatus est Cæsar Aduos, ut controversiarum ac dissensionum obliviscerentur*. Cæs. B. G. 7, 34.— 5. *Beneficia meminisse debet* is in quem collata sunt, non commemorare<sup>4</sup> qui contulit. Cic. Amic. 20.— 6. *Tu, si meliore memoria es, velim scire equid de te recordere*. Cic. Tusc. 1, 6.— 7. *Obliviscor injurias*, depōno<sup>5</sup> memoriam doloris mei. Cic. Cael. 50.— 8. *Quotiescunque gradum facies, toties tibi tuarum virtutum veniat in mentem*. Cic. Or. 2, 61, 249.

§ 479. The Ablative is required by 1) Verbs denoting AFFECTIONS of the mind, in regard to the object and cause of the affections, as: *gaudere*, *lætari*, *exultare*, to rejoice, exult at; *dolere*, *mærere*, to mourn over; *laborare*, to suffer of, labor under; *gloriari*, to boast of.<sup>6</sup> 2) Verbs denoting PLENTY or WANT, in regard to the special properties or qualities of which there is a plenty or want, as *abundare*, *redundare*, to abound in; *affluere*, *scatere*, to overflow, teem with; *valere*, to be strong in; *florere*, to flourish in; *carere* and *vacare*, to be destitute of, to be without a thing; *egere*, *indigere*, to need a thing. 3) Verbs expressing RELIANCE upon: *niti*, to rest on; *fidere*, *confidere*, to rely on. 4) The DEONENTS *uti*, to use; *abuti*, to misuse; *frui* and *perfrui*, to enjoy; *fungi* and *perfungi*, to perform; *potiri*, to seize; *vesci*, to feed upon.<sup>7</sup> 5) Verbs expressing a PLACING ONE'S SELF at a DISTANCE from something, as: *cedere*, *decedere*, *excedere*,

<sup>1</sup> to foresee.—<sup>2</sup> once (referring to the future).—<sup>3</sup> former.—<sup>4</sup> to mention.—<sup>5</sup> whether anything.—<sup>6</sup> to depose.—<sup>7</sup> as often as.—<sup>8</sup> These verbs are also construed with prepositions (*de*), or they take clauses with *quod*, or infinitive-clauses. *Mærere* and *dolere* are also construed with the accusative.—<sup>9</sup> These deponents being ancient passives, the ablative object of which are originally their passive agents, or ablatives of instrument.



*egredi*, to leave a place; *erumpere*, to break from a place; *se abdicare*, to resign a place; *abstinere*, to abstain from; *desistere*, to desist from; *supersedere*, to dispense with. 6) Verbs which require the idea of PRICE as complement: *stare*, *constare*, to cost, to come at; *emere*, *vendere*, to buy, to sell at, for; *venire* (*veneo*), *licere*, to be sold at (to sell for, in a passive sense) 7) The IMPERSONAL EXPRESSION *opus est*, it is necessary (see Rem. 60).

1. Addebantur et laudes quibus haud minus quam praemio gaudent militum, animi. Liv. 2, 60.— 2. Nulla re tam letari soleo quam meorum officiorum conscientia. Cic. Fam. 5, 7.— 3. Rex ille, victoriis divitiisque subnixus<sup>1</sup> exultabat<sup>2</sup> insolentia.— 4. Militares viri gloriantur vulneribus. Sen. Prov. 4.— 5. Proprium est animi bene constituti, et letari bonis rebus, et dolere contrariis, Cic. Am. 13, 47.— 6. Aliqui sermones hominum alienis bonis morientium etiam ad vestras aures permanarunt.<sup>3</sup> Cic. Balb. 35, 56.— 7. Duobus rebus diversis, avaritia et luxuria, civitas laborat. Liv. 34, 4.— 8. Constat, Germaniam Galliamque abundare ricis<sup>4</sup> et fluminibus. Sen. N. Q. 3, 6.— 9. Capua fortissimorum virorum multitudine redundat. Cic. Pis. 25.— 10. Miserum est carere consuetudine<sup>5</sup> amicorum. Cic. Tusc. 5, 22.— 11. Quotidie nos ipsa natura admonet, quam paucis rebus egeat. Cic. Tusc. 5, 35.— 12. Atticus familiaris suos, quibus rebus indigerunt, adjuvit. Nep. 25, 9.— 13. Est adolescentis majores natu<sup>6</sup> vereri, exque his deligere optimos et probatissimos, quorum consilio atque auctoritate nitatur. Cic. Off. 1, 34.— 14. Quis potest aut corporis firmitate,<sup>7</sup> aut fortunae stabilitate,<sup>8</sup> confidere?— 15. Multi beneficio Dei perverse<sup>9</sup> utuntur. Cic. N. D. 3, 28.— 16. Comoda quibus utimur, lucemque qua fruimur a Deo nobis dari videmus. Cic. Rosc. Am. 45, 131.— 17. Ei mihi videntur beate vixisse, quibus sapientiae laude perfrui licuit. Cic. Brut. 9.— 18. Fustuarium<sup>10</sup> meretur miles, qui signa relinquit, aut praesidio decedit. Liv. 5, 6.— 19. Augures poterant decernere, ut magistratu se abdicarent consules. Cic. Leg. 2, 12.— 20. Caesar legiones equitatumque revocari atque itinere desistere jubet. Cæs. B. G. 5, 11.— 21. Multo sanguine Poenis victoria stetit. Liv. 23, 30.— 22. Milites Caesar edocet,<sup>11</sup> quanto detrimento et quot virorum fortium morte necesse sit constare victoriam. Cæs. B. G. 7, 19.— 23. Purpurea<sup>12</sup> violacea<sup>13</sup> libra denariis<sup>14</sup> centum ventibat. Plin. N. H. 9, 39.— 24. Magistratibus opus est, sine quorum prudentia ac diligentia esse civitas non potest. Cic. Leg. 3, 2.

Rem. 56. The general idea of the ablative is that of CAUSE in its widest sense. This relation, particularly, appears as that of 'the INSTRUMENT' (of which the preposition 'by' is the exponent), of MANNER and MEANS (by, in), as that of ORIGIN (from), and, applied to space, as the STARTING-POINT (relation WHENCE). The construction of all the verbs, mentioned above, may be referred to one of these relations, emanating from the general idea of the ablative. But more frequently the ablative is used as an ADVERBIAL case (i. e. without completing the idea of a verb or adjective), in order to express a

<sup>1</sup> relying on.—<sup>2</sup> to revel in.—<sup>3</sup> came.—<sup>4</sup> streams.—<sup>5</sup> intercourse with.—<sup>6</sup> majores natu, older persons.—<sup>7</sup> firmness.—<sup>8</sup> stability.—<sup>9</sup> perversely.—<sup>10</sup> cudgeling to death.—<sup>11</sup> to explain.—<sup>12</sup> purple color.—<sup>13</sup> violet.—<sup>14</sup> a denarius, a Roman silver coin.

variety of adverbial ideas, properly represented by prepositions or adverbs (§ 424, § 453). Even in these relations the general idea of the ablative may always be traced, and it is idle to split (as most grammarians do) the ideas expressed by the ablative into a number of loose and unconnected categories, there being a number of ablative constructions which can properly be assigned to none of them.

Rem. 57. The verbs enumerated No. 5, expressing DISTANCE, etc., are also construed with prepositions. See page 27.

Rem. 58. The verbs *stare* and *constare*, mentioned No. 6, are also construed with the ablative, in some meanings different from that of price. *Stare aliquā re* means 'to abide by something,' the opposite of those verbs of placing one's self at a distance, mentioned No. 5. *Omnes cupiebant Caesarem stare conditionibus eis, quas tulisset.* Cic. ad Att. 1, 7, 15. The same idea is expressed by *constare*, *manere*, *permanere*, *perseverare*, which, however, mostly are construed with the preposition *in* and the ablative (*constare*, *permanere in sententia*). *Constare*, in the meaning 'consist, be composed of,' is, also, construed with the ablative, but more frequently with the prepositions *de*, *ex*, *in*: *quidquid auro argentove constaret.* Suet. Aug. 25. *Oratio actione constat, non imitatione.* Quint. 11, 3. (See § 443.)

Rem. 59. The ABLATIVE of PRICE (No. 6) is not confined to the verbs mentioned, and in some constructions must be replaced by the GENITIVE of price. See 266 foll.

Rem. 60. The word *opus* in the connection *opus est* (it is necessary, there is need of) is an indeclinable predicate-noun. Its construction is either personal or impersonal (which is more frequently the case). In the personal construction, that which is necessary is placed as subject in the nominative, the copula *esse* agreeing in number with the subject, as: *Amicorum auxilium opus est*; but *Libri opus sunt*.—If impersonal, that which is necessary is placed in the ablative,<sup>1</sup> the copula always being in the third pers. sing.: *Non multis verbis opus est*, not many words are necessary (there is no need of many words).—If that which is necessary is expressed by a VERB, the construction of the latter is either (a) by a subject-infinitive, or (b) by an infinitive-clause, or (c) by the ablative neuter of the past participle, or (d) by the second supine (the construction with *ut* being ante-classical). The person to whom something is necessary is always placed in the dative (of the interested person):

(a) *Quid opus est, de Dionysio tam valde affirmare.* Cic. Att. 7, 8.—(b) *Nunc opus est, te animo valere, ut corpore possis.* Cic. Fam. 16, 14.—(c) *Maturato<sup>2</sup> opus est.* Liv. 8, 13.—(d) *Non longius quam quoad<sup>3</sup> scitu opus est, procedetur.* Cic. Inv. 1, 20.

Rem. 61. According to the analogy of *opus est*, the rare phrase *usus est* (there is use of, there is need of), is likewise construed with the ablative of the thing needed. It is mostly confined to poets, and never occurs in Cicero<sup>4</sup> or Caesar: *Ut Octavius reduceret navis quibus consuli usus non esset,* Liv. 30, 41 (for which the Consul had no use).

Rem. 62. Rare ablative constructions are: 1) the ablative, dependent on *canere*, in the meaning 'to play on a musical instrument,' as *fidibus canere*, to play on a stringed instrument (modern Latinists thus express the playing on the violin); 2) the ablative dependent on *litare* and *immolare*, to offer a sacrifice, denoting the victim, as *victimā, hostiis immolare* or *litare*. But generally the victim sacrificed is placed in the accusative; 3) the ablative dependent on *pluere*, to rain, as *sanguine, lapidibus pluit*, it rains blood, stones.

<sup>1</sup> The cause of this construction is difficult to explain. The ancient Latins considered it themselves as an anomaly. See Gell. 7, 2.—<sup>2</sup> to hasten.—<sup>3</sup> as far as.—<sup>4</sup> The passage Leg. 3, 4, 10, cited in the lexicons, rests on a bad conjecture, and occurs in a passage in which archaic language is used on purpose.



## VI. VERBS CONSTRUED WITH COMPOUND OBJECTS IN OBLIQUE CASES.

§ 480. Only transitive verbs admit of a second completing object, so that in a completing compound object one of the cases must be an accusative.

Rem. 63. There are only a few exceptions to this rule: 1) The phrase *interdicere alicui aliquā re*, to exclude, prohibit somebody from something, as *alicui aquā et igni interdicere*, to exclude one from water and fire (*i. e.* to banish him). *Arioristus omni Galliā Romānis interdixit*. Cæs. B. G. 1, 46.—*Interdictum mari Antiāti populo est*. Liv. 8, 14.—*Magistratibus sacrōrum curatiōne interdictum*. Ib. 9, 43. Rarely the accusative occurs for the ablative (*locum alicui interdicere*), and very rarely the accusative is found instead of the dative (*loco aliquem interdicere*). 2) The phrases *Alicui dicto audientem esse* (§ 474, note); *Mihi venit alicujus in mentem* (Rem. 53); *Mihi aliquā re opus est* (R. 60); *Alicui aliquā re cedere*. Cic. Mil. 27.

Rem. 64. An apparent exception to the same rule is the construction with two datives, one of which is a PREDICATE-DATIVE (§ 469 and Rem. 33). A similar construction occurs after verbs implying an action which may be directed to a certain purpose, when the action is conceived as an advantage to a PERSON, as: I send an army for assistance to the besieged, *exercitum obsessis auxilio mittere*. In this construction the dative expressing the purpose (*auxilio*) must be considered an ACCESSORY PREDICATE, in which a participle (*being* a help) is understood (§ 461). By a peculiar attraction this accessory predicate agrees in case with the 'dative of the interested person' (*obsessis*), instead of agreeing with its logical subject (*exercitum*).

Rem. 65. Verbs requiring this double dative are: *accipere, dare, deligere, dicere, mittere, relinquere, ire, venire*. The predicate-dative after these verbs is generally translated by *as, to, for*, or without any connecting word.

1. Cæsar quinque cohortis castris præsidio relinquit. Cæs. B. G. 7, 60.—2. Pausanias, quos Byzantii ceperat regis propinquos<sup>1</sup> tibi muneri misit. Nep. 4, 2.—3. Pausanias venit Atticis<sup>2</sup> auxilio. Nep. 8, 3.—4. Pars Sabinis eunt subsidio,<sup>3</sup> pars Romānos adiuvantur. Liv. 2, 53, 2.—5. Fabio, nobilissimo homini, laudi non est datum,<sup>4</sup> quod pingeret.<sup>5</sup> Cic. Tusc. 1, 2.—6. Vitio mihi dant,<sup>6</sup> quod mortem hominis necessariū<sup>7</sup> graviter fero.<sup>8</sup> Cic. Fam. 11, 28.

Sometimes the dative of the interested person is understood, as *receptui canere*, to give the signal for retreat (*i. e.* *exercitui* for the army). From such phrases as these the grammarians have invented 'a dative of purpose,' which, since it is strictly limited to the phrases described above, has led many to the erroneous opinion that the dative case is a general exponent of the relation of purpose.

§ 481. If to a transitive object another completing object is added, the former is called the NEAR OBJECT, the latter, the REMOTE OBJECT. Remote objects may be, 1) a dative, 2) a genitive, 3) an ablative, 4) another accusative.

<sup>1</sup> relatives.—<sup>2</sup> inhabitants of Attica.—<sup>3</sup> assistance.—<sup>4</sup> considered.—<sup>5</sup> to paint, to practise painting.—<sup>6</sup> to find fault with.—<sup>7</sup> near relatives.—<sup>8</sup> am greatly afflicted by.

Rem. 66. All such compound objects may be transformed into a PERSONAL (never an impersonal) PASSIVE construction, by leaving the remote object unaltered, and changing the near object (according to the general rules) into a passive subject:

|                                 |                                  |
|---------------------------------|----------------------------------|
| Act. <i>Alicui librum dare.</i> | Pass. <i>Alicui liber datur.</i> |
| <i>Aliquem furti accusare.</i>  | <i>Aliquis furti accusatur.</i>  |
| <i>Aliquem oculis privare.</i>  | <i>Aliquis oculis privatur.</i>  |

Only when the transitive accusative has another accusative as remote object, special rules must be observed. See Rem. 73.

§ 482. By far the most numerous cases of compound objects are the combinations of transitive verbs with objects in the DATIVE, the accusative generally denoting a THING, the dative denoting a PERSON, or a thing which may be replaced by a person.

Rem. 67. If in English two objective cases complete the idea of the same verb, the corresponding Latin construction is generally (see, however, § 486) a transitive verb with a remote object in the DATIVE (he sends me a present, *donum mihi mittit*; he promised him help, *auxilium ei pollicitus est*). Sometimes the English remote object with *to* corresponds to the Latin remote object in the DATIVE (as: *fugæ se mandare*, to betake one's self to flight; *gratias alicui agere*, to return thanks to some one). But generally the constructions in both languages are widely different, and, while English objects with *to* frequently are expressed by Latin cases other than the dative (as 'to accustom somebody to a thing,' *aliquem aliquā re assuefacere*), or by prepositions (§ 427), Latin constructions with the dative must very frequently be entirely recast in English (as: *mandare aliquid alicui*, to charge somebody (*alicui*) with something (*aliquid*); *bellum alicui inferre*, to make war on somebody; *præficere aliquem exercitui*, to place some one at the head of the army, etc.)

Since such instances of idiomatic Latin dative constructions are almost inexhaustible, only some of the principal differences in idiom can be mentioned here, practical proficiency in the correct use of Latin constructions being attainable only by a long and careful reading of the Latin classics.

Rem. 68. Verbs signifying 'to take something away from a person' are generally TRANSITIVE in respect to the thing taken, adding the losing person in the form of a 'dative of the interested person' (dative of disadvantage). Such verbs are *demere, adimere, eripere, surripere, detrahere, exuere, subducere, interciperere, auferre* (to carry away), *abigere* (to drive away), *furari* (to steal). We either translate such phrases by a verb of 'taking away' with the preposition *from* (corresponding here to the Latin dative), or we recast the construction, substituting a verb of 'depriving,' make the PERSON the near object, and the THING the remote object with the preposition *of*, as: *galeam militi eripuit*, he snatched the helmet from the soldier, or 'he deprived the soldier of his helmet,' (literally: he snatched the helmet away to [the disadvantage of] the soldier.)<sup>1</sup>

1. Si vitam mihi fors<sup>2</sup> ademisset. Cic. Planc. 42, 101.—2. Ferrum et arma iratis

<sup>1</sup> If that from which something is taken away, is not a person, and not conceived as such, the prepositions *ab, de, ex* are used. See § 441, Rem. 48.—<sup>2</sup> chance.



et pugnare cupientibus militibus adimuntur. Liv. 22, 44.— 3. Nil<sup>1</sup> demit laudi gloria nostra tua. Ov. Pont. 7, 20.— 4. Hæc si falsa sunt, eripies mihi hunc errorem. Cic. Att. 10, 4.— 5. Cæsar Dejotaro detraxit Armeniam a senatu datam. Cic. Div. 2, 37.— 6. Quod auri habui, id mihi tu, C. Verres, eripui et atque abstulisti. Cic. Div. in Cæc. 5, 19.— 7. Qui eorum cuiquam<sup>2</sup> qui unum latrocinantur<sup>3</sup> furatur aliquid aut eripit, is sibi ne in latrocinio<sup>4</sup> quidem relinquit locum. Cic. Off. 2, 11, 40.

Rem. 69. A great difference between Latin and English construction is observable in those compound objects which depend on verbs compounded with the PREPOSITIONS mentioned Rem. 45, especially *præ* and *in*. Thus 1) *præficere* and *præponere* signify 'to raise somebody to the command (*præ*) of something,' as *præficere aliquem legioni*, to make one chief of a legion; 2) *inferre*, *imponere*, *imperare*, *injicere*, *inungere*, *aliquid alicui*, generally express transitive ideas, completed in English by the preposition *on*, as: *injuriā alicui inferre*, to inflict an injury *on* some one; *imponere alicui conditiones*, to impose conditions *on*; *injicere manus alicui*, to lay hands *on* one. *Imperare aliquid alicui* is especially used of military requisitions, as *frumentum*, *pecuniam*, *militēs alicui imperare*, to order some one to furnish corn, money, soldiers.

Many of the Latin transitives compounded with the prepositions mentioned, cannot be construed with the dative as remote object, but take prepositional objects often different from those with which they are compounded. (See § 427 foll.) Thus the English phrase 'to bestow something *on* somebody' is expressed either by *conferre aliquid in aliquem*, or by *deferre aliquid alicui*.

1. Darius classi Datim præfexit et Artaphernem. Nep. Milt. 4.— 2. Cæsar singulis legionibus singulos legatos<sup>5</sup> et quæstorem præfexit. Cæs. B. G. 1, 52.— 3. Cæsar hibernis<sup>6</sup> Labienum præposuit. Ib. 54.— 4. Postulavit Cæsar, ne Ariovistus aut Æduis aut eorum sociis bellum inferret. Ib. 43.— 5. Hannibal magnum terrorem injecit<sup>7</sup> exercitui Romanorum. Nep. Hann. 5.— 6. Ariovistus respondit, se stipendium<sup>8</sup> capere jure belli, quod victores victis imponere consueverint.<sup>9</sup> Cæs. B. G. 1, 44.— 7. Metellus Jugurthæ imperat argenti pondo ducenta millia. Sall. Jug. 62, 5.— 8. Cæsar provincie toti quam maximum potest militum numerum imperat. Cæs. B. G. 1, 7.

§ 483. The verbs *donare*,<sup>10</sup> *adspergere* and *inspergere*,<sup>11</sup> *intercludere*,<sup>12</sup> *impertire*,<sup>13</sup> *induere*,<sup>14</sup> *exuere*,<sup>15</sup> and *circumdare* are construed either with the accusative of the thing and the dative of the person, or with the accusative of the person and the ablative of the thing.

1. Ciceroni populus Romanus æternitatem<sup>16</sup> immortalitatemque<sup>17</sup> donavit. Cic. Pis. 3.— 2. Atticus Atheniensis universos frumento donavit. Nep. Att. 2.— 3. Vatinius Miloni, clarissimo viro, nonnullam laudatione<sup>18</sup> suā lubeculam<sup>19</sup> aspersit. Cic. Vat. 17.— 4. Pythagoras ne Apollini quidem Delio hostiam<sup>20</sup> immolare<sup>21</sup> voluit, ne aram sanguine aspergeret. Cic. N. D. 3, 36.— 5. Ignis naturis omnibus salutem impertit calorem. Cic. N. D. 2, 10.— 6. Attici pater omnibus doctrinis, quibus puerilis ætas

<sup>1</sup> Inst. of *nil*.—<sup>2</sup> *quispiam*, a synonym of *quisquam*, is especially used in general conditional clauses, or such clauses as have the force of these (§ 357, R. 4).—<sup>3</sup> to practise highway robbery.—<sup>4</sup> in *latrocinio*, instead of *inter latrones*, among the robbers.—<sup>5</sup> lieutenants commanding.—<sup>6</sup> *hiberna*, Gen. *drum*, (pl. tantum), winter-quarters.—<sup>7</sup> to throw.—<sup>8</sup> tribute.—<sup>9</sup> inst. of *consueverint*, from *consuesco*, which has the meaning and construction of *solvere*.—<sup>10</sup> to present somebody with.—<sup>11</sup> to strew something with, to asperse somebody.—<sup>12</sup> to exclude somebody from.—<sup>13</sup> to impart, to bestow something upon.—<sup>14</sup> to clothe somebody with, to put something *on* somebody.—<sup>15</sup> to strip somebody of. The dative constructions of *exuere* and *circumdare* belong to poetry and post-classical prose.—<sup>16</sup> eternity.—<sup>17</sup> immortality.—<sup>18</sup> eulogy.—<sup>19</sup> a kind of taint.—<sup>20</sup> a victim.—<sup>21</sup> to sacrifice.

impertiri debet, filium erudit. Nep. Att. 1.— 7. Pontis atque itinerum angustiae<sup>1</sup> multitudinē fugam intercluserant. Cæs. B. G. 7, 11.— 8. Galli comitatibus<sup>2</sup> nostros intercludere instituunt<sup>3</sup>. Cæs. B. G. 3, 23.— 9. Dejanira Herculi sanguine Centauri tinctam<sup>4</sup> tunicam<sup>5</sup> induit. Cic. Tusc. 2, 8, 20.— 10. Pomis<sup>6</sup> se induit arbor. Virg. Georg. 4, 143.

§ 484. The combination of the accusative with GENITIVE objects occurs in several constructions, in which the genitive denotes a fact from which the action of the governing verb is derived, the accusative being in the relation of a logical subject; namely:

1. With the verbs *admonere*, *commonere*, *commonefacere aliquem alicujus rei*, to remind somebody of something;<sup>7</sup> 2. with verbs denoting ACCUSATION, CONVICTION, and ACQUITTAL of CRIME or faults, and CONDEMNATION for crime: *accusare*, *arguere*, *insimulare*, *convincere*, *damnare*, *condemnare*, *absolvere*, *liberare*,<sup>8</sup> 3. with the impersonal expressions, *miseret*, *pœnitet*, *piget*, *pudet*, *tædet* (*pertæsum est*) *me alicujus rei*. These are rendered by personal expressions (*miseret me alicujus*), I pity somebody (or something); *pœnitet me*, I repent something; *piget*, I am weary of; *pudet*, I am ashamed of; *tædet*, I am sick of, I am disgusted with.

1. Admonēbat Catilina alium egestatis,<sup>9</sup> alium cupiditatis<sup>10</sup> suæ, compluris periculi aut ignominie. Sall. Cat. 21.— 2. Grammaticos<sup>11</sup> officii sui commonemus. Quint. 1, 5, 7.— 3. Quum ipse te veteris amicitie commonefaceres, commotus es?<sup>12</sup> Auct. Her. 4, 24.— 4. Miltiades proditiōnis<sup>13</sup> est accusatus. Nep. 1, 7, 5.— 5. Majores nostri, si quam unius peccati<sup>14</sup> mulierem damnabant, (eam) multorum malefactorum<sup>15</sup> convictam (esse) putabant. Auct. Her. 2, 13.— 6. Eorum nos magis miseret, qui nostram misericordiam non requirunt<sup>16</sup>, quam qui illam efflagitant.<sup>17</sup> Cic. Mil. 34, 92.— 7. Numquam primi consilii Deum pœnitet. Sen. Ben. 6, 23.— 8. Me non solum piget stultitiæ meæ, sed etiam pudet. Cic. Dom. 11, 20.

Rem. 70. *Aliquem capitis accusare* means 'to accuse one of a capital crime;' *absolvere capitis*, to acquit one of a capital crime. The death-penalty to which somebody is condemned is placed in the genitive or ablative (*capitis* or *capite*, not *mortis* but *morte*).<sup>18</sup> A fine to which somebody is condemned is always placed in the ablative.

§ 485. The constructions of transitive verbs with the ABLATIVE are mainly of two kinds, 1) those whose remote object may be conceived as a MEANS or INSTRUMENT; 2) those which imply the idea of SEPARATION from the remote object.

Rem. 71. To the former class belong 1) verbs signifying to PROVIDE one with something, taken in the widest sense of the word, as *vestire aliquem aliquā re*, to clothe one with something; *circumdare aliquem aliquā re*, to surround one with something; *remunerari*, to reward; *instruere*, to furnish, to provide, to prepare; *explere*, *complere*, *replere*, to fill; *ornare*, to adorn; *onerare*, to charge, to burden. To the same conception belongs the verb *assuefacere aliquem aliquā re*, to accustom some one to something

<sup>1</sup> Narrowness.—<sup>2</sup> *comitatus*, supplies.—<sup>3</sup> to begin.—<sup>4</sup> tinged with.—<sup>5</sup> garment.—<sup>6</sup> *pomum*, fruit.—<sup>7</sup> Verbs of reminding are also construed with *de* in regard to the object reminded.—<sup>8</sup> All these verbs are also construed with *de* or the mere ablative.—<sup>9</sup> poverty.—<sup>10</sup> cupidity.—<sup>11</sup> grammarian.—<sup>12</sup> to be affected.—<sup>13</sup> treason.—<sup>14</sup> offence.—<sup>15</sup> misdeed.—<sup>16</sup> require.—<sup>17</sup> demand.—<sup>18</sup> See Cic. Verr. 2, 1, 5.



(that to which one is accustomed, being conceived as the cause and instrument of the habit). Here belongs the general verb *afficere aliquem aliquā re*, which is used of producing affections of the mind, while modern languages generally express both the affection produced and the act of producing by the verb itself, as *gaudio aliquem afficere*, to gladden somebody; *dolore afficere*, to afflict; *admiratione afficere*, to astonish, to surprise; *honore, premio afficere*, to honor, to reward. 2) Verbs of ESTIMATING and JUDGING, as *judicare aliquem aliquā re*, to judge somebody by something; *estimare*, to estimate; *definire*, to determine; *metiri*, to measure.

1. Natura oculos tenuissimis membranis<sup>1</sup> vestivit et sepsit<sup>2</sup>. Cic. N. D. 2, 57.— 2. Curavit Verres ut convivium<sup>3</sup> omnibus rebus instructum et paratum esset. Cic. Verr. 2, 4, 27.— 3. Deus bonis omnibus explēvit mundum, mali nihil admisit<sup>4</sup>. Cic. Tim. 3.— 4. Marius comēditu, stipendio<sup>5</sup>, armis, aliis utilibus (rebus) navis onerat. Sall. Jug. 86.— 5. Suevi a pueris nullo officio aut disciplina<sup>6</sup> assuefacti, nihil omnino contra voluntatem faciunt. Cæs. B. G. 4, 1.— 6. Non enim hac exceptione unus afficitur beneficio, sed unus privatur injuria (Rem. 72). Cic. Agr. 2, 4.— 7. Qui non T. Annium maximū<sup>7</sup> latitū populi Romani, cunctam<sup>8</sup> Italiam, nationes omnes affecisse et dicat et sentiat? Cic. Mil. 28.— 8. Vos tanti sceleris ultorem<sup>9</sup> non modo honoribus nullis afficietis, sed etiam ad supplicium<sup>9</sup> rapi<sup>10</sup> patiemini? Ib. 29.— 9. Magnos homines virtute metimur non fortuna. Nep. 18, 1, 1.— 10. Quod rectum est, nec magnitudine estimatur, nec numero, nec tempore. Sen. Ep. 74.

Rem. 72. To the latter class belong 1) verbs of REMOVING, as: *aliquem loco movere*, to remove one from a place; *pellere*, to drive; *prohibere* and *arcere*, to keep from; *intercludere* and *excludere*, to exclude; 2) verbs of DEPRIVING, as *privare aliquem aliquā re*, to deprive one of a thing; <sup>11</sup> *orbare*, to bereave; *spoliare*, to rob; 3) verbs of FREEING, as *liberare*, *solvere*.

1. Caesar satis habebat<sup>12</sup> in presentia hostem rapinis, pabulationibus<sup>13</sup>, populationibusque<sup>14</sup> prohibere. Cæs. B. G. 1, 15.— 2. Ariovistus castra fecit eo consilio, ut frumento comēditūque<sup>15</sup> Caesarem intercluderet. Cæs. B. G. 1, 48.— 3. Themistocles Cyprium obsidione liberavit. Nep. Them. 5.— 4. Demetrius dicitur oculos se privasse. Cic. Fam. 5, 29.— 5. Gravius est spoliari fortuna, quam non augeri dignitate. Cic. Fam. 9.

§ 486. Both the near and the remote object are placed in the ACCUSATIVE with the verbs *docere* and *edocere* (to teach), and *celare* (*aliquem aliquid*), to conceal (something from somebody); and sometimes with the verbs *poscere*, *flagitare* (*aliquem aliquid*), to demand (a thing of one), *rogare* and *interrogare* (*aliquem aliquid*), to ask, question somebody about a thing.

*Celare aliquem* (without *aliquid*) means either 'to conceal', or to 'mislead' somebody by concealing something (*aliquis celatur*=some one is deceived). Instead of *celare aliquem aliquid*, also *celare aliquem de aliquā re* occurs. Cic. Fam. 7, 20, 3.

1. Fortuna belli artem victos quoque docet. Curt. 7, 7, 1.— 2. Philosophia nos quum ceteras res omnis, tum, quod est difficillimum, docuit ut nosmet ipsos nosceremus<sup>16</sup>. Cic. Leg. 1, 22.— 3. Catilina juventutem, quam illexerat<sup>17</sup>, mala facinora edocebat. Sall. Cat. 16.— 4. Eumenes iter quod habebat omnis celavit. Nep. Eum. 8.— 5. Non te celavi hunc sermonem. Cic. Fam. 2, 16, 3.— 6. Verres parentis pretium pro sepultura<sup>17</sup> liberorum poscebat. Cic. Verr. 2, 1, 3.— 7. Caesar Aduos frumentum,

<sup>1</sup> Membrane.— <sup>2</sup> sepsire, to surround.— <sup>3</sup> banquet.— <sup>4</sup> to mix with.— <sup>5</sup> money.— <sup>6</sup> the whole of, synonym of *totus*.— <sup>7</sup> avenger.— <sup>8</sup> death.— <sup>9</sup> *rapere aliquem*, to hurry one.— <sup>10</sup> If the depriving refers to things which are separated by taking them away, a verb of taking away, but not *privare*, must be used.— <sup>11</sup> to deem, (see R. 74, C.).— <sup>12</sup> foraging.— <sup>13</sup> plundering.— <sup>14</sup> to become acquainted with, to know.— <sup>15</sup> *illicere*, to allure.— <sup>16</sup> burial.

quod polliciti erant, flagitabat. Cæs. B. G. 1, 16.— 8. *Pusionem*<sup>1</sup> quendam Socrates apud Platōnem interrogat quædam geometrica<sup>2</sup> de dimensione<sup>3</sup> quadrati. Cic. Tusc. 1, 24.

Rem. 73. In good Latinity *docere* is not used in a passive construction if it is accompanied by an accusative denoting the thing taught. We can say *Aliquis docetur ab aliquo*, somebody is taught by a person, but not: *Aliquis docetur aliquam rem* (somebody is taught a thing). Instead of it the active expression: *aliquis rem discit*, must be used. Only to the past participle *doctus* the thing taught is added in the accusative, as *Legiones Latinæ militiam Romanam edoctæ*. Liv. 6, 32.— *Celare*, in the passive, likewise has the active accusative of the person as passive subject, but adds the thing concealed by means of the preposition *de* (*celor de aliquā re*).— The verbs of asking and demanding, in the passive construction, have the person who is asked, or from whom something is demanded, as passive subject, and retain the accusative of the thing asked (*Sempronius rogatus est sententiam*). But verbs of demanding, in the passive voice, more generally take the construction *flagitare* (*poscere*) *aliquid ab aliquo* (§ 441, R. 48).— All verbs of saying and feeling, construed with *that*-clauses, or those governing an object-infinitive, may take the neuter accusative of a pronoun or form-adjective in place of the clause or the infinitive, and, if transitive, may thus be construed with two accusatives as objects, as *hoc te horret*; *id te cogo*. This neuter accusative remains in the passive construction, as *Omnia quæ monemur*.

§ 487. Certain verbs, along with their transitive accusative, take a SECOND ACCUSATIVE (either of a noun or adjective) as COMPLETING PREDICATE of the action (§ 462). This predicate-accusative has the transitive accusative for its logical subject, and, if an adjective, agrees with it in number and gender. In the passive construction the logical subject-accusative becomes the grammatical subject-nominative, and the predicate-accusative is changed into a predicate-nominative:

1. Active: *Populus Romanus Ciceronem consulem creavit*.

Passive: *Cicero a populo Romano consul creatus est*.

2. Active: *Hanc legionem Caesar fortissimam judicavit*.

Passive: *Hæc legio a Cesare fortissima judicata est*.

Rem. 74. These verbs, which are generally called FACTITIVE VERBS, are:

A. Those signifying 1) to MAKE SOMEBODY SOMETHING, *facere*, *efficere*, *reddere*, *ingere* (to form, to represent by means of sculpture, picture, or poetry); *se præbere*, to show one's self; *se præstare*, to prove (to be); 2) to CREATE or ELECT somebody something (*creare*, *eligere*); 3) to PROCLAIM somebody something (*declarare*, *renuntiare*); 4) to INSTALL somebody as something (*instituere*).

1. Pœni Hamilearem imperatorem<sup>4</sup> fecerunt. Nep. Ham. 2.— 2. Themistocles perissimos belli navalis fecit Atheniensis. Nep. Them. 2.— 3. Deos placatos<sup>5</sup> pietas efficit et sanctitas. Cic. Off. 2, 3.— 4. Homines cæcos reddit cupiditas et avaritia. Cic. Rosc. Am. 35.— 5. Ancum Marcium regem populus creavit. Liv. 1, 32.— 6. Thebani Philippum, Macedoniæ regem, ducem eligunt. Just. 8, 2.— 7. Ciceronem universa civitas consulem declaravit. Cic. Pis. 1.— 8. Cicero Lucium Murænam consulem renuntiavit. Cic. Mur. 1.— 9. Serrius Tullius magno consensu<sup>7</sup> rex est declaratus. Liv. 1, 46.— 10. O miserum et infelicem illum diem quo consul omnibus centuriis<sup>8</sup> P. Sulla renuntiatus est. Cic. Sull. 32.— 11. Tiresiam<sup>9</sup> sapientem fingunt poætæ; at vero Polyphemum Homerus immānem<sup>10</sup> finxit. Cic. Sen. 17.— 12. Te dignum tuis majoribus præbes. Cic. Fam. 2, 18.

<sup>1</sup> A lad.— <sup>2</sup> geometrical matters (or questions).— <sup>3</sup> measurement.— <sup>4</sup> *quadratum*, the square.— <sup>5</sup> commander in chief.— <sup>6</sup> *placatus*, propitious.— <sup>7</sup> with great unanimity.— <sup>8</sup> *centuria*, a century, a division of the Roman people.— <sup>9</sup> Nom. *Tiresias*, first (Greek) declension.— <sup>10</sup> monstrous.



Of these verbs *reddere* is not used in the passive voice. Instead of it *ferri* or *effici* is used.

B. Verbs signifying 'to CALL:' *dicere*, *appellare*, *vocare*, *nominare* (to name), *inscribere*, to entitle (give a name to a book).

1. *Hostis* apud majores nostros *is* dicebatur quem nunc peregrinum<sup>1</sup> dicimus. Cic. Off. 1, 12.—2. *Polycratem* Samium<sup>2</sup> *felicem* appellabant. Cic. Fin. 5, 30.—3. Summum consilium majores nostri appellabant *senatum*. Cic. Sen. 6.—4. Cato sapiens *cellam penariam*<sup>3</sup> reipublice nostrae, *nutricem*<sup>4</sup> plebis Romane *Siciliam* nominavit. Cic. Verr. 2, 2.—5. Aliquid de oratoris arte paucis præcipiunt<sup>5</sup> libellis<sup>6</sup> *eosque* *rhetoricos* inscribunt. Cic. Or. 3, 3.—6. *Iustitia* erga deos *religio* dicitur, erga parentis *pietas*.<sup>7</sup> Cic. Part. 22.—7. *Tempus* actionis<sup>8</sup> opportunum<sup>9</sup> appellatur *ocasio*. Cic. Off. 1, 40.—8. Apud Lacedæmonios *ei* qui amplissimum<sup>10</sup> magistratum<sup>11</sup> gerunt,<sup>12</sup> nominantur *senes*. Cic. Sen. 6.—9. Quam copiose<sup>13</sup> a Xenophonte agricultura laudatur in eo libro qui *Economicus* inscribitur! Cic. Sen. 17.

C. Verbs signifying 'to BELIEVE, CONSIDER, HOLD, DEEM, JUDGE,' *habere*, *ducere*, *putare*, *existimare*, *arbitrari*, *judicare*.

1. *Natura* insculpsit<sup>14</sup> in mentibus nostris, ut *deos æternos* et *beatos* haberemus. Cic. N. D. 1, 17.—2. Timoleon eam *victoriam præclaram* ducbat, in qua plus esset clementie quam crudelitatis.<sup>15</sup> Nep. Tim. 2.—3. Nemo credit, nisi<sup>16</sup> ei *quem fidelem*<sup>17</sup> putat. Cic. Rosc. Am. 39.—4. Nihil mihi stultius videtur, quam existimare *eum studiosum* tui<sup>18</sup> quem non noris.<sup>19</sup> Cic. Pet. 7.—5. Socrates totius mundi *se incolam* et *civem* arbitrabatur. Cic. Tusc. 5, 37.—6. Multi sæpe, versutos<sup>20</sup> homines et callidos admirantes, *malitiam*<sup>21</sup> *sapientiam* judicant. Cic. Off. 2, 3.—7. Scytharum *gens antiquissima* semper habita est. Just. 2, 1.—8. Omni in re. *consensio*<sup>22</sup> omnium gentium *lex naturæ* putanda est. Cic. Tusc. 1, 13.—9. Universus hic *mundus* una *civitas* hominum recte existimatur. Cic. Leg. 1, 7.—10. *Socrates* ab Apollinis oraculo est omnium *sapientissimus* judicatus. Cic. Sen. 21.

The active voice of *habere* in the factitive meaning 'to deem,' 'to hold' is rarely used with a predicate-accusative.<sup>23</sup> Instead of it, the completing predicate is connected with *pro*. See Rem. 75.

Rem. 75. The factitive verbs *ducere*, *putare*, and *habere* are sometimes construed with *pro* in place of the predicate-accusative (see page 35, Rem. 61), as: Ariovistus Cæsari respondit sese illum non *pro amico* sed *pro hoste* habere. Cæs. B. G. 1, 44 (that he would hold him, not in the place of a friend, but in that of a foe). Here belongs the phrase aliquid *pro nihilo* *putare* or *ducere*, to esteem something for nothing. Instead of *pro* often the expression *in numero* with a genitive is used: *aliquem in hostium numero habere*, to treat (consider) somebody as an enemy.

Rem. 76. In regard to verbs of MAKING (§ 487, A. 1) two peculiarities must be noticed: 1) They may take a predicate-genitive (possessive, p. 77) instead of a predicate-accusative or nominative: *Scipio omnem oram Romane ditionis* facit. Liv. 21, 60.—*Tota Asia populi Romani* facta est. Cic. L. Ag. 2, 15.—2) The transitive accusative is sometimes understood if denoting INDEFINITE PERSONS (*homines*), the second accusative being a predicate-adjective. Such adjectives are placed in the ACCUSATIVE PLURAL MASCULINE (agreeing with the transitive accusative *homines* understood): *Vacuus animus beatos efficit*, a free heart makes happy. Cic. Tusc. 4, 17.—*Nihil est quod tam miseris faciat quam scelus*. Ib. Fin. 4, 24.—*Nihil magis facit iracundos quam educatio mollis*. Sen. Ira. 2, 21. Rarely the accus. sing. is used: *Memoria gratum* facit. Sen. Ben. 3, 4.

For the use of accessory predicate-accusatives with verbs not factitive (*invenire* etc.) see p. 252, R. 23.

## VII. CONSTRUCTION OF VERBS WITH THE INFINITIVE.

### § 488. Verbs take the Infinitive either as Subject-infinitive

<sup>1</sup> foreigner.—<sup>2</sup> of Samos.—<sup>3</sup> storehouse.—<sup>4</sup> the feeder, the nurse.—<sup>5</sup> aliquid præcipere, to give brief rules.—<sup>6</sup> libellus, a little book.—<sup>7</sup> piety.—<sup>8</sup> action.—<sup>9</sup> right, opportune.—<sup>10</sup> the highest.—<sup>11</sup> magistracy.—<sup>12</sup> to hold.—<sup>13</sup> with what fullness.—<sup>14</sup> insculpere, to engrave.—<sup>15</sup> cruelty.—<sup>16</sup> except.—<sup>17</sup> safe.—<sup>18</sup> attached to thee, interested in thee.—<sup>19</sup> fut. of *norisse* (inst. of *noris*).—<sup>20</sup> shrewd.—<sup>21</sup> malice.—<sup>22</sup> agreement.—<sup>23</sup> But in the meaning 'to have' the active *habere* is frequently construed with a double accusative, which, however, belongs to the accessory predicates: *Omne illud tempus habeat per me solitum ac liberum*, as far as I am concerned, he may have all that time unoccupied and free. Cic. Verr. 2, 12. *Ut reliquas civitatis stipendiarias haberent*, that they should hold (not 'consider') the other communities as tributary ones. Cæs. B. G. 1, 30.

or as Object-infinitive. Both are distinguished from substantive subjects and objects by always having a LOGICAL SUBJECT, either expressed or understood.

§ 489. The OBJECT-INFINITIVE is either a simple object of its governing verb, or it forms a compound object together with a case-object of the same verb. *The logical subject of a simple object-infinitive is always the grammatical subject of the governing verb.*

Rem. 77. Those classes of verbs which may be construed with an object-infinitive are enumerated § 80. In addition to the single verbs, mentioned there, several others belonging to the same classes must be noticed, as *assuescere* and *consuescere* (synonyms of *solere*); *maturare* and *festinare* (synonyms of *properare*), *cœpisse*, *destinare*, *laborare*, *cunctari*, *meditari*, *insistere*, *instituere*, *constituere*, *meminisse*, *odisse*, and the expressions *non dubitare* (not to hesitate), *in animo habere*<sup>1</sup> (to intend), *in animum inducere* (to prevail upon one's self), *assuetum esse* (to be accustomed), *consilium cupere*, *supersedere* (Liv. 21, 40), *non curare* (Cic. Fam. 3, 8, 7), and some similar verbs.

Rem. 78. Of these verbs and of those mentioned § 80, some must always be construed with an object-infinitive, as *posse*, *neguire*, *cœpisse*, *solere*; others (as *velle*, *nolle*, *desinere*) are almost always construed so. But the great majority admit of other constructions, either with case-objects, infinitive clauses, or other dependent sentences. Other verbs, not mentioned here, occur with object-infinitives only in rare and peculiar meanings, as *occupare*, which, with an infinitive, means 'to be the first to do a thing,' 'to forestall another in doing a thing' (*bellum facere occupare*, to be ahead of the enemy in beginning a war. Liv. 1, 14). Thus Sallust (Cat. 52) construes *conjurare* (as if *conjurando statuere*) with an object-infinitive: *conjurare nobilissimi cives patriam incendere*. *Habere* is construed with an infinitive in the phrase *Nihil habeo scribere*, I have nothing to write (Cic. Att. 1, 22), which is a Greek construction. But there are a number of verbs which, with an object-infinitive, occur only in the poets or in later Latinity<sup>2</sup>, as *valere*, *callere*, *sustinere* (instead of *posse*); *expetere* (instead of *velle*); *fugere* and *parcere* (instead of *nolle*); *querere*, *ardere*, *trepidare* (instead of *studere*); *pugnare* (instead of *laborare* or *parare*); *perstare* (instead of *perseverare*); *optare* (instead of *cupere*). Part of these verbs, improperly or poetically used with an object-infinitive, are never, in good prose, construed with any completing object; part require other constructions, as *optare* (which, in classical prose, is construed mostly with *ut*), while *præoptare* (to prefer) has Cæsar's sanction for being construed with an infinitive (Cæs. B. G. 1, 25). Thus *dare*, which Livy construes only in the phrase *dare bibere* (11, 47) with an object-infinitive, is in later prose frequently construed with an infinitive in the meaning 'to permit.'

Rem. 79. From the rule in § 489 it follows that if the object-infinitive is a verb requiring a completing predicate (*esse*, *fieri*, *dici*, etc., § 462), the predicate-nouns and adjectives must agree with the grammatical subject of the governing verb (§ 463, 2).

§ 490. Verbs can generally not be used in the passive voice when their dependent object-infinitives accompany them.

Rem. 80. These verbs cannot form PERSONAL passives, since they are without transitive objects, nor can they form IMPERSONAL passives, because in this case the infinitive

<sup>1</sup> Instead of *in animo habere*, the impersonal expressions '*alicui in animo est*,' or '*alicui est animus*,' are frequently used. By this construction the object-infinitive becomes grammatically a subject-infinitive.—<sup>2</sup> Such verbs ought to be separately noticed, and should not indiscriminately swell the lists of verbs with object-infinitives, which grammarians are in the habit of copying one from the other, or of crowding together out of different lists from all text-books within their reach.



would lose its subject, which would be against §§ 488 and 489. Hence such phrases as *proficisci cupitur*, *dormire festinatur*, are grammatical impossibilities.<sup>1</sup> Nevertheless the verbs *cupisse* and *desinere* take a passive form (either personal or impersonal), when their object-infinitives are passives. But this is only a formal exception, since the passives of these verbs have strictly the same meanings as their actives: *De republica consuli cepti sumus*, men commenced to consult us about the republic. Cic. Div. 2, 2, 27. See the examples § 460, Rem. 11.

Rem. 81. But, while the governing verb must be an ACTIVE, the object-infinitive may be a PASSIVE, either personal or impersonal, with *posse*, *solere*, *debere*, (*cupisse*, and *desinere*), and PERSONAL (never impersonal), with any of the other verbs, so far as their meanings admit a passive complement, as: *Melui cupiunt*, *meluique timent*. Sen. Agam. 5, 73.—*Si sibi purgati esse vellent*. Cæs. B. G. 1, 28. But in most instances CLAUSES are substituted for passive infinitives dependent on these verbs: *Dixit non recusatūrum, se confodiri manibus ipsorum*. Suet. Claud. 26.—*Sapientem civem me et esse et numerari volo*. Cic. Fam. 1, 9.

Rem. 82. The object-infinitive after *posse* is frequently understood, especially a verb of general import, as *facere*, in which case the object of *facere* is directly connected with *posse*, being mostly a quantitative neuter adjective, as *plurimum*, *multum*, *quantum*, *plus*, etc. It assumes, then, the meaning 'to have power,' as *plurimum posse*, to be most powerful. Cæs. B. G. 1, 3. Thus the object-infinitive of *scire* is understood in the phrase *scire Latine* (instead of *scire loqui Latine*), to know Latin.

§ 491. About twelve transitive verbs, and a few intransitives, admit of a case-object (accusative or dative) along with an object-infinitive, so that the case-object is the logical subject of the infinitive (§ 101).

Rem. 83. These verbs are 1) the TRANSITIVES *docere*, *assuefacere*, *jubere*, *vetare*, *sinere*, *arguere* (to accuse of), *insimulare*<sup>2</sup> (to charge with), *cogere*, *pati*, *impedire*, *prohibere*, and (poetically and in later prose) *detertere*, to deter, all of which admit or prefer other constructions<sup>3</sup>; 2) the INTRANSITIVES *permittere* (*alicui*), *concedere* (*alicui*), and (poetically and in later Latin) *suadere*, *imperare*, *dare* (*Grajis dedit ore rotundo Musa loqui*. Hor. A. P. 223. *Mihi datur reum prospere defendere*. Tac. Dial. 7).

Rem. 84. The transitives mentioned above admit of the regular change into the passive voice, the transitive object becoming the passive subject, while the object-infinitives remain the objects of the passive voice, by which change the passive subject becomes their logical subject. They have, then, exactly the same grammatical relations as the verbs of the first class (Rem. 77): *Dux hostis fugere cogit*; Pass.: *Hostes fugere coguntur* (almost the same as *Hostes fugere debent*). *Detertere*, which in the active voice is not construed thus in good prose, has Cicero's authority for the construction of the passive voice with an object-infinitive.

1. The passive construction of these verbs occurs not only in the form of a predicative phrase, but may have the form of an ATTRIBUTIVE phrase, so that the verb is used as passive (perfect) PARTICIPLE. In this instance the participle becomes the ATTRIBUTE of the noun which, in the passive predicative phrase, would have been the passive subject, as: *Prætor ad exercitum proficisci jussus*, the prætor (being) directed to proceed to the army. The governing noun may be required by the construction to be in any case, the participle always agreeing with it in case, gender, and number, as: GEN. *Prætoris ad exercitum proficisci jussi*. Thus the phrase may take the form of the

<sup>1</sup> Such constructions, however, are sometimes found when the impersonal passive is a gerund (§ 512), as *Vivere totā vitā discendum est, et totā vitā discendum est mori*. Sen. Brev. Vit. 7. In such constructions, the infinitive is logically an object-infinitive with an uncertain person as subject, but grammatically a subject-infinitive.—<sup>2</sup> It is doubtful whether the verbs *insimulare* and *arguere* belong here, or whether their constructions must be considered as real accusatives with the infinitive.—<sup>3</sup> *Monere* and *hortari*, which, by some grammarians, are added to these verbs, are sometimes found with object-infinitives, but never when they are accompanied with their transitive objects.

Ablatives Absolute, as: *Prætorē ad exercitum proficisci jussu*, after the prætor had been directed to proceed to the army.—*Relicuissem causam inaugurari coacti flaminis*, I should have passed in silence the case of the priest compelled to inaugurate. Liv. 27, 8.—*Gajo Lælio cum sociis navalibus urbem custodire jussu*, after G. Lælius had been ordered to guard the city together with our naval forces. Liv. 26, 48.

2. A second kind of passive construction in regard to these verbs is generally repugnant to the English idiom. It takes place if the transitive object of these verbs is altogether omitted, the transitive object of the OBJECT-INFINITIVE being made the subject or governing word of the passive construction. In this instance the object-infinitive must take a passive form. In English such constructions must often be expressed actively, as: ACTIVE: *Prætorē urbem custodire jubent*. PASSIVE: *Urbs (a prætorē) custodiri jussa est*, directions were given to guard the city (literally: the city was directed to be guarded).—*Exercitus ex Sicilia dimitti jussus est*, the army was directed to be dismissed from Sicily (the army was ordered to evacuate Sicily). Liv. 26, 28.—*Antiochus, subdūci navibus jussis, in hiberna Antiochiam concessit*, Antiochus, after the ships had been ordered to be drawn on land (after ordering the ships to be drawn on land), went to Antiochia into winter-quarters. Liv. 33, 41.

Rem. 85. The intransitives (Rem. 83) admit of a change into IMPERSONAL passives only, the object-infinitive becoming a SUBJECT-INFINITIVE, being treated according to the rules of § 494: *Præceptor discipulo abesse concedit*; Pass.: *Discipulo abesse conceditur* (about the same as *Discipulo abesse licet*). Only *imperare* (in good prose) assumes the form of a PERSONAL passive, as if it were a transitive verb, being treated according to the rules in Rem. 84: *Imperator aliquid facere* (the same as *jubeor aliquid facere*).

1. Magister tuus te magnā mercēde nihil sapere<sup>1</sup> docuit. Cic. Phil. 2, 4.—2. Lex peregrinum<sup>2</sup> vetat in murum ascendere. Cic. Or. 2, 24.—3. Nolani<sup>3</sup> muros portasque adire vetiti sunt. Liv. 23, 16.—4. Improbitas<sup>4</sup> numquam eum respirare<sup>5</sup>-init. Cic. Fin. 1, 16.—5. Accusare eum non est situs. Cic. Sest. 44.—6. Insimulant hominem fraudis causā discussisse.<sup>6</sup> Cic. Verr. 2, 24.—7. Mulier me arguit, hanc domo a se surripuisse. Plaut. Men. 5, 2, 62.—8. Pericles auctor illius injuriæ fuisse arguebatur. Cic. Verr. 1, 33.—9. Cæsar ceteras nationes imperio populi Romāno parere assuefecit. Cic. Prov. Cons. 13.—10. Servis quoque pueros hujus ætatis verberare<sup>7</sup> concedimus. Curt. 3, 26.—11. Quinctio ne perire quidem tacite conceditur. Cic. Quinct. 15.—12. Isti in Lautumias<sup>8</sup> Syracusanas deduci<sup>9</sup> imperantur. Cic. Verr. 5, 27.—13. Nefarias ejus libidines commemorare pudore<sup>10</sup> deterreor. Cic. Verr. 1, 5.—14. Ego numquam quemquam ad te sine meis litteris ire patiar. Cic. Fam. 15, 17.

OBSERV. If this class of object-infinitives take completing predicates, the latter should agree (in the accusative) with the transitive objects of their governing verbs, and with their passive subjects (in the nominative) if these verbs are in the passive voice.

But constructions of *jubere*, *arguere* etc. with infinitives of the copula occur only in connections, which hardly admit these infinitives to be considered as object-infinitives, as: *Quod judicium de compromisso factum est, id irritum jussit esse*; He ordered the judgment which was passed on the compromise to be null and void. Cic. Verr. 2, 2, 27. Here 'id' cannot be taken as a transitive object of *jussit*; but '*id irritum esse*' evidently is an infinitive clause. So: *Post Numæ mortem Tullum Hostilium regem (esse) populus jussit*; The people commanded that T. H. should be king. Liv. 1, 30.—*Servio Tullio jubet (rex) populum dicto audientem esse*; It is the will of the king that the people should obey the orders of S. T. Liv. 1, 41.—The INTRANSITIVES mentioned above should take the completing predicates of *esse* in the DATIVE; but examples of such constructions do not occur in classical prose.<sup>11</sup>

## § 492. Many verbs of SAYING and BELIEVING with infinitive

<sup>1</sup> To be an ignoramus.—<sup>2</sup> foreigner.—<sup>3</sup> inhabitants of Nola.—<sup>4</sup> his wickedness.—<sup>5</sup> to draw breath.—<sup>6</sup> to have left the city.—<sup>7</sup> to inflict corporal punishment on.—<sup>8</sup> The stone-quarries, a renowned prison in Syracuse.—<sup>9</sup> to be sent.—<sup>10</sup> shame.—<sup>11</sup> Perhaps such a dative construction is contained in *Animo nunc jam otioso esse impero*, (Ter. Andr. 5, 2, 1) though the passage is generally interpreted differently.



clauses, when used in the passive voice, instead of the regular impersonal construction according to § 460, 1, assume the same construction as transitive verbs with object-infinitives (§ 491, R. 84), the subject-accusative of the clause being changed into the subject-nominative of their passive, and the predicate-infinitive of the clause into their object-infinitive. This is called the construction of the NOMINATIVE WITH THE INFINITIVE, as:

ACTIVE: Dicunt, Gajum advenisse, *they say that Gajus has arrived.*

REGULAR IMPERSONAL PASSIVE FORM: Dicitur, Gajum advenisse, *it is said that Gajus has arrived.*

NOM. WITH INF.: Gajus advenisse dicitur, *Gajus is said to have arrived.*

Rem. 86. The construction of transitive verbs with object-infinitives (§ 491) bears a strong resemblance to the construction of intransitive verbs of saying and believing with infinitive clauses, and the grammarians sometimes assign the same verb (for inst. *jubere, valere, arguere*) to the one or the other of these classes, according to their different views. Thus, in the sentence *jubeo te valere*, the accusative *te* is by some considered as the transitive object, and the infinitive *valere* as the object-infinitive of *jubeo*, while others take *te valere* as an infinitive clause with *te* as subject-accusative, and *valere* as predicate-infinitive. In the passive voice, however, both kinds of construction essentially differ from each other. If *te valere* is an infinitive clause, the sentence in the passive voice would take an IMPERSONAL PASSIVE FORM (*jubetur a me, te valere*), while if *te* is a transitive object, and *valere* an object-infinitive, the sentence in the passive voice would have a PERSONAL PASSIVE FORM, treated according to Rem. 81. (*Tu valere juberis*). But the idiom of the language treats many intransitive verbs of saying and believing exactly according to this latter form, as if they were transitive verbs with object-infinitives. Thus the active construction *Dicunt, Aristem inventorem olei esse* (they say that Aristens is the discoverer of the olive-tree) cannot be changed into the impersonal passive *Dicitur, Aristem inventorem olei esse* (it is said that Aristens, etc.) but must assume the personal form *Aristens inventor olei esse dicitur* (Aristens is said to be the inventor, etc.) so that the infinitive *esse* is treated as an object-infinitive of *dicitur*.

Rem. 87. The passives of *videre* (in the meaning 'to seem'), of *dicere*, *narrare*, *putare*, *existimare*, and of *tradere*, *ferre*, and *perhibere*, which in the passive assume the meaning 'to be said,' 'to be reported (by hearsay),' almost always assume the construction of the 'Nominative with the infinitive.' Other verbs of saying and thinking, as *nuntiare*, *indicare*, *memorare*, *audire*, *reperire*, *scribere*, *demonstrare*, *ostendere*, *cognoscere*, *intelligere*, *perspicere* are either construed in the same way, or have the regular impersonal construction according to Rem. 86. Thus we may say either *Gajus mortuus esse nuntiatur*, or *Nuntiatur, Gajum mortuum esse*; either: *Provinciae rebellare audiuntur*, or *Audiuntur provincias rebellare*.

1. Non ita generati<sup>1</sup> a natura sumus, ut ad ludum et jocum facti esse videamur. Cic. Off. 1. 29.— 2. Lectitaris<sup>2</sup> Platonem studiose, audivisse etiam, Demosthenes dicitur. Cic. Brut. 31.— 3. Aristides unus omnium<sup>3</sup> justissimus fuisse traditur. Cic. Sext. 67.— 4. Romulus Amulium regem interemis<sup>4</sup> fertur. Cic. Rep. 2. 3.— 5. Tyndaridae<sup>5</sup> fratres non modo adulescentes<sup>6</sup> in proeliis victoriae populi Romani, sed etiam nuntii fuisse perhibentur. Cic. Tusc. 1. 12.— 6. Atticus prudens esse in jure<sup>7</sup> civili putabatur. Cic. Am. 2.— 7. Disciplina Druidarum<sup>8</sup> in Britannia reperta<sup>9</sup> atque inde<sup>10</sup> in Galliam transiata esse existimatur. Cæs. B. G. 6, 13.— 8. Mihi nuntiabatur, Parthos transisse Euphratem. Cic. Fam. 15, 1.

Rem. 88. If these verbs are in any tense except future, present or imperfect, they must be construed IMPERSONALLY, except *videri*, which even in these tenses takes a PERSONAL construction.

<sup>1</sup> begotten.— <sup>2</sup> to read repeatedly.— <sup>3</sup> unus omnium before superlatives means 'of all others.'— <sup>4</sup> to kill.— <sup>5</sup> the Tyndarian brothers, i. e., sons of Tyndareus, namely, Castor and Pollux.— <sup>6</sup> helpers.— <sup>7</sup> law.— <sup>8</sup> the Druids, Celtic priests.— <sup>9</sup> discovered.— <sup>10</sup> thence.

§ 493. The tense of the object-infinitive is almost always the present, if the infinitive is a simple object (R. 77). This, also, is generally so in regard to object-infinitives which take a transitive or intransitive object along with them (§ 491). Only *insimulare*, *arguere*, and, of course, the verbs mentioned R. 87, may take perfect infinitives (See R. 85, Ex. 6. 7. 8).

Hence English object-infinitives in the perfect ('he could have done', 'he ought to have been') are not generally expressed '*fecisse potuit*', '*fuisse debuit*', but '*facere potuit*', '*esse debuit*'. To this rule there are the following exceptions:

1. The English perfect infinitive after 'can', 'may' (could, might) (i. e. the perfect and pluperfect of the potential with 'can' etc.), denoting 'it is possible that', with a preterite, is either expressed by the circumlocution with '*fieri potest ut*', or '*fieri potuit ut*' (see p. 618, Obs. 2, 1), or (more rarely) by the perfect *potui* with a present infinitive, as: *Potuit esse innocens Falcula*, It is possible that Falcula was innocent (F. may have been innocent). Cic. Clu. 41. But sometimes the Latin uses exactly the same perfect infinitive as we do in English, as: *Excessisse pugna ad Trebiam in hunc annum non potest*; The battle at the Trebia cannot have fallen in this year. Liv. 21, 15.— *Potuit aliqui ab initio non redisse, et tamen Oppianicum gratis condemnasse*; Some (of the judges) might not have been sitting in the beginning, and yet might have condemned Oppianicus. Cic. Clu. 41, 113.— *Quum hæc scriberem, Pompejus jam Brundisium venisse poterat*; Pompey can have arrived at Brundisium (epistolary tense, p. 356). Cic. Att. 8, 4, 9.

2. Sometimes (very rarely) a perfect infinitive with *posse* and *debere* has a force similar to a future-perfect infinitive, as: *Bellum quod ante biennium perfecisse possumus*; a war which we may have finished before next winter. Liv. 37, 19.— *Tametsi statim vicisse debeo, tamen de meo jure decedam*; Although it is a necessity that I should directly beat my adversary ('should have beaten'; see about the meaning of *vici*, p. 303, Obs. 2). Cic. R. A. 27, 73.

3. Sometimes *velle*, especially if connected with a negation, takes an object-infinitive in the perfect, to represent the will as more decided by giving to its object the form of a completed action (Compare the perfect participle after *velle* in infinitive clauses, p. 592, 3. a), as: *Ne quis quid fugæ causâ vendidisse neve emissee vellet*. Liv. 39, 17.— *Neminem notâ ignavi militis notasse volui*. Ib. 24, 16.— *Quia pepercisse vobis voluit, committere vos cur peratis non patiuntur*. Ib. 32, 21.

4. Poets occasionally use object-infinitives in the perfect with the force of a present infinitive: *Tendentes opaco Pelion imposuisse Olympo* (striving to place etc.). Hor. Carm. 3, 4, 51.

§ 494. Subject-infinitives (P. I., § 76; P. II., p. 75) may be in the present, or perfect, both in the active and passive voices.

Rem. 89. The following predicates are used impersonally with subject-infinitives: 1) The copula (including *esse* and *videtur*) with predicate-adjectives or predicate-nouns. To the latter belong the expressions *fas est* (it is lawful); *nefas est* (it is a crime); *tempus est* (it is time); *operæ pretium est* (it is worth while). 2) The copula with impersonal predicate-geritives (§ 466, 2. and R. 25): 3) the following impersonal verbs, mentioned P. I., § 76: *conducit, decet, expedit, juvat, libet, (iustum est), licet, (licitum est), placet, displicet, prestat, prodest*; to which must be added: *oportet* (it behooves), *opus est* (p. 95, R. 64), *prodest* (it does not matter), *convenit* (it is convenient), *contingit, evenit, accidit, venit in mentem* (R. 55), and sometimes *interest* and *revert* (P. I., p. 312, R. 77); 4) the impersonals *piet, pudet, pavet, tudet*, with which the subject-infinitive takes the place of their geritive-objects. For complete particulars about the construction of these impersonals see p. 273, Obs. 2, and p. 615 foll.—All these impersonals may become object-infinitives of the verbs *potest, aequit, debet, copit, desinit, videtur* (see P. I., § 95; § 133), which, in this instance, become themselves impersonal.

Rem. 90. Impersonal predicates are often accompanied by the logical subjects of their actions, denoting persons, which take the grammatical form of their objects (*mihi licet, me tudet*). The following impersonals require their logical subjects in the accusative: *piet, pudet, pavet, tudet, oportet, attinet, decet, juvat*. The dative is required with *contingit, convenit, evenit, accidit, venit in mentem, licet, placet, displicet, prodest*.

Rem. 91. If the subject-infinitive used with any of the above-mentioned impersonals consists of the copula and a completing predicate, this completing predicate must be in the accusative sing. (p. 75, § 463, 1), and if it is an adjective, it is in the masculine gender (p. 75, R. 18). But sometimes (rarely) the accusative plural of the masculine is used: *Esset egregium non querere externa, domesticis esse contentos* (but to be satisfied with domestic examples). Cic. Orat. 7, 22.



*Rem. 92.* If the copula *est* denotes 'definition,' it may take along with its subject-infinitive another infinitive as impersonal predicate, as: *Vivere est cogitare*, to live is (means) to think. Cic. Fam. 6, 1.—*Nescire* quid, antequam natus sis, acciderit, id est semper *esse* puerum. Ib. Orat. 34, 120.

*Rem. 93.* Subject-infinitives may be employed as subjects in infinitive-clauses, in place of a subject-accusative, in which case their impersonal predicate must, of course, be likewise in the infinitive, as: *Bene sentire recteque facere* puto *satis esse* ad bene vivendum, I believe that meaning well and acting rightly is sufficient for a happy life. Cic. Fam. 6, 1.

1. *Grave est* a deterioribus honore *anteiri*.<sup>1</sup> Sen. Prov. 3.— 2. *Miserum est* exturbari<sup>2</sup> fortunis omnibus, *miserius est* injuria.<sup>3</sup> *Acerbum est* ab aliquo circumventi.<sup>4</sup> *acerbius* a propinquo. *Calamitosum*<sup>5</sup> est bonis everti.<sup>6</sup> *calamitosius* cum dedecore. *Funeustum*<sup>7</sup> est a forti atque honesto viro jugulari.<sup>8</sup> *funestius* ab eo, cujus vox in praecio quaestu<sup>9</sup> prostitit.<sup>10</sup> *Indignum est* a pari vinci aut superiore, *indignius* ab inferiore. *Luctuosum*<sup>11</sup> est tradi alteri<sup>12</sup> cum bonis, *luctuosius* inimico. Cic. Quinct. 31.— 3. Illorum calamitatem augere nolo, quibus liberos conjugesque<sup>13</sup> suas ab istius petulantia<sup>14</sup> conservare non licitum est. Cic. Verr. 1, 5.— 4. *Fas est* et ab hoste doceri. Ov. Met. 4, 428.— 5. *Nulli contigit* impune<sup>15</sup> nasci. Sen. Cons. 15.— 6. *Oportet* te, non de eo quod detractum<sup>16</sup> est queri, sed de eo gratias agere, quod collegisti.<sup>17</sup> Sen. Ib. 11.— 7. Ab Lysone Apollinis signum<sup>18</sup> ablatum (esse) certe non oportuit. Cic. Verr. 2, 4, 17.— 8. *Nihilne tibi venit in mentem* existimationi<sup>19</sup> tuae consulere? Verr. 2, 3, 57.— 9. *Homines sapientis*,<sup>20</sup> ex quibus rebus maxime res publica laborat, eis maxime mederi convenit. Cic. Rosc. Am. 53.— 10. Quem non poeniteat hoc pretio estimasse virtutem? Sen. Prov. 3.— 11. Non intelligis satis esse viris fortibus didicisse quam hoc pulcrum sit? Cic. Phil. 2, 46.— 12. De quo quid sentiam nihil attinet dicere. Cic. Div. 4, 7.— 13. *Tedet* jam audire eadem millies. Ter. Ph. 3, 2, 2.— 14. *Semper esse* felicem, et sine morsu animi transire vitam, ignorare est rerum naturae alteram partem. Sen. Prov. 4.— 15. *Profecto* nihil aliud est bene et beate vivere nisi<sup>21</sup> honeste et recte vivere. Cic. Part. 1, 4.— 16. Quid est iudicium corrumpere, si hoc non est, testis auctoritate<sup>22</sup> deterrere? Ver. 1, 10.

*Rem. 94.* The connection of subject-infinitives with other verbs than the impersonals mentioned above, is rare and unusual, as: *Invidere* non cadit in sapientem. Envy does not enter (the mind) of the wise. Cic. Tusc. 3, 10.— *Hos omnes eadem odisse, eadem metuere in unum coegit*. Hating and fearing the same things brought all these men together. Sall. Jug. 31.— *Didicisse* artis, emoluit mores. Ov. Pont. 11, 9, 58. See p. 623, Obs. 7.

*Rem. 95.* Impersonal predicates often take neuter determinatives, or general nouns along with determinatives (as *haec res*, *haec ratio*), to introduce the subject-infinitive by them: 1. *Fuit hoc* quondam proprium<sup>23</sup> populi Romani longe a domo bellare. Cic. Fonteij. 12.— 2. *Semper haec ratio* accusandi fuit honestissima (This was always the most honorable method of prosecuting as accuser) pro sociis inimicitias suscipere (to make enemies in behalf of those under our protection). Cic. Div. in Caec. 19.— 3. *Quibusdam totum hoc* displicet philosophari (to occupy one's self with philosophy). Cic. Fin. 1, 1.

From such constructions arose the method of combining neuter form-adjectives in the singular as attributes with an infinitive, as if the latter were a neuter noun: Me, cum huc veni, hoc ipsum nihil agere delectat, after I came here, this very doing nothing has been my delight. Cic. Or. 2, 6. See § 495.

§ 495. Sometimes the infinitive is used with the force of a noun in any of its functions, as transitive object, as attribute, as completing predicate, and even after prepositions. This free use of the infinitive occurs oftener in poetry and late prose than in classical Latinity, where it is confined to a few exceptional phrases which do not admit of being generalized.

<sup>1</sup> *anteire*, to surpass.— <sup>2</sup> to be stripped of.— <sup>3</sup> supply. *exturbari*.— <sup>4</sup> to be circumvented.— <sup>5</sup> calamitous.— <sup>6</sup> to be turned out of.— <sup>7</sup> mournful.— <sup>8</sup> to be slain.— <sup>9</sup> *praecio* quaestus, the trade of a public crier.— <sup>10</sup> *proflare*, to stand forth.— <sup>11</sup> grievous.— <sup>12</sup> *alter* must always be used for the English *another*, if the action can only be conceived to be between two persons.— <sup>13</sup> wife.— <sup>14</sup> frivolity.— <sup>15</sup> *Impune* is used here pregnantly, 'without paying the penalty for it.'— <sup>16</sup> taken away.— <sup>17</sup> to collect, to save.— <sup>18</sup> statue.— <sup>19</sup> character.— <sup>20</sup> *Sapientis* may be taken for an accusative dependent on *convenit*, or for a subject-accusative.— <sup>21</sup> but.— <sup>22</sup> influence.— <sup>23</sup> peculiar to, a peculiarity of, a quality of.

1. *Beate vivere* (i.e., *beatam vitam*) alii in alio, Epicurus in voluptate ponit.— 2. *Mori* (i.e., *morlem*) nemo sapiens miserum duxit. Cic. Fam. 6, 3.— 3. *Demis* nobis necessitudinem<sup>1</sup> illum persequi (of pursuing). Sall. Jug. 102.— 4. *Ipsam* illud quod vocatur *mori* (i.e., *more*) brevius est, quam ut<sup>2</sup> sentiri possit. Sen. Prov. 6.— 5. *Deinde* alii quaestus<sup>3</sup> instituuntur<sup>4</sup>: accipere<sup>5</sup> a civitatibus<sup>6</sup> pecuniam; pretio certo miseros<sup>7</sup> facere nautas, missorum omne stipendium lucrari; reliquis quod debetur<sup>8</sup> non dare. Cic. Verr. 2, 5, 24.— 6. *Adimam cantare* strictis (I shall stop the strict from singing). Hor. Ep. 1, 19, 9.— 7. *Aristo et Pyrrho inter optime valere* (i.e., *optimam valetudinem*) et gravissime aegrolare (i.e., *gravissimum morbum*) nihil prorsus ducebant interesse<sup>9</sup>. Cic. Fin. 2, 13.— 8. *Multum interest inter dare et accipere*. Sen. Ben. 5, 2.— 9. *Nihil praeter plorare*<sup>10</sup>. Hor. Sat. 2, 5, 69.

## EXERCISES.

IMPERSONAL PASSIVES (§ 456 – § 460). 1. The very air of the place is tainted<sup>11</sup> in which sacrifices are offered<sup>12</sup> to pleasure.— 2. Before the argument of the defence was opened [Translate: *Before speaking*<sup>13</sup> (impers.) had been commenced (impers.) by the defendant<sup>14</sup>], the trial<sup>15</sup> was adjourned<sup>16</sup> to (in) the following day.— 3. Let us proceed<sup>17</sup>, not by that road where (qua) people are in the habit of going, but [by that] where they ought<sup>18</sup> to go.— 4. Often those are envied who are more unhappy than [those] who envy them.— 5. It was announced to Caesar that on the mountain a fight had taken place (pugnare) between his [troops] and a cohort of the cavalry of the Gauls.— 6. There was a rush<sup>19</sup> to arms, but a doubt arose<sup>20</sup> whether it was preferable to march immediately<sup>21</sup> against the enemy, or to wait<sup>22</sup> the reinforcements of the other states.

PREDICATE-NOMINATIVE (§ 461 – § 463). 1. Agathocles, not satisfied<sup>23</sup> with having suddenly<sup>24</sup> become rich [transl.: that (quod) he had suddenly become rich] practised<sup>25</sup> piracy<sup>26</sup> against his country.— 2. Caesar wrote that all Gaul now<sup>27</sup> seemed quiet<sup>28</sup> and had become tributary<sup>29</sup> to the Roman people.— 3. Did you hear that our friend had turned admirer<sup>30</sup> of republican institutions<sup>31</sup>?— 4. Vercingetorix was called King by his [followers].— 5. Many would rather (malle) be considered bad than foolish.— 6. Cicero wrote to Atticus that he had unanimously<sup>32</sup> been elected Consul.— 7. To be called (dicere) a victor in the Olympic games<sup>33</sup> was the highest praise amongst the Greeks.— 8. Catiline, after Cicero had been elected Consul, resolved to destroy<sup>34</sup> the constitution<sup>35</sup> by force.

PREDICATE-GENITIVE (§ 464 – § 467). 1. Viriathus was of so great bravery and integrity<sup>36</sup> that every common<sup>37</sup> soldier seemed richer than (abl.) the chief commander<sup>38</sup>.— 2. He complains<sup>39</sup> that the property<sup>40</sup> which belonged (esse) to Roscius, has become thine.— 3. Be not disturbed<sup>41</sup> by those [things] which it is not in our power<sup>42</sup> to avoid.— 4. How can virtue control<sup>43</sup> pleasure? For to follow is the mark of one that obeys<sup>44</sup>, and to con-

<sup>1</sup> Necessity.— <sup>2</sup> literally 'than that.' This construction must be recast in English: too short to be felt.— <sup>3</sup> ways of making money.— <sup>4</sup> to try.— <sup>5</sup> this infinitive has the force of a noun in apposition to *quaestus*, 'that of accepting,' etc.— <sup>6</sup> communities.— <sup>7</sup> factitive predicate: 'to make the sailors dismissed ones,' i.e., to dismiss them.— <sup>8</sup> what he was owing to them.— <sup>9</sup> *Interesse*, there is a difference: 'hold that there was no difference.'— <sup>10</sup> to weep, to cry.— <sup>11</sup> contaminare.— <sup>12</sup> to offer sacrifices.— <sup>13</sup> parentare.— <sup>14</sup> dicere.— <sup>15</sup> defensor.— <sup>16</sup> causa actionis.— <sup>17</sup> praerogare.— <sup>18</sup> pergere.— <sup>19</sup> abire.— <sup>20</sup> concurrere.— <sup>21</sup> dubitare.— <sup>22</sup> respectare.— <sup>23</sup> in eo.— <sup>24</sup> continere.— <sup>25</sup> repente.— <sup>26</sup> exercere.— <sup>27</sup> piratam.— <sup>28</sup> iam.— <sup>29</sup> potius.— <sup>30</sup> stipendiarius.— <sup>31</sup> admirator.— <sup>32</sup> *republican institutions*, libera respublica.— <sup>33</sup> transl.: by the consent (consensus), 4. decl. of *ad*.— <sup>34</sup> Olympica (pl. t.).— <sup>35</sup> evertere.— <sup>36</sup> respublica et leges.— <sup>37</sup> continentia.— <sup>38</sup> gregarius.— <sup>39</sup> imperator.— <sup>40</sup> queri.— <sup>41</sup> bona.— <sup>42</sup> perturbare.— <sup>43</sup> potestas. Translate by the genitive. To what class belongs this genitive?— <sup>44</sup> regere.— <sup>45</sup> one that obeys (parere), by the participle.



trol [is that] of one who commands.— 5. The other part of my speech will be very brief<sup>1</sup>, and will contain very little matter for dispute<sup>2</sup>.— 6. It is the duty of a good judge to make conclusions<sup>3</sup> from the smallest circumstances<sup>4</sup>.— 7. It is arrogant<sup>5</sup> to read<sup>6</sup> one's own writings<sup>7</sup> as (pro) evidence<sup>8</sup>.

PREDICATE-DATIVE, AND IDIOMS WITH *esse* (§ 468 – § 470). 1. Do you believe that Crassus would have (pluperf. subj.) spurned<sup>9</sup> greater riches, if they by chance (forte) had belonged to him?— 2. Honest poverty<sup>10</sup> has (by *esse*) great power<sup>11</sup> over<sup>12</sup> insolent wealth.— 3. In my camp no traitor<sup>13</sup> ever had a place.— 4. I believe that nothing else can be of [any] help<sup>14</sup> (abstract dative) to me.— 5. Our arrival<sup>15</sup> gave (*esse*) nobody [any] trouble<sup>16</sup> or expense<sup>17</sup>, either (transl. neither) publicly or (nor) privately<sup>18</sup>.— 6. What protection<sup>19</sup> have you been to our fleet?— 7. There were mines<sup>20</sup> in Attica from which a great quantity<sup>21</sup> of silver flowed<sup>22</sup> into the treasury<sup>23</sup>.— 8. I know that there are a great many (§ 314) who belittle<sup>24</sup> in all ways<sup>25</sup> the good qualities<sup>26</sup> of others.— 9. There will be always [those] who refuse to do of their own accord<sup>27</sup> what<sup>28</sup> the laws direct them to do.

SIMPLE OBJECT-ACCUSATIVE (§ 471 – § 473). 1. Who will mourn for<sup>29</sup> the downfall<sup>30</sup> and destruction of a thoroughly<sup>31</sup> corrupted state?— 2. Phaëton, because he had asked for<sup>32</sup> too great [things], miserably perished.— 3. We, on our part, do not wish for<sup>33</sup> ill-begotten<sup>34</sup> wealth and unrighteous<sup>35</sup> power<sup>36</sup>, but for the love<sup>37</sup> and praise of our fellow-citizens.— 4. Do not lose courage in adversity<sup>38</sup>, but hope for better [things].— 5. Remember that I speak Spanish<sup>39</sup>, [and] not Roman.— 6. O, the fallacious hope and frail<sup>40</sup> fortune of men, and the empty<sup>41</sup> altercations<sup>42</sup> of ours! (§ 272, Rem. 3).

SIMPLE DATIVE (§ 474 – § 477). 1. To obey God is freedom.— 2. Epaminondas did not obey that imprudent decree<sup>43</sup> of the people, and induced<sup>44</sup> his colleagues to do the same.— 3. I cannot pardon the silence of Dolabella.— 4. No wise [man] has ever trusted<sup>45</sup> a traitor.— 5. Fontējus ruled over a province, justly<sup>46</sup> praised by all for [its] extraordinary<sup>47</sup> fertility<sup>48</sup>.— 6. A republic must and will be such<sup>49</sup> that (ut) an enemy can neither be wanting to the wicked<sup>50</sup>, nor be an obstacle<sup>51</sup> to the good<sup>52</sup>.— 7. He will be convinced<sup>53</sup> of (de) what thou wilt be convinced.— 8. Is there anything else against<sup>54</sup> Roscius, but that (nisi quod) his father's property<sup>55</sup> has been sold<sup>56</sup>?— 9. I often envy the mute<sup>57</sup> if I reconsider<sup>58</sup> what I have spoken.— 10. How can a man preoccupied<sup>59</sup> by pleasure, struggle<sup>60</sup> with labor and danger?— 11. A firm<sup>61</sup> man will easily resist the attacks of those that tempt<sup>62</sup> [him].— 12. Our soldiers will refuse obedience<sup>63</sup> to those com-

<sup>1</sup> Perbrēvis.— <sup>2</sup> transl.: will be of no great dispute (contentio).— <sup>3</sup> conjectura.— <sup>4</sup> res.— <sup>5</sup> arrogans.— <sup>6</sup> recitare.— <sup>7</sup> littere.— <sup>8</sup> testimonium.— <sup>9</sup> spernere.— <sup>10</sup> egestas.— <sup>11</sup> potentia.— <sup>12</sup> transl. against.— <sup>13</sup> proditor.— <sup>14</sup> adjumentum.— <sup>15</sup> adventus.— <sup>16</sup> labor.— <sup>17</sup> sumptus.— <sup>18</sup> privatim.— <sup>19</sup> (abstract dative) praedium.— <sup>20</sup> metallum.— <sup>21</sup> copia.— <sup>22</sup> redire imperio.— <sup>23</sup> aerarium.— <sup>24</sup> detractare.— <sup>25</sup> modus utriusque.— <sup>26</sup> good quality.— <sup>27</sup> sponte.— <sup>28</sup> § 355, Rem. 10; § 351, Rem. 27.— <sup>29</sup> to mourn for.— <sup>30</sup> ingere aliquid.— <sup>31</sup> occasus.— <sup>32</sup> propterea.— <sup>33</sup> petere aliquid.— <sup>34</sup> concupiscere.— <sup>35</sup> partus.— <sup>36</sup> injustus.— <sup>37</sup> potentia.— <sup>38</sup> caritas.— <sup>39</sup> res adversa.— <sup>40</sup> Hispanus.— <sup>41</sup> fragilis.— <sup>42</sup> inanitas.— <sup>43</sup> contentio.— <sup>44</sup> scitum.— <sup>45</sup> persuadere.— <sup>46</sup> credere.— <sup>47</sup> jure.— <sup>48</sup> eximius.— <sup>49</sup> fertilitas.— <sup>50</sup> ejusmodi.— <sup>51</sup> nocens.— <sup>52</sup> to be against, obstare.— <sup>53</sup> bona.— <sup>54</sup> to be sold, vendere.— <sup>55</sup> mutus.— <sup>56</sup> recogitare.— <sup>57</sup> occupare.— <sup>58</sup> resistere.— <sup>59</sup> constans.— <sup>60</sup> particeps.— <sup>61</sup> tentare.— <sup>62</sup> to refuse obedience, dicto audientem non esse.

mands<sup>1</sup> which tend<sup>2</sup> to make them swerve from their duty<sup>3</sup>.— 13. Live for others<sup>4</sup> if thou meanest<sup>5</sup> to live for thy own interest.— 14. I judge that our armies cannot be resisted by the enemy.— 15. They worked [imperfect] as long as<sup>6</sup> they understood that they were sowing<sup>7</sup> and investing<sup>8</sup> their labor in their interest and in that of the Roman people.— 16. Thou hast raised<sup>9</sup> thy children not only for thyself, but also for thy country.— 17. Nobody errs merely to his [own] disadvantage, but is the cause and author of the errors (sing.) of others (§ 357, Rem. 6).

SIMPLE GENITIVE AND ABLATIVE (§§ 478, 479). 1. What gladder day of thy whole life canst thou remember (recordari)?— 2. I wish thou wouldst (§ 414, Rem. 62) remember<sup>10</sup> the Acilian law of thy father<sup>11</sup>.— 3. Do not forget those men to whom our republic owes all its glory.— 4. I remember well (probe) the teachers who instructed<sup>12</sup> [us in] our youth.— 5. Not even those hesitated<sup>13</sup> to resist the attack who were without a hope of victory.— 6. Alcibiades, because he had not practised<sup>14</sup> faithfully the teachings<sup>15</sup> of Socrates, became unmanageable<sup>16</sup> and reckless<sup>17</sup>.— 7. This was always done as long as thou wast in the habit of using our assistance.— 8. I have always had the most friendly intercourse<sup>18</sup> with this man.— 9. [Those] who glory in vice, and praise what others blush<sup>19</sup> at [transl.: those (things) at which, etc.], have lost the only good [thing] which is in evil.— 10. [Those] that abandon<sup>20</sup> principles to pleasure are destitute of either<sup>21</sup>, for they lose their virtue, and, for the rest, do not have pleasure, but pleasure has them.— 11. If you need help, look<sup>22</sup> first whether you cannot find it within (in) yourself.— 12. What (must) we think<sup>23</sup> of thy innocence, when thou hast sold (indic.) property (bona) worth<sup>24</sup> 100,000 sesterces for 10,000?— 13. The treasury of the Athenians was filled to overflowing<sup>25</sup> with the contributions<sup>26</sup> of their allies.— 14. Sicily abounded in products<sup>27</sup> of that kind<sup>28</sup> which the Roman people could not easily dispense<sup>29</sup> with.— 15. Africa overflowed<sup>30</sup> with the blood of the very soldiers by whom she was oppressed.

COMPOUND OBJECTS (§ 480 – § 487). 1. Can highwaymen<sup>31</sup> assert<sup>32</sup> that they have given life to those from whom they have not taken (demere) [it]?— 2. It can hardly be believed that more should have been<sup>33</sup> taken<sup>34</sup> from these men than they have earned<sup>35</sup>.— 3. Cæsar made my brother chief of that province which, of all others, he coveted<sup>36</sup> most.— 4. Gaius Fufius, whom Cæsar had made superintendent<sup>37</sup> of the supplies<sup>38</sup>, was a Roman knight in whose integrity<sup>39</sup> all placed the greatest confidence<sup>40</sup>.— 5. Do not imagine<sup>41</sup> that those things which only serve for thy pleasure<sup>42</sup> are necessary<sup>43</sup> to thee.— 6. This event<sup>44</sup> relieved<sup>45</sup> our minds<sup>46</sup> from all fear.—

<sup>1</sup> Jussum.— <sup>2</sup> id agitare ut.— <sup>3</sup> transl.: that they swerve (deficere) from their duty.— <sup>4</sup> alter in the singular. All others are here considered as one party, so that the action lies only between two; hence *alius* cannot be used. The singular (and not the plural *alteri*) must be used, because it is supposed that each single act concerns only one. It is like the English 'my neighbor.'— <sup>5</sup> vale.— <sup>6</sup> as long as, quamdiu.— <sup>7</sup> serere.— <sup>8</sup> impendere.— <sup>9</sup> suscipere.— <sup>10</sup> venire in mentem.— <sup>11</sup> paternus.— <sup>12</sup> erudire.— <sup>13</sup> dubitare.— <sup>14</sup> uti.— <sup>15</sup> disciplina (sing.).— <sup>16</sup> terro.— <sup>17</sup> superbus.— <sup>18</sup> transl.: to use most friendly.— <sup>19</sup> confutissim.— <sup>20</sup> erubescere.— <sup>21</sup> tradere.— <sup>22</sup> uterque.— <sup>23</sup> ceterum.— <sup>24</sup> vendere.— <sup>25</sup> existimare, subj.— <sup>26</sup> translate: valued (estimare) at.— <sup>27</sup> to be filled to overflowing, redundare.— <sup>28</sup> stipendium.— <sup>29</sup> fructus.— <sup>30</sup> ejusmodi.— <sup>31</sup> carere.— <sup>32</sup> adhaere, imperf.— <sup>33</sup> lapso.— <sup>34</sup> proferre.— <sup>35</sup> the English potential mood in *potest*.— <sup>36</sup> transl.: than was born (nasco) to them.— <sup>37</sup> concupiscere.— <sup>38</sup> by profit.— <sup>39</sup> res frumentaria.— <sup>40</sup> honestas.— <sup>41</sup> transl.: whom all convicted (imperf.) greatly.— <sup>42</sup> fingere.— <sup>43</sup> by the abstract dative.— <sup>44</sup> opus.— <sup>45</sup> res.— <sup>46</sup> liberare.— <sup>47</sup> sing. in Latin.



7. We could not prevent the enemy from ravages<sup>1</sup> and plunder<sup>2</sup>.— 8. As soon as<sup>3</sup> I heard<sup>4</sup> of this disaster, I sent a body<sup>5</sup> of picked<sup>6</sup> soldiers to Scipio's help (double dative).— 9. The farmers<sup>7</sup> were ordered to furnish<sup>8</sup> more grain than they had raised<sup>9</sup>.— 10. Do you not see of what sort (qualis) is a virtue which is in need<sup>10</sup> of a guard?— 11. Epaminondas effected<sup>11</sup> by his eloquence that the Lacedæmonians were deprived<sup>12</sup> of the help of their allies.— 12. The judges condemned Alcibiades in his absence<sup>13</sup> for sacrilege<sup>14</sup>.— 13. At Thebes Alcibiades heard that he was condemned to death.— 14. While (cum) Hamilcar waged<sup>15</sup> war in Sicily, he was condemned for treason<sup>16</sup> by his fellow-citizens.— 15. Brutus freed the republic from royal<sup>17</sup> rule<sup>18</sup>.— 16. Doest thou not pity those whom, by thy cupidity,<sup>19</sup> thou hast stripped<sup>20</sup> of [their] property?— 17. I confess that I was not a little<sup>21</sup> ashamed of my rash suspicion.— 18. This triumph honored Pompey so much<sup>22</sup> as (§ 301) nobody before him was yet honored (affected) within the memory of men.

(DOUBLE ACCUSATIVE.) 19. By these means (res) Alcibiades effected that he was held (habere) dearest by his fellow-citizens.— 20. The ancients (vetus) called (appellare) Spain Iberia from the river Ibērus, and afterwards Hispania from the Hispanic sea<sup>23</sup>.— 21. What will you do with a man who has made light<sup>24</sup> with the prayers<sup>25</sup> and representations<sup>26</sup> of his very best friends? (§ 355).— 22. Do you believe any shore so deserted<sup>27</sup> that (quo) the fame of that day should<sup>28</sup> not have arrived?<sup>29</sup>— 23. We call (dicere) that man happy for whom there is no good and evil except a good and evil soul.— 24. To make Virtue the handmaid<sup>30</sup> of pleasure is the mark of [one] who<sup>31</sup> conceives<sup>32</sup> nothing great in his mind.— 25. All votes having been<sup>33</sup> counted, the delegates (legatus) proclaimed Abraham Lincoln President<sup>34</sup> of the Republic.— 26. I never wished (velie) to conceal this disaster from you. [Transform the object-infinitive 'conceal' with its objects into a passive construction, after having translated it actively.]— 27. Do not ask me for such a dereliction<sup>35</sup> of all principles which I formerly professed.— 28. Do not ask of me those [questions] which I am neither able nor willing to answer.— 29. We teach our scholars Latin and Greek.— 30. We teach our scholars the Latin and Greek languages (§ 119, Rem. 5). [Transform the last two sentences into passive constructions or their equivalents, after having translated them actively.]

INFINITIVE (§ 488 - § 495). [Translate the sentences Nos. 1-10 into Latin with personal constructions, if an impersonal one is not admissible; and with both personal and impersonal constructions if both are admissible.] 1. It seems that thou art experienced<sup>36</sup> above (§ 436) the others in this matter (res).— 2. It seems that Cicero was not very modest.— 3. It is said (dicere) that both Pomponius and his son have been killed by robbers.— 4. It is said (ferre) that the goddess Egeria was king Numa's wife.— 5. It is reported (tradere) that the gens Julia derived<sup>37</sup> its origin from Julius, son of Ænēas.<sup>38</sup>— 6.

<sup>1</sup> Populatio.— <sup>2</sup> rapinæ.— <sup>3</sup> as soon as, ubi.— <sup>4</sup> certiorē fieri, p. 76.— <sup>5</sup> manus.— <sup>6</sup> delectus.— <sup>7</sup> cultor.— <sup>8</sup> by imperare.— <sup>9</sup> exarare.— <sup>10</sup> opus.— <sup>11</sup> perficere.— <sup>12</sup> privare.— <sup>13</sup> transl.: the absent Alcibiades.— <sup>14</sup> sacrilegium.— <sup>15</sup> gerere.— <sup>16</sup> proditio.— <sup>17</sup> regius.— <sup>18</sup> dominatus.— <sup>19</sup> avaritia.— <sup>20</sup> spoliare.— <sup>21</sup> not a little, al quantum.— <sup>22</sup> transl.: 'affected' (afficere) Pompey with so great honor.— <sup>23</sup> the Spanish sea, Hispanum (sc. mare).— <sup>24</sup> transl.: 'held' (ducere) light.— <sup>25</sup> preces.— <sup>26</sup> admonitio.— <sup>27</sup> desertus.— <sup>28</sup> subjunctive of the main verb.— <sup>29</sup> pervadere.— <sup>30</sup> ancilla.— <sup>31</sup> participle.— <sup>32</sup> concipere.— <sup>33</sup> ablat. abs.— <sup>34</sup> princeps.— <sup>35</sup> desertio.— <sup>36</sup> expertus.— <sup>37</sup> ducere.— <sup>38</sup> Gen. Ænēas (Greek declension).

6. It is supposed (putare) that Romulus never existed<sup>1</sup>.— 7. It is believed (existimare) that Cæsar took part<sup>2</sup> in the Catilinarian<sup>3</sup> conspiracy.— 8. It is announced that Pompējus is absent from home.— 9. It is understood (intelligere) that Cicero cannot have written<sup>4</sup> this oration.— 10. I am commanded (imperare) to be present at the games.

11. Epaminondas allowed his colleagues to place<sup>5</sup> the whole responsibility upon himself.— 12. Epaminondas did not refuse<sup>7</sup> to suffer<sup>8</sup> the penalty of the law.— 13. The first settlers<sup>9</sup> of Italy were the Aborigines whose king Saturnus is reported to have been of so great justice that not only had there been no slaves<sup>10</sup> under him, but [that] everything had been common and undivided<sup>11</sup> for all.— 14. If Antonius were present, he would<sup>12</sup>, perhaps, teach me, or rather you, O conscript<sup>13</sup> fathers, to defend Cæsar's acts<sup>14</sup>.— 15. Diomedon asked<sup>15</sup> Epaminondas<sup>16</sup> to allow him (ut sibi liceret) to leave<sup>17</sup> the city in safety (safely), and take out<sup>18</sup> all his [property].— 16. It will not behoove you to be angry<sup>19</sup> with me for<sup>20</sup> speaking in behalf of the republic.— 17. Demosthenes said that it is often more difficult to keep<sup>21</sup> property (bona) than to acquire<sup>22</sup> [it].— 18. To live without literature is to be buried alive<sup>23</sup>.— 19. Do you think (putare) [it] more glorious to be feared by one's [own] citizens, than to be praised [by them]?— 20. The true glory is, to be equal<sup>24</sup> to all others<sup>25</sup> in liberty, [but to be their] better<sup>26</sup> in regard to (by) dignity.— 21. I believe that every one ought (oportet) to know with what<sup>27</sup> insolence that man has plundered<sup>28</sup> the public property.— 22. Do you think that performing judicial duties<sup>29</sup> is a heavy and intolerable<sup>30</sup> burden?— 23. I believe (arbitror) that prizes<sup>31</sup> and crowns ought (oportet) to be awarded<sup>32</sup> to these men.

## CHAPTER THIRD.

### CONSTRUCTION OF ADJECTIVES.

§ 496. Adjectives, both attributive and predicative, may have either completing or incidental objects like the verb, as: *consciens sceleris*, privy to a crime (completing object); *ferox in bello*, *comis et benignus in pace*, savage in war, kind and benignant in peace (incidental objects).

Rem. 96. In regard to meaning and construction, ADJECTIVES are analogous to, although not always identical with, VERBS, both denoting either states or actions. Adjectives denoting a state correspond to the neuter

<sup>1</sup> esse.— <sup>2</sup> to take part in something, participem esse alicujus rei.— <sup>3</sup> Catilinarius.— <sup>4</sup> scribere non potuisse, not scripsisse non posse. See § 493.— <sup>5</sup> transferre.— <sup>6</sup> culpa.— <sup>7</sup> recusare.— <sup>8</sup> subire.— <sup>9</sup> cultor.— <sup>10</sup> transl.: that neither any one had served under him.— <sup>11</sup> indivisus.— <sup>12</sup> imperf. subj. of the main verb.— <sup>13</sup> Conscriptus.— <sup>14</sup> actum.— <sup>15</sup> rogare.— <sup>16</sup> acc. Epaminondam (Greek declension).— <sup>17</sup> exire.— <sup>18</sup> efferre.— <sup>19</sup> irasci.— <sup>20</sup> translate either according to § 393, Rem. 29, or (more elegantly): 'angry with me, speaking (partic. of dicere) for the republic.' § 394.— <sup>21</sup> tueri.— <sup>22</sup> parare.— <sup>23</sup> vivus, accessory predicate.— <sup>24</sup> par.— <sup>25</sup> transl.: 'to the others.'— <sup>26</sup> princeps (in the positive).— <sup>27</sup> quantus.— <sup>28</sup> spoliare.— <sup>29</sup> to perform judicial duties; judicare.— <sup>30</sup> intolerabilis.— <sup>31</sup> palma.— <sup>32</sup> tribuere.



verbs or to passives, as: *validus*, strong = *valere*, to be strong; *timidus* = *timere*; *perspicuus* = *quod perspicitur*. The transitive and intransitive verbs correspond to analogous adjectives, as *cupere*, to desire = *cupidus*, desirous; *fidus* = *fidere*; *plenus* = *implere*; *noxius* = *nocere*. The latter class of adjectives admits completing objects, like corresponding verbs.

Rem. 97. PARTICIPLES, representing the action of the verb either in the form of an attribute, or of an accessory predicate (p. 245; p. 246, R. 18), have the nature of both adjectives and verbs, being declined like the former, and construed like the latter. But some participles, from their frequent attributive use, have passed over into mere adjectives, and are construed like these (§ 499), but may also retain the construction of the corresponding verb, if they are used in a meaning fully corresponding to that of the verb, as: *Amans tui*, fond of thee; but *amans te*, loving thee; *laboris patiens*, hard-working; but *laborem patiens*, suffering hardships.

Rem. 98. ADVERBS, generally, cannot take OBJECTS, except in the following instances: 1) Some adverbs formed from PARTICIPLES (*convenienter*, *congruenter*, *constanter*) may take the same objects as the verbs from which they are derived: *Convenienter* (in harmony with) *natūre vivere*. Cic. Off. 3, 13.—*Congruenter natūre vivere*. Ib. Fin. 3, 7.—*Sibi constanter dicere* (consistently with one's self). Ib. Tusc. 5, 9. Similarly: *Hec collēge obsequenter facta*; This was done in obedience to his colleague. Liv. 41, 10.— 2) Rarely the adverbs formed from adjectives of DIMENSION take the same objects as their adjectives (*tris pedes alte*); see Ex. 4, 7, p. 117. So: *Locum delēgit ab Avarico longe* (at a distance of) *millia passuum sedecim*. Cæs. B. G. 7, 16.— 3) Rarely adverbs are construed with GERUNDIAL DATIVES (p. 163 foll.): *Opportūne venit irritandis animis*. Liv. 31, 5.— 4) Some adverbs (SEMI-PREPOSITIONS) are occasionally treated like prepositions, taking either the accusative or ablative, according to the analogy of kindred prepositions. Here belong *clam* (secretly, with ABL. or ACC.), *palam* (in sight of, with ABL.), *simul* (together with), *intus* (within), *usque* (p. 13), *procul*, and the comparative and superlative *propius* and *proxime*. Also *prope* and *coram* may be reckoned here. Ex.: *Clam vobis*, without your knowledge (Cæs. B. C. 2, 32); *clam patre* (Plant. Truc. 2, 1, 37); *clam matrem* (Plant. Mil. 2, 1, 34).—*Palam populo* (Liv. 6, 14).—*Simul his* (= *simul cum his*, Hor. Sat. 1, 10, 86); *Magnetibus simul* (Tac. A. 4, 55; so Ib. 3, 64; 6, 9).—*Intus cellā* (Liv. 27, 11, the reading being doubtful; so Lucr. 6, 1169).—*Procul*, generally, takes *ab* with ABL. (p. 219 foll., OBS. 7); but sometimes a mere ablative: *Haud procul seditione*, Liv. 6, 16; *procul dubio* (= *sine dubio*). Quint. 1, 5, 14.—*Propius* and *proxime* take ACC. or ABL. (§ 498): *Exercitum habere quam proxime hostem*, Cic. Att. 6, 5, 3; *propius urbem*, Ib. Phil. 7, 9.— 5) The adverb *ergo* (probably from *e* and an obsolete noun belonging to the root *rēg.* = *e rego*, from the direction of), in anteclassical and publicistic language, is used in the meaning 'on account of', as: *Rjus rei ergo*, Cato R. R. 139; *formidinis ergo*, Lucr. 1, 1245; *funeris ergo* (quoted by Cic. Leg. 2, 25, from the XII. Tab.); *donum virtutis ergo* (quoted by Livy 25, 12, from an old S. C.); *eius legis ergo* (quoted from a contemporary law by Cic. Att. 3, 23, 2).

Rem. 99. Adjectives are rarely construed with ADVERBS, except participles. But any adjective may be qualified by an adverb of INTENSITY (P. I., § 313; P. II., p. 261, R. 30), or by adverbs virtually intensive (*ridicule inconstans*, = *adeo inconstans ut ridiculus sit*, Cic. R. Com. 6), or by adverbs used with the force of emphatic particles: *Vere honestum*, truly virtuous. Cic. Off. 3, 4, 17.

§ 497. The completing objects of adjectives are 1) SUBSTANTIVES (nouns or pronouns) in the Accusative, Genitive, Dative, or Ablative; 2) some PREPOSITIONAL Objects (see Chapter I.); 3) INFINITIVES (rarely and exceptionally); 4) the SECOND SUPINE; 5) sometimes GERUNDS and Gerundive phrases (p. 161).

Rem. 100. The adjectives governing the dative and ablative generally correspond to the VERBS requiring the same case. Thus the reason that *utilis* governs the dative is the same as the reason why *prodesse* requires the dative; and *liber* is construed with the ablative case from no other reason than *liberare*. This is different with the accusative case, and adjectives corresponding to transitive verbs regularly require their object in the GENITIVE. See § 499. The accusative case of the objects of adjectives is confined to a few instances in which the accusatives of SPACE and TIME are applied to dimensions and age.

§ 498. The following adjectives require objects in the ACCUSATIVE case: 1) The adjectives *longus* (long), *latus* (broad, wide), *altus* (high or deep), and *crassus* (thick), requiring the numeral units of the measure whose DIMENSIONS or DIRECTIONS they define, to be either in the ACCUSATIVE or GENITIVE; 2) the participial adjective *natus*, in the meaning 'old,' requiring the measure-units of LIFE (*annus*, *mensis*, *dies*) to be in the accusative, as: *decem annos natus*, ten years old; 3) the comparative and superlative adjectives and adverbs formed from *prope* (*propior*—*propius*, nearer; *proximus*—*proxime*, next), which have their objects either in the accusative, or dative, or are construed with the preposition *ab*.

Rem. 101. The units of measure used by the Romans were 1) *pes*, foot, consisting of a little less than an English foot; 2) *palmus*, hand, one fourth of a foot; 3) *digitus*, digit, one fourth of the *palmus*, about 5-sevenths of an English inch; 4) *cubitus*, cubit, one foot and a half; 5) *passus*, pace, five feet used only for measure of distance, a mile being expressed by *mille passus*. Besides these, denoting definite lengths, there is an expression for RELATIVE or PROPORTIONAL units of measure, which, in sciences and arts, is frequently employed as standard, or basis in regard to the proportions of length. This is the '*modulus*,' which may generally be translated by 'unit.' In architecture the *modulus* in respect to columns was determined by a certain portion of their height (from one eighth to one fifteenth), and in music *modulus* denotes 'the measure' or bar.

Rem. 102. The measure by which the DIMENSIONS of objects are numerically defined, is expressed by one of the following methods: 1) By the four ADJECTIVES mentioned above, with the measure-unit in the ACCUSATIVE or GENITIVE (rarely in the ablative), as: *columna duodecim pedes longa*, or *duodecim pedum longa*, a column twelve feet high; *tubulus duo digitos crassus*, or *crassus digitorum*, a tube two digits thick; *flumen sex pedes profundus*, or *profundus pedum*, a river six feet deep. This is the only method admissible, if the adjectives of dimension are used in the adverbial form, as: *they dug three feet deep*, *this pedes alte fodimus*. 2) By using instead of the adjectives of dimension, NOUNS of this pedes alte fodimus. 3) By using instead of the adjectives of dimension, NOUNS of dimension *longitudo*, *latitudo*, *altitudo*, *crassitudo*. These nouns are either made substantives or transitive objects of the sentence according to the requirements of the construction, or they are placed in the ABLATIVE. In either case the numerical measure is placed in the GENITIVE, analogous to the genitive of quality, § 466. (rarely in the accusative, as: *latitudo columnae fuit triginta pedum*, the width of the building was thirty feet thick. *Columnas fecit crassitudinem habentis decem pedum*, he made columns of ten feet thickness. *Columna viginti pedum altitudine est*, the column is twenty feet in height. 4) By forming adjectives in *alis*, from the nouns *pes*, etc., denoting the units of measure, prefixing the numerals in an adverbial form, as *bipedalis*, two feet long, *semidigitalis*, half a digit thick, *sesquipedalis*, one foot and a half thick. Since no adjectives of dimension can be used with this expression, the kind of dimension (whether length, thickness, etc.) must be clear from the connection. 5) By OMITTING the adjectives of dimension, leaving the construction (accusative or genitive), as it would be with them. The connection must show here, likewise, what kind of dimension is meant: *Columna est pedes viginti* (*pedum viginti*), the column is twenty feet (high). 6) If the numeral measure is between two given numbers, it is connected with the prepositions *ab* and *ad*, the measure-unit being expressed with *ab*, and understood with *ad* (if the units are the same), as: *Vides a triginta pedibus ad quadraginta lata*, a house between thirty and forty feet wide.

Rem. 103. The expressions of numeral measure may be connected in two ways with COMPARATIVES: 1) with the comparative of LIMITATION, which indicates that the measure is greater or smaller than a certain number (§ 312), or 2) the measure may be represented as an EXCESS of one measure over another (ablative of difference, § 311).

A. In the former case three different constructions may be employed: 1) The construction with *plus* or *minus* according to § 312, Rem. 14. If this case the numeral meas-



nre keeps the same construction which it would have without *plus* or *minus*, as: *Ædes* est *plus* (quam) *triginta pedes* (*pedum*, *pedibus*) *lata* (or *latitudine*), *the temple is more than thirty feet wide*; or *Ædium latitudo est plus* (quam) *triginta pedum* (or *pedes*), *the width of the building is more than thirty feet*. 2) The comparative adverbs *plus* or *minus* may be changed into the comparative adjectives *major* or *minor*, attaching them as attributes to the nouns of dimension, and keeping the construction of the numerical measure, as: *Ædium latitudo est major* (minor) [quam] *triginta pedum* (rarely *pedes* or *pedibus*). 3) The adjectives of dimension may be BLENDED with the comparatives *plus* and *minus* into COMPARATIVE ADJECTIVES (instead of *plus longus*, etc.): *longior*, *altior*, *lterior*, *crassior*. With *minus* we connect *longus*, *latus*, and *altus* without change; instead of *minus crassus* we say *tenuior* or *gracilior*. The numeral measure with these comparatives, is generally placed in the ABLATIVE or GENITIVE: *Ædes latioribus sunt triginta pedibus* or *pedum* (hardly ever *latioribus triginta pedes*). *Columna crassior* (*gracilior*, *tenuior*) *est triginta digitis* or *digitorum* (hardly ever *digitos*).

B. In the case of a definite excess, the forms of the comparative are the same as in the former case, and the excess of measure is always expressed by the ablative of difference: *Hæ columnæ quartâ parte* (quatuor *digitis*) *tenuiores sunt quam istæ*, *these columns are thinner by one fourth* (four digits thinner) *than those*.

Rem. 104. SQUARE measure has the same words for units as lineal measure. To give to these words the meaning of square measure, either the genitive *aræ* (of surface) is added, or the participial adjectives *quadratus* or *multiplicatus*, as: *nine square feet*, *pedes aræ novem*, or *quadrati* (*multiplicati*) *pedes novem*. The English 'square' after numerals is either likewise expressed by the addition of *aræ* (if the connection shows that no square measure can be meant), or by various circumlocutions, as: *a spot three feet square*, *locus trium aræ pedum*, or *locus quadratus trium pedum utroque latere* (Vitruv.), or *tris pedes longus et tantundem latus* (Vitruv.). CUBIC measure is expressed by the addition of *quoquoversus*: *saxum trium pedum quoquoversus*, a block of stone three feet each way.

Rem. 105. The regular way of expressing fractions is by circumlocution with *pars*, and an ordinal numeral (§ 256). But those fractions that may be reduced to a form with the denominator 12 are often (generally in the case of absolute or abstract fractions) expressed by the parts of the Roman *As*. These are:

|  |   |
|--|---|
| $\frac{1}{12}$ = uncia (expressed by the symbol F).                  | $\frac{7}{12}$ = septunx (FS).  |
| $\frac{2}{12}$ ( $\frac{1}{6}$ ) = sextans (F, with a line over it). | $\frac{8}{12}$ ( $\frac{2}{3}$ ) = bes (FZ with a line over it).              |
| $\frac{3}{12}$ ( $\frac{1}{4}$ ) = quadrans (Z).                     | $\frac{9}{12}$ ( $\frac{3}{4}$ ) = dodrans (SZ).                              |
| $\frac{4}{12}$ ( $\frac{1}{3}$ ) = triens (FZ).                      | $\frac{10}{12}$ ( $\frac{5}{6}$ ) = dextans or decunx (of doubtful notation). |
| $\frac{5}{12}$ = quincunx (of doubtful notation).                    | $\frac{11}{12}$ = deunx (of doubtful notation).                               |
| $\frac{6}{12}$ ( $\frac{1}{2}$ ) = semis (S).                        |   |

These expressions are applied to numeral measure only when the measure-unit is understood, as *Sexta in laminas non crassiores dextante*, cut into leaves not thicker than five-sixths (of a digit). If the measure-unit is mentioned, fractions cannot be expressed by these terms, except *one half* (*semis*, G. *semissis*). *Semis* is generally used by co-ordination, dropping its case-endings when the conjunction *et* is omitted, as *Longus quinque pedes semis* (or *quinque pedes et semissem*), five feet and a half long. If not co-ordinate to other numerals, it is often compounded with the measure-units in the form *semi*, the attributive adjective *dimidiatus* having the same meaning (*half a foot*, *semipes* or *pes dimidiatus*). The fraction  $\frac{1}{2}$  is frequently expressed by *sesqui* in composition with the measure-units (*sesquipes*, one foot and a half; *sesquipedalis*, one and a half foot thick).

Rem. 106. The adjectives mentioned above are the only ones which are used in connection with numeral expressions as objects. Such English expressions as *worth a certain sum*, *a thousand men strong*, cannot be rendered into Latin by means of adjectives. See p. 176 foll.

Rem. 107. Poets, imitating a Greek idiom, frequently use adjectives and passive participles with objects in the accusative, assigning to such accusatives the force of a limiting ablative, as *celer pedes* (inst. of *pedibus*), quick in regard to the feet (quick-footed); *altus colorem* (white of color); *labefactus animum* (wearied in soul), etc. Even in Livy this construction is found in regard to the past participle *indutus*: *Longam induta vestem*. Liv. 21, 37.

1. In hac basilicâ<sup>1</sup> mediâ<sup>2</sup> testudo<sup>3</sup> inter columnas est longa pedes CXX., lata pedes LX.; porticus inter parietes et columnas est lata pedes viginti. Vitruv. 5, 1.—

<sup>1</sup> a basilica, a public building of peculiar architecture.— <sup>2</sup> inner.— <sup>3</sup> arched ceiling.

2. Columnæ habent post se parastaticas<sup>1</sup> altas pedes viginti, latas pedes duos semis, crassas pedem unum semis; suprâque eas sunt aliæ parastaticæ pedum decem et octo, latæ binum<sup>2</sup>, crassæ pedem. Vitruv. Ib.— 3. Hoc instrumentum habeat<sup>3</sup> in superiore parte canalem<sup>4</sup> longum pedes quinque, latum digitum, altum sesquidigitum. Vitruv. 8, 5.— 4. Campestris<sup>5</sup> locus alte duos pedes et semissem infodiatur<sup>6</sup>. Colum. 3, 13.— 5. Unum laterum<sup>7</sup> genus est longum sesquipede, latum pede. Vitruv. 2, 3.— 6. Hoc genus laterum, quod est quoquoversus quinque palmorum, pentadōron<sup>8</sup> dicitur. Vitruv. Ib.— 7. Durior est per ramorum<sup>9</sup> nodos<sup>10</sup> ea pars abietis<sup>11</sup>, quæ alte circiter pedes viginti præfisa est<sup>12</sup>. Vitruv. 2, 9.— 8. Majorem turrim ait fieri oportere altam cubitorum CXX., latam cubitorum viginti trium. Vitruv. 10, 13.— 9. Supra epistylum<sup>13</sup> sunt triglyphi<sup>14</sup> alti unius et dimidiati moduli, lati in fronte<sup>15</sup> unius moduli.— 10. Supra postis<sup>16</sup> erant traves<sup>17</sup> crassæ semissem et quartam pedis partem. Vitruv. 10, 15.— 11. Hoc interval- lum<sup>18</sup> sit<sup>19</sup> trium columnarum crassitudine; ipsarum columnarum altitudo sit modu- lorum octo et dimidiæ moduli partis. Vitruv. 3, 3.— 12. Quæ columna ab triginta pedi- bus ad quadraginta alta erit, (ejus) ima<sup>20</sup> crassitudo dividatur in partibus septem et di- midiam. Vitruv. 3, 4.— 13. Gradus<sup>21</sup> spectaculorum<sup>22</sup> ubi subcellia<sup>23</sup> componantur<sup>24</sup> ne minus alti sint p<sup>25</sup>linipede<sup>26</sup>, ne plus pede et digitis sex; latitudines eorum ne plus pedes duos semis, ne minus pedes duo constituentur. Ib. 5, 6.— 14. Ejus pulpiti<sup>27</sup> altitudo sit ne plus pedum quinque. Ib.— 15. Crassitudines eorum graduum ita fiantur ut neque crassiores<sup>28</sup> dextante, neque tenuiores<sup>29</sup> dodrante sint collocatæ<sup>30</sup>. Vitruv. 3, 4.— 16. Su- pra id pluteum<sup>31</sup> columnæ quartâ parte minore altitudine sint quam inferiores. Vitruv. 5, 6.— 17. Bubulum<sup>32</sup> latitudines debent esse nec minores pedum denum, nec majores quin- denum, ut singula juga (bovm) ne minus occupent pedes septēnos. Vitruv. 6, 6.— 18. Qua- dratus locus, qui erit longus et latus pedes denos, efficit aræ pedes centum. Vitruv. 9, præf.— 19. Si singula quadrata paribus lateribus<sup>33</sup> describuntur, quod erit pedum trium latus, aræ habebit pedes novem; quod erit quatuor, sedecim; quod quinque erit, vigin- ti quinque. Vitruv. Ib.— 20. Imponito trabem latam pedes duo, crassam pedem unum, longam pedes triginta septem. Cato R. R. 18.— 21. Alcibiades annos circiter quadraginta natus diem obiit supremum<sup>34</sup>. Nep. Alc. 10.— 22. Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti annos natus domi- natus<sup>35</sup> occupavisset<sup>36</sup>. Cic. Tusc. 5, 20.— 23. Ubii proximi Rhenum incolunt<sup>37</sup>. Cæs. B. G. 1, 54.— 24. In Africa proximi Hispaniam Mauri sunt. Sall. Jug. 49, 1.— 25. Cum jumenta proxime ianem<sup>38</sup> stabulantur<sup>39</sup>, horrida<sup>40</sup> fiunt. Vitruv. 6, 6.— 26. Cæsar cognovit magis quam avaritia animos hominum exercebat, quod tamen vitium propius virtutem erat. Sall. Cat. 11, 1.— 28. Exi-timabant illi, sua sibi pericula propiora esse, quam mea. Cic. Sext. 18.— 29. Cæsar quam proxime potest hostium castris castra com- munit<sup>41</sup>. Cæs. B. C. 1, 72.

§ 499. The following adjectives govern the GENITIVE: 1) the (present) PARTICIPIAL ADJECTIVES derived from transitive verbs, if used in the meaning of PERSONAL QUALITIES corresponding to the verbal idea, as *diligens*, careful of; *negligens*, neglectful of; 2) adjectives expressing DESIRE and STRIVING; CONTROL, KNOWLEDGE, and CAPACITY.

Rem. 108. To the participial adjectives governing the genitive belong *appetens*, eager for; *efficiens*, *gerens*, instrumental of; *perferens*, *patiens*, apt or willing to endure, undergo; *fugiens*, afraid of, shy of; *amans*, fond of; *observans*, full of respect for, *sitiens*, etc. Participial adjectives, derived from intransitive verbs, generally govern the cases of their verbs, as

<sup>1</sup> Pillar.— <sup>2</sup> instead of *binorum*. In numeral expressions the genitive plural of the second declension is generally formed in *um* inst. of *orum*. Qu. Why is the distributive numeral used here?— <sup>3</sup> should have.— <sup>4</sup> groove.— <sup>5</sup> level.— <sup>6</sup> should be tr-nched.— <sup>7</sup> later, a brick.— <sup>8</sup> to be considered as a proper name.— <sup>9</sup> branch.— <sup>10</sup> knot.— <sup>11</sup> fir-tree.— <sup>12</sup> cut.— <sup>13</sup> architrave.— <sup>14</sup> a triglyph (in the frieze of the Doric order).— <sup>15</sup> in front.— <sup>16</sup> post.— <sup>17</sup> beam.— <sup>18</sup> interval.— <sup>19</sup> should be.— <sup>20</sup> lower.— <sup>21</sup> step.— <sup>22</sup> in the amphitheatre.— <sup>23</sup> bench.— <sup>24</sup> to place.— <sup>25</sup> a foot and a quarter.— <sup>26</sup> platform.— <sup>27</sup> here high.— <sup>28</sup> here low.— <sup>29</sup> to place.— <sup>30</sup> parapet.— <sup>31</sup> bubile, cattle-stable.— <sup>32</sup> latus G. *eris*, a side.— <sup>33</sup> diem supremum obire, to depart life, to die.— <sup>34</sup> supreme power.— <sup>35</sup> to seize.— <sup>36</sup> to live, to dwell.— <sup>37</sup> fire-place.— <sup>38</sup> stabulâri (dep.) to be stabled.— <sup>39</sup> shaggy.— <sup>40</sup> ambi- tion.— <sup>41</sup> to fortify.



*obediens*, (*dicto audiens*), obedient; *imminens*, (alicui or alicui rei), threatening; *flagrans* aliqua re, burning with.

*Rem.* 109. Among the adjectives expressing DESIRE are: *avidus*<sup>1</sup>, *cupidus*, *studiosus*<sup>2</sup>. The other class, expressing CONTROL and CAPACITY (mental and otherwise), is very large. Here belong *peritus* and *consultus*<sup>3</sup>, *gnarus*<sup>4</sup>, *consciens*<sup>5</sup>, *certior* (in the phrase *certiorem aliquem facere alicujus rei*) *prudens*<sup>6</sup>, *memor*, *particeps*, *potens* and *compos*, *plenus*, *secundus* and their contraries, *insciens* and *nescius*<sup>7</sup>, *rudis*, *insuetus*<sup>8</sup>, *immemor*, *oblitus*<sup>9</sup>, *expers*, *impotens* and *impos*<sup>10</sup>, *egens*, *inops*.

*Rem.* 110. Several of these adjectives, as *consciens*, are also construed with a dative (especially the reflexive dative *sibi*, which is redundant in English), or with an ablative, as *consultus* (*juris* or *jure consultus*, a jurist), and *plenus* (*alicujus rei* or *aliqua re*). *Refertus* (full of, filled with) is almost always construed with an ablative. Some, as *rudis* (*alicujus rei* or *in aliqua re*) are construed with a genitive or with a preposition.

*Rem.* 111. In poetry and later prose, many adjectives and participles take a genitive, which, in good prose, are either not used at all (as *præ-sagus*, *abstemius*, *præsciens*), or which have different constructions, or take no object at all (as *integer*, *cæcus*, *ambiguus*, *docilis*, *sapiens*, and a great many others). Here belong the adjectives in *æ* formed from verbs, as *edax*, gluttonous; *ferax*, fertile; *fugax*, fugitive. These adjectives, which in classical prose are extremely rare, and still more rarely occur with objects in the genitive (in Cicero perhaps only the adjective *capax* in a single passage), are very frequent in poetry and post-classical prose, and regularly construed with a genitive, as *tempus edax rerum*, time, the devourer of things.

1. Romani semper appetentes gloriæ præter ceteras gentis atque ardi laudis fuerunt. Cic. Man. 3.—2. Cyrenaici<sup>11</sup> philosophi omne bonum in voluptate posuerunt, virtutemque censuerunt ob eam rem laudari oportere quod efficiens esset voluptatis. Cic. Off. 3, 33.—3. Epaminondas adeo fuit veritatis diligens, ut ne joco quidem mentiretur. Nep. Ep. 3.—4. Multi contentiōnis sunt cupidiores quam veritatis. Cic. Or. 1, 11.—5. Pythagoras sapientiæ studiosos appellat philosophos. Cic. Tusc. 5, 3.—6. In omnibus rebus est aliquid optimum, etiamsi<sup>12</sup> latet, idque ab eo potest qui ejus rei gnarus est judicari. Cic. Or. 11.—7. Solus homo ex tot animantium<sup>13</sup> generibus rationalis est particeps et cogitationis<sup>14</sup>. Cic. Leg. 1, 7.—8. Omnes virtutis compotes beati sunt. Cic. Tusc. 5, 13.—9. Sitientem me virtutis tuæ deserui. Ib. Planc. 5.

§ 500. The adjectives denoting NECESSARY (to somebody), USEFUL, ACCEPTABLE, FIT (for something), NEAR, SIMILAR, EASY, and their contraries, are construed with the DATIVE.

*Rem.* 112. The dative objects of almost all these adjectives may be considered as 'DATIVES OF THE INTERESTED PERSON.' Their number, on account of the great diversity of interest, is extremely large, so that they cannot be all enumerated in lists. The most usual adjectives belonging to this class, are:

*Necessarius*, *utilis*, *inutilis*, *salutaris*, *nocivus*, *perniciōsus*, *juvenculus* and *gratus*, *injunctus* and *ingratus*, *acceptus*<sup>15</sup>, *amici*, *accommodatus*<sup>16</sup>, *idoneus*<sup>17</sup>, *habilis*<sup>18</sup>, *aptus*<sup>19</sup>, *similis*, *dissimilis*, *par*, *dispar*, *propinquus*, *vicinus*<sup>20</sup>, *limitatus*, *affinis*<sup>21</sup>, *præsens*, *facilis*, *difficilis*, *gravis*, *molestus*, *intentus*<sup>22</sup>, *satis* (sufficient).

<sup>1</sup> Eager for.—<sup>2</sup> striving for somebody (i. e., attached to him).—<sup>3</sup> skilled in.—<sup>4</sup> having a knowledge of.—<sup>5</sup> conscious of.—<sup>6</sup> skilled in.—<sup>7</sup> ignorant of.—<sup>8</sup> unaccustomed to.—<sup>9</sup> forgetful.—<sup>10</sup> having no control over.—<sup>11</sup> Cyrenaic.—<sup>12</sup> even if.—<sup>13</sup> animals, a living being.—<sup>14</sup> thought.—<sup>15</sup> acceptable.—<sup>16</sup> accommodated.—<sup>17</sup> fit.—<sup>18</sup> skilful.—<sup>19</sup> equal.—<sup>20</sup> neighboring.—<sup>21</sup> related.—<sup>22</sup> intent on.

Here belongs the construction with the dative of several perfect participles, as *perspectus*, *probatus*, *exploratus*, *certus* (originally perf. part. of *cernere*); *Mihi perspecta est* (I thoroughly know) magnitudo animi tui. Cic. Att. 1, 17, 5.—*Cui* quum fuerit *probatus* omnibus (since he was highly satisfied with him). Ib. Planc. 11.—*Mihi exploratum est* (I am convinced) ita esse ut scribis. Ib. Fam. 2, 16, 6. For '*mihi certum est*' see p. 612, n. 2.

*Rem.* 113. Some adjectives take either a DATIVE or GENITIVE: 1) *similis*<sup>1</sup>; 2) *par*, generally takes a DATIVE, but sometimes a GENITIVE; 3) *proprius* (peculiar), in Cic. generally with a GENITIVE<sup>2</sup>, else also with a DATIVE; 4) *communis*, *contrarius*, *superstes*; 5) *sacer* (sacred to) generally with DATIVE, but sometimes with GENITIVE<sup>3</sup>.

*Rem.* 114. Many of the adjectives governing the dative, when used absolutely, are often treated entirely as substantives, taking their objects in the form of attributes in the genitive, as *æquus*, a contemporary (*alicujus*), but 'equal' (*alicui*); *familiaris*, a friend (*alicujus*), but 'intimate with' (*alicui*); *amicus* (with the same meaning and construction as *familiaris*). Even the superlative *amicissimus*, the best friend, is sometimes construed with a genitive attribute. Thus *necessarius*, a relative, takes a genitive attribute or a possessive (*necessarius tuus*, *Qui necessarius*), but if meaning 'related' or 'necessary,' it is construed with an object in the dative.

1. *Senatori necessarium est* nosse rempublicam. Cic. Leg. 3, 18.—2. Lacedæmonii id potius intuebantur quod ipsorum dominationi<sup>4</sup>, quam quod universæ Græciæ utile esset. Nep. Them. 7.—3. Romulus multitudine gratior<sup>5</sup> fuit quam patribus<sup>6</sup>, (sed) longe ante alios acceptissimus militum animis. Liv. 1, 15.—4. Nihil est naturæ hominis accommodatius beneficentiæ et liberalitate. Cic. Off. 1, 14.—5. Voluptatibus maximus fastidium<sup>7</sup> finitimum est. Cic. Or. 3, 35.—6. Plures Romuli quam Numæ similes fuerunt reges. Liv. 1, 20, 2.—7. Num deos esse tui similes putas? Plaut. Am. 1, 1, 124.—8. Nam quid illi simile bello fuit? Cæs. B. G. 7, 77.—9. Id est *cujusque proprium* quo quisque fruatur atque utitur. Cic. Fam. 7, 30, 2.—10. Vetus verbum hoc quidem est, *communis* esse amicorum inter se omnia. Ter. Ad. 5, 3, 18.—11. Omni ætati mors est communis. Cic. Sen. 19.—12. Totos dies precabantur<sup>8</sup> ut *sibi liberi superstites* essent. Cic. N. D. 2, 28.—13. Utinam<sup>9</sup> te non solum *ritæ*, sed etiam *dignitatis meæ superstitem* reliquisset. Cic. Qu. fr. 1, 3, 1.—14. *Satis* esse *Italiæ* unum consulem censēbat. Liv. 34, 43.

§ 501. The OBJECT-ABLATIVE, dependent on adjectives, connects with these 1) the idea of INSTRUMENTALITY and ORIGIN, and 2) with a few adjectives (as *liber*, free from; *aliēnus*, foreign to) the idea of SEPARATION. (See § 485.)

*Rem.* 115. In some adjectives, as *onustus* (laden with) and *præditus* (endowed with), the ablative denotes DIRECT instrumentality, similar to the passive agent of verbs. The adjectives and participles belonging here, are in several respects noteworthy. *Præditus* is often used to paraphrase English derivative adjectives or similar expressions, as *virtuous*, virtute præditus; *in modest circumstances*, parvis opibus præditus (Cic.). Here belong the participles *ductus*, *motus*, *permotus*, *adductus*, *inductus*, *impulsus*, *perterritus* (with expressions of fear), corresponding to 'prompted by' or to the preposition *from*, denoting a motive, as: *Feci hoc metu permotus*, I have done this from fear. It is unusual that motives are expressed by the mere ablative, without any of the mentioned participles.

*Rem.* 116. The ablative connected with most adjectives must be conceived as denoting INDIRECT instrumentality, corresponding to very different English prepositions. Thus the instrument of the action is conceived 1) as producing HABIT, SATISFACTION, and CONFIDENCE, with the adjectives *assuetus aliqua re* (accustomed to), *contentus* (satisfied with), *fretus* (relying on); 2) as producing FULLNESS or DEFECT, with *plenus aliqua re* (full of—see Rem. 110), *refertus* (filled with), *opulentus* (rich in), *fecundus* (fertile

<sup>1</sup> *Similis* always takes GENITIVE if the object is a pronoun, and almost always in Cic. if it is a person (*mei similis*, *patris similis*, also *veri similis*). Others use either case.—<sup>2</sup> as for inst. Cic. R. A. 8; L. M. 16.—<sup>3</sup> as: *Insula eorum deorum sacra*. Cic. Verr. 2, 1, 18. So Ib. Leg. 2, 18.—<sup>4</sup> power.—<sup>5</sup> popular with.—<sup>6</sup> Senate.—<sup>7</sup> surfeit.—<sup>8</sup> pray.—<sup>9</sup> would that.



*in*), *præstans*, *excellens*, *celeber*, *præclārus* (distinguished for), *par alicui* (a match for somebody in something), *pauper*, *nudus*, *vacuus*, *orbis* (destitute of); *claudus* (lame in), *æger* (sick with respect to).

*Rem. 117.* The adjective *dignus* (worthy of) takes the object of which somebody is worthy in the ablative. In regard to the explanation of this construction opinions differ.

It is probable that here an intermediate idea must be supplied. The Romans do not seem to have received the ablative object of *dignus* as an immediate object of 'worthy,' but as the object of a passive verb dependent on *dignus*, so that *dignus aliquā re* would have to be explained by *dignus aliquā re ornari* or *præditum esse*. The other constructions of *dignus* are 1) a relative clause; 2) a clause with *ut*; 3) the infinitive; 4) the second supine (*digna dictu*, Liv. 35, 1: 25, 1); 5) with the genitive. Of all these constructions only two are normal, that with the ablative, and that with a relative clause. (See p. 557, Obs. 3.)

*Rem. 118.* Here belong: 1. The construction of the vocative *macte* (pl. *macti*) with an ablative, mostly *virtute* (*macte virtute esto*, which is used as a phrase of praise and congratulation, 'Well done! Let me congratulate you for your bravery!'). *Macte* is a defective adjective, occurring only in the vocative, and belonging to the root *mag* (*magnus*, and the English 'might, may').

2. The ablative *natu* (literally *by birth*), added to *major*, *maximus*, and *minor*, *minimus*, and indicating that these adjectives refer to the age of men (*major natu*, older; *minor natu*, younger, etc.).

1. Orgetorix, cupiditate regni<sup>1</sup> inductus, conjurationem nobilitatis<sup>2</sup> fecit<sup>3</sup>. Cæs. B. G. 1, 2.— 2. Cæsar per exploratores<sup>4</sup> cognovit, Considium timore perterritum, (id) quod non vidisset pro viso<sup>5</sup> sibi renuntiasset. Cæs. B. G. 1, 22.— 3. Lacedæmonii pertimuerunt, ne caritate<sup>6</sup> patriæ ductus Alcibiades aliquando<sup>7</sup> ab ipsis descisceret<sup>8</sup> et cum suis in gratiam rediret<sup>9</sup>. Nep. Alc. 5.— 4. Dubia spe impulsus certum in periculum se commisit. Cic. Fam. 3, 8.— 5. Varus homo est summâ religione et summâ auctoritate<sup>10</sup> præditus. Cic. Clu. 53.— 6. Alienum<sup>11</sup> est magno viro, quod alteri præceperit<sup>12</sup>, id ipsum facere non posse. Cic. Brut. 9.— 7. Perge<sup>14</sup> hinc<sup>15</sup> omni liber metu, teque et exercitum serva. Liv. 7, 34.— 8. Contentum suis rebus esse maxime sunt certissimeque divitiæ. Cic. Par. 6, 3.— 9. Cimon Thasios opulentia fretos suo adventu fregit. Nep. Cim. 2.— 10. Homines labore assidue<sup>16</sup> et quotidiano<sup>17</sup> assueti, quum tempestatis causâ opere prohibentur, se ad aliquem ludum conferre<sup>18</sup> solent. Cic. Or. 3, 15.— 11. Maxima quæque domus servis est plena superbis. Virg. Æn. 9, 26.— 12. Quæ pars Numidiæ Mauretaniam attingit<sup>19</sup>, agro rarisque opulentior est. Sall. Jug. 19.— 13. Reddet<sup>20</sup> ille, qui nunc sceleribus suis præclârus<sup>21</sup> est, merarum miseriarum pœnas. Sall. Jug. 14.— 14. Huic tradita urbs est, nuda præsidio, referta copiis. Cic. Att. 7, 13.— 15. Quum sumus necessariis negotiis curisque vacui, tum (then) avemus<sup>22</sup> aliquid videre, audire, addiscere<sup>23</sup>. Cic. Off. 1, 4, 13.— 16. Agesilaus fuit claudus altero pede. Nep. Ag. 8.— 17. Ancus regnavit annos quatuor et viginti, cuilibet<sup>24</sup> superiorum (former) regum belli pacisque et artibus et gloria par. Liv. 1, 35.— 18. Dignum laude virum Musa vetat mori. Hor. Od. 4, 7, 28.— 19. Nihil est laudabilius (praiseworthy), nihil magno et præclâro viro dignius clementia. Cic. Off. 1, 25, 88.— 20. Macti virtute, milites Romani, estote. Liv. 7, 36.— 21. Ennius fuit major natu quum Plautus et Naevius. Cic. Tusc. 1, 3.— 22. A Datame Scismas, maximus natu filius, describit<sup>25</sup>. Nep. 14, 7.— 23. Hoc prelio facto majores natu omnium consensu<sup>26</sup> legatos ad Cæsarem miserunt. Cæs. B. G. 2, 28.

<sup>1</sup> The same idea must be supplied with the ablative of quality (*Rem. 27*). The supplying of such intermediate ideas is sweepingly condemned by many. These utterly mistake the spirit of the language, which frequently makes objects and attributes dependent on ideas that are felt more than expressed. Such objects and attributes cannot be correctly understood without finding out the governing idea.— <sup>2</sup> royal power.— <sup>3</sup> nobility.— <sup>4</sup> to form.— <sup>5</sup> scout.— <sup>6</sup> instead of a predicate-accusative (*visum*), 'as seen by him, as if he had seen it.'— <sup>7</sup> love.— <sup>8</sup> once.— <sup>9</sup> desert.— <sup>10</sup> *cum aliquo in gratiam redire*, to be reconciled to one.— <sup>11</sup> influence (translate by adjectives).— <sup>12</sup> not becoming.— <sup>13</sup> command.— <sup>14</sup> go.— <sup>15</sup> from here.— <sup>16</sup> hard.— <sup>17</sup> daily.— <sup>18</sup> *se conferre*, to betake one's self, to resort to.— <sup>19</sup> to border on.— <sup>20</sup> to pay.— <sup>21</sup> conspicuous.— <sup>22</sup> *avere*, to be eager.— <sup>23</sup> to learn in addition.— <sup>24</sup> any.— <sup>25</sup> *describere*, to fall off.— <sup>26</sup> consent.

§ 502. The INFINITIVE, in classical prose, is not used as an object of adjectives, except sometimes with past participles derived from verbs which take an object-infinitive, as *paratus venire*, ready to come; *assuetus scribere*, accustomed to writing.

*Rem. 119.* *Dignus* very rarely is construed with an object-infinitive in Livy (p. 557, Obs. 3), also in Vitruv. (for inst. 9, præf.), but never in Cic., Cæs., Sall.—Poets and writers of the silver age quite often construe adjectives, both attributive and predicative, with an infinitive, as *Contentus titulum provincie retinere* (Vellej.); *dignus eligi* (Plin. Pan.); *peritus regere* (Tac.); *apta regi* (Or.); *cupidus attingere* (Prop.); *callidus condere* (Hor.). In classical language, adjectives requiring an action as completing object, are construed either with verbal nouns (as *res cognitione dignæ*, subjects worth knowing. Cic. Off. 1, 6), or with clauses (p. 557, 3), or with gerunds (p. 157, foll.), or with supines (§ 503).

*Rem. 120.* That predicate-adjectives are most frequently construed with a SUBJECT-INFINITIVE has been repeatedly mentioned. Such infinitives must not be mistaken for object-infinitives dependent on the adjective, an error into which beginners are often led by the position of the words, as: *Quorum quanta mens sit, difficile est existimare*, the greatness of whose mind, (literally, *whose mind how great it is*), [it] is often difficult to estimate. Cic. Tusc. 1, 24. Constructions of this kind are generally made personal in English, making the subject-infinitive the object-infinitive of the predicate-adjective. This is generally not allowed in Latin. (See *Rem. 123, 124*.)

§ 503. Many adjectives, especially those denoting POSSIBILITY (easy and difficult), and those denoting an AFFECTION OR MORAL CONDITION of the mind (pleasant, bitter, terrible, disgraceful, honorable), may take the SECOND SUPINE as object, as *res difficilis factu*, a thing difficult to be done (to do). See § 352.

*Rem. 121.* The second supine (which, in its stem, is identical with the passive participle) must be considered as the case of a noun of the fourth declension, either the dative (with the ending *u*, see § 221), or the ablative, most of the nouns of this declension being past participles with abstract meaning. In its regular (personal) construction, it has always a PASSIVE meaning, although it is most frequently rendered by an English active infinitive (§ 352). There are comparatively few verbs, all transitive, that form second supines: *dictu*, *factu*, *auditu*, *cognitu*, *inceptu*, *incentu*, *memoratu*, *perpessu*, *scitu*, *toleratu*, *probatu*, *visu*, *aditu*, *transitu*, *tractatu*, *existimatu*, *responsu*, *gustatu*, and perhaps a few more. The adjectives, in classical prose construed with second supines, are especially *facilis* and *difficilis*. More rarely are found *jucundus*, *injucundus*, *incredibilis*, *molestus*, *suavis*, *dulcis*, *acerbus*, *turpis*, *foedus*, *honestus*, *crudelis*, *nefarius*, *terribilis*, *optimus*, *brevis*, *dignus*. To these must be added the substantive expressions (with adjective force), *fas est*, *nefas est*, *opus est*.

*Rem. 122.* The adjectives on which the supine depends, may be either attributive or predicative, as *Opus turpe inceptu*, a work disgraceful to undertake; *opus inceptu turpe est*, the work is disgraceful to undertake. Often, especially in the poets, it is used in elliptical sentences, the governing adjective being used absolutely, as: *Cui tris animas Feronia mater (horrendum dictu) dederat*, to whom his mother Feronia (horrible to say) had given three souls. Virg. Æn. 8, 565.

*Rem. 123.* The predicative construction of the second supine is either PERSONAL OR IMPERSONAL. The FORMER is employed to give a personal form to sentences consisting of transitive subject-infinitives with imper-



sonal predicate-adjectives. This is effected by changing the active subject-infinitive into a second supine (with passive force), and making the transitive object of the former the personal subject of the predicate-adjective. The adjective becomes thus a PERSONAL predicate, and must agree with its subject-noun, according to the general rules:

IMPERSONAL CONSTRUCTION. *Hunc laborem facere difficile est*, it is difficult to do this work.

PERSONAL CONSTRUCTION. *Hic labor factu difficilis est*, this work is difficult to be done (to do).

The personal subject of the sentence is always at the same time the logical subject of the supine. The use of a passive infinitive in place of a supine is not admissible. (See Rem. 120.)

Rem. 124. The IMPERSONAL construction of the supine, in classical prose, takes place 1) if an INTERROGATIVE CLAUSE is used as subject of the sentence, in which case the second supine (mostly a verb of saying) may always be replaced by an active infinitive, as: *Difficile dictu est, quanto opere conciliet homines comitas affabilitasque sermonis*, it is difficult to say how much comity and affability of speech reconciles men. Cic. Off. 2, 14, (instead of *Dicere, quanto—conciliet, difficile est*).—*Qua quisque in te fide sit et voluntate, difficile dictu est de singulis*, it is difficult to say in regard to each, taken singly, of what faith and sentiment he is toward you. Cic. Fam. 1, 7, 2, (inst. of *Dicere de singulis, qua fide, etc., quisque sit, difficile est*). Thus in the sentence, quoted Rem. 120, the active infinitive *existimare* might be changed into a second supine.—2) If the supine (especially *dictu*) depends on the expressions *fas est, nefas est, opus est*, infinitive clauses may be used as their subjects, as *nefas est dictu, miseram fuisse talem senectutem*, it is criminal to say that such an old age was unhappy. Cic. Sen. 5.—3) Sometimes the supine is used redundantly, merely to strengthen the idea of the governing adjective. In such a case the predicate-adjective may be used impersonally with an infinitive as subject, and the supine may have active force, as: (*Orgetorix*) *perfacile factu esse illis probat conata perficere*, O. proved to them that to accomplish the undertaking was very easy (to do). Cæs. B. G. 1, 3.—4) Later writers sometimes use the second supine with impersonal predicates without any of these restrictions, employing impersonal verbs or predicate-nouns in place of the regular predicate-adjectives, as: *Pudet dictu*. Tac. Agr. 32, 3.—*Quod dictu scelus est*. Prud. Apoth. 822, 1.)

1. Quid est tam *jucundum cognitu* atque *auditu* quam sapientibus sententiis gravibusque verbis ornata oratio? Cic. Or. 1, 8.—2. Dubitant (homines) *honestumne factu* sit an *turpe* id quod in deliberationem cadit? Cic. Off. 1, 3, 9.—3. O multa *dictu gravia, perperam aspera*! Cic. Tusc. 3, 3, 5.—4. Postridie homines mane conveniunt (*assemble*): querunt quid *optimum factu* sit? Cic. Verr. 2, 1, 27.—5. Culvis *facile scitu* est quam fuerim miser. Ter. Hec. 3, 1, 15.—6. Hi postquam in una mœnia convenire *incredibile dictu* est quam facile coaluerint. Sall. Ca. 6, 2.—7. Proccedit in tumultum *facilimum visu* insidiantibus.—8. Humanus animus cum alio nullo nisi cum ipso Deo, si hoc est *fas dictu*, comparari potest. Cic. Sen. 5.—9. Si non longius quam quod *scitu opus* est in narrando procedetur. Cic. Inv. 1, 20.—10. Principes Britannie *optimum factu* esse duxerunt, frumento comæatque nostros prohibere. Cæs. B. G. 4, 30.—11. Judicium horum hominum *difficile factu* est non probare. Cic. Off. 1, 21, 71.—12. Omnia hæc *visu* quam *dictu fœdiora*, terrorem renovarunt. Liv. 21, 32.—13. O rem quam *auditu crudelem* tum *visu nefariam*! Cic. Plane. 41, 99.—14. Annem *transitu difficilem* pro munimento habuit. Liv. 44, 8.—15. Crebra magis quam *digna dictu* prælia fecit. Liv. 35, 1.

1 Madwig tries to prove that Cicero thus uses the second supine with the force of an active infinitive, without restricting it to the cases mentioned under No. 1 and No. 2, referring to the following passage: *Ad has (societates) non est facile inventu qui descendant*, it is not easy to find persons who would descend to such society. Cic. Læl. 17. But this reading, which is not supported by good manuscripts, must be unquestionably rejected. The proper reading is, *Non est facile inventus qui descendant*, there is not easily any one found who should descend. Rules, especially if containing false grammar, should not be founded on solitary passages of (to say the least) doubtful reading.—2 The subjects of their deliberations.—3 *perpeti*, to suffer.—4 to flock together.—5 *coalescere*, to become one body.—6 a hill.—7 *insidiari*, to be in ambush.—8 but.—9 *quod*, as far as.—10 in the narrative.—11 stream.

## EXERCISES.

1. Babylon was sixty miles in circumference<sup>1</sup>, and was surrounded with walls two hundred feet high and fifty wide.—2. Lay out<sup>2</sup> three plots<sup>3</sup>, each sixty feet long and ten feet wide.—3. The leaves<sup>4</sup> of this tree are about three digits long, and one digit and two-thirds (*parts of the As*) wide.—4. Let the boards<sup>5</sup> be ten feet long, twelve digits and a half wide, and one and a half thick.—5. The depth of the river was about nine feet.—6. Most renowned are the plane-trees<sup>6</sup> in the walk<sup>7</sup> of the Academy<sup>8</sup> at Athens, which are twenty-three feet high from the root to the lowest<sup>9</sup> branches<sup>10</sup>.—7. This kind of pepper<sup>11</sup> is a small shrub<sup>12</sup> no more than a cubit and a half in height.—8. Turn<sup>13</sup> the furrows<sup>14</sup> about three hands deep.—9. The thickness of the shell<sup>15</sup> is less than one-sixth [of a digit].—10. The garden behind my house measures (*esse*) four thousand square feet.—11. The surface<sup>16</sup> of the lake contains (*esse*) about two millions of square feet.—12. The roots of this herb enter the earth less than a cubit in depth.—13. The length of the tongue of the purple fish<sup>17</sup> is one and a half digits (*by the adjective*).—14. The thickness of the bricks<sup>18</sup> of the sidewalks<sup>19</sup> shall be not less than one third [of a foot] (*by the fractions of the As*).—15. Thou hast made these tubes<sup>20</sup> too thick; they ought to be thinner by at least<sup>21</sup> one fourth.—16. Terentia Cicero<sup>22</sup> died one hundred and three years old.—17. Nearest to the Gauls live (*esse*) the Belgians, who border<sup>23</sup> on the sea.—18. Of all stars is Mercury (§ 112) nearest to the sun.—19. I believe that the battle between Cæsar and Ariovistus took place (*esse*) ten miles nearer to the Rhine than it is generally thought<sup>24</sup>.—20. To have<sup>25</sup> respect for the laws is the mark of a good citizen.—21. This man, believe me, was always most attached to thee.—22. [Those that are] eager for glory are very often neglectful of their [families].—23. He who has no control over his anger ought not to teach youth.—24. Man, because he has (*shares in*)<sup>26</sup> reason, sees [into] the causes and development<sup>27</sup> of things.—25. When Metellus came to the army, he found<sup>28</sup> that the soldiers were almost unaccustomed to discipline.—26. This will be of the greatest assistance<sup>29</sup> not only to [those that are] unacquainted<sup>30</sup> with Greek literature, but also to the learned.—27. Cæsar was far more popular<sup>31</sup> with his soldiers than Pompey.—28. I cannot find any instrument fit<sup>32</sup> for this work.—29. I shall particularly<sup>33</sup> begin<sup>34</sup> with the subject<sup>35</sup> which will be most adapted<sup>36</sup> to thy age and my authority.—30. This was peculiar to the Roman Senate and people that (*ut*) they never made peace when they had suffered<sup>37</sup> a defeat from the enemy.—31. The examination<sup>38</sup> of truth<sup>39</sup> belongs<sup>40</sup> especially<sup>41</sup> to man.—32. This question, indeed, is common to all philosophers.—33. Themistocles was most similar in character<sup>42</sup> to Lysander.—34. The forest next<sup>43</sup> to my estate is full of the finest fir-trees<sup>44</sup>.—35. Publius Scipio, the son of the elder<sup>45</sup> Africanus,

1 Circuitus, 4 decl.—2 demetiri.—3 area.—4 folium.—5 assis, m.—6 platanus.—7 ambulatio.—8 Academia.—9 imus.—10 ramus.—11 piper, 3 decl.—12 frutex.—13 convertere.—14 sulcus.—15 testudo.—16 area.—17 purpura.—18 later, 3 decl.—19 ambulatio lateralis (modern Latin).—20 tubulus.—21 not less than.—22 transl. Terentia of Cicero.—23 to border on something, attingere aliquid.—24 existimare.—25 esse.—26 to share, participem esse.—27 progressus (plur.).—28 cognoscere.—29 adjumentum (abstract dative).—30 rudis.—31 acceptus, gratus.—32 idoneus.—33 § 405.—34 ordiri.—35 the subject, id.—36 aptus.—37 accipere.—38 inquisitio atque investigatio.—39 verum.—40 proprium esse.—41 § 405, R. 47.—42 inuoles.—43 finitimus.—44 abies.—45 major.



survived all his sons.— 36. Since the building of the city<sup>1</sup>, the Romans had been contented with the use of [that] water (*plur.*) which they drew<sup>2</sup> either from the Tiber, or from wells<sup>3</sup>, or from springs<sup>4</sup>.— 37. Curtius voluntarily<sup>5</sup> suffered<sup>6</sup> death from love of his country.— 38. Many commit crimes from eagerness for<sup>7</sup> wealth.— 39. The citizens, when they saw that the enemy had scaled<sup>8</sup> the walls, surrendered (*themselves*) from fear of harsh treatment<sup>9</sup>.— 40. The ancient Romans considered him most worthy of praise who lived<sup>10</sup> not for himself, but for [his] country.— 41. Cæsar, relying on the bravery and zeal of his [soldiers], did not hesitate to begin<sup>11</sup> the battle.— 42. All the neighboring states were filled with fugitive<sup>12</sup> slaves.— 43. It is reported that Arabia was rich in frankincense<sup>13</sup> and sweet-scenting<sup>14</sup> herbs.— 44. Who can say that he is superior<sup>15</sup> or even a match<sup>16</sup> for this man in eloquence?— 45. There are those who wish to be free and loose<sup>17</sup> from all restraint<sup>18</sup> of the laws.— 46. My oldest brother is six feet and three digits and two-thirds in height.— 47. Who was younger, Cicero or Cæsar?— 48. It makes little difference whether thou art younger or older than the others (*sing.*), as long as<sup>19</sup> you enjoy better health [than they].— [*The following sentences are to be rendered by using second supines.*] 49. Nothing is more difficult to ascertain<sup>20</sup> than the thoughts<sup>21</sup> and sentiments<sup>22</sup> of men.— 50. I think that the song of the nightingale<sup>23</sup> is more pleasant to hear than that of any other bird.— 51. It is easy to know from what motives<sup>24</sup> this man has refused to serve<sup>25</sup> under that general.— 52. It is very difficult to tell<sup>26</sup> the real subject of the discussion<sup>27</sup>.— 53. What is sinful<sup>28</sup> to say cannot be righteous<sup>29</sup> to do.

## CHAPTER FOURTH.

### THE VERBAL ADJECTIVES AND THE PERIPHRASTIC CONJUGATION.

#### I. FORMATION OF THE VERBAL ADJECTIVES

§ 501. VERBAL ADJECTIVES in a wider sense are all adjectives derived from Verbs; but in a narrower sense only those are called Verbal Adjectives which belong to the regular forms of the verb, and which by certain inflectional endings may generally be derived from any given verb. These are the verbal adjectives in *dus* and *urus*, to which must be added the PARTICIPLES of the PRESENT and PERFECT when they are treated as adjectives.

<sup>1</sup> Transl. Since the built (condere) city.— <sup>2</sup> haurire.— <sup>3</sup> puteus.— <sup>4</sup> fons.— <sup>5</sup> ultro.— <sup>6</sup> obire.— <sup>7</sup> aviditas (*with gen.*).— <sup>8</sup> ascendere.— <sup>9</sup> harsh treatment, sævitia.— <sup>10</sup> subjunct. imperf.— <sup>11</sup> committere.— <sup>12</sup> fugitivus.— <sup>13</sup> tins, 3 decl.— <sup>14</sup> odoratus.— <sup>15</sup> comp. of præstans.— <sup>16</sup> par.— <sup>17</sup> solutus.— <sup>18</sup> vinculum (*plur.*).— <sup>19</sup> as long as, dum.— <sup>20</sup> cognoscere.— <sup>21</sup> cogitatio.— <sup>22</sup> sententia.— <sup>23</sup> luscinia.— <sup>24</sup> translate: induced by what cause this man, etc.— <sup>25</sup> militare.— <sup>26</sup> dicere.— <sup>27</sup> translate by an indirect question: 'what was that on which it was disputed.'— <sup>28</sup> nefas.— <sup>29</sup> fas.

Rem. 125. All adjectives derived from verbs are, by particular terminations, distinguished from such adjectives as are derived from other parts of speech. These are the terminations *idus*, *ax*, *uus*, *bundus*, and *cundus*, which are generally attached to the stem of the PRESENT system (those with a vowel-initial absorbing the vowel-characteristics of the system), and *ilis*, *bilis*, *lorus*, and *icius*, which generally are attached to the stem of the PERFECT or SUPINE. Each of these terminations is attached to the stems of a limited number of verbs. Thus *facere* takes only the termination *ilis* (*facilis*); *timere* only the termination *idus* (*timidus*); *novisse* only the termination *bilis* (*nobilis*); *ferre*, the terminations *ilis* and *ax* (*fertilis* and *ferax*); *nasci*, only the termination *urus* (*nativus*). The termination *bundus* may be attached to most verb-stems belonging to the first conjugation, but only to a very few of the other conjugations (*errabundus*, *moribundus*), and many verbs do not admit any of these particular terminations. But the verbal adjectives properly so called (in *dus* and *urus*), aside from a few special exceptions, may be generally formed from any given verb, both active and deponent.

Rem. 126. The verbal adjective in *urus* (also called the ACTIVE PARTICIPLE OF THE FUTURE<sup>1</sup>), is formed from the supine-stem, and in the deponents from the perfect-stem (see P. I., p. 361 foll.).

|         |   |             |        |   |             |
|---------|---|-------------|--------|---|-------------|
| amāre   | — | amatūrus;   | monēre | — | monitūrus;  |
| legere  | — | lectūrus;   | audire | — | auditūrus;  |
| hortāri | — | hortatūrus; | egredi | — | egressūrus. |

Hence no verb lacking the supine (*posse*, *velle*, *malle*, *nolle*, *meminisse*, *novisse*), or the whole perfect system (as most of the neuter verbs of the second conjugation, as *albēre*, etc.) can form a verbal adjective in *urus*.

Rem. 127. Several verbs form SUPINES (perf. participles), but no verbal adjectives in *urus* in classical prose, as many verbs in *uere* (sup. *ūtam*), *minuere*, *suere*, *induere*, *imbuere* (*imbutūrus* is quoted by Non.), and several verbs of the first conjugation with consonant stems in the perfect system (P. I., p. 361, 6), as *cubare*, *tonare*, *velare*. Of *domare*, and *lavare*, no adjectives in *urus* occur in classical prose (*domitūrus*, Virg. G. 4, 102; *lacatūrus* and *lotūrus*, poetical or postclassical). The poets and postclassical writers form adjectives in *urus* of some of these classes of verbs, and of some other verbs, by adding *tūrus*, *sūrus*, or *itūrus* to the PRESENT STEM, as:

| Infinitive Present. | Perf. Participle.     | Verbal Adjective.                |
|---------------------|-----------------------|----------------------------------|
| agnoscere           | agnitus               | agnotūrus (quoted by Priscian).  |
| arguere             | argutus               | argutūrus (quoted by Priscian).  |
| abnuere             | —                     | abnuitūrus (quoted by Priscian). |
| discere             | —                     | discitūrus (quoted by Priscian). |
| luere               | —                     | luitūrus (Cicilian).             |
| nasci               | natus                 | nascitūrus (postclassical).      |
| oriri               | ortus                 | oritūrus (Horace).               |
| parere              | partus                | paritūrus (Sulpic. ad Cic.).     |
| pinsere             | pinus, pistus, pin-   | pinūrus (alleged by Diomedes).   |
|                     | sus (all postclass.). |                                  |
| ruere               | rutus                 | ruitūrus (poetical).             |
| secare              | secus                 | secatūrus (Columella).           |
| sonare              | sonitus               | sonatūrus (Horace).              |

In some verbs this method of formation has classical authority, as *frui* (perfect stem *frug*, see P. I., p. 378)—*fruitūrus* (Cic. Tusc. 3, 17); *juvatūrus* (Sall. Jug. 47; but *adjutūrus*, Liv. 34, 37); *refrigitūrus* (Cic. Att. 12, 18, 1). *præstatūrus* (the supine being *præstatum*, both in Cic. and Liv.). Of *mori*, *moritūrus* (from the present stem, never *mortuūrus*) is frequent in classical prose (Liv. 21, 12; 24, 3; 25, 6; Cic. Div. 2, 25; 2, 47; Fat. 6, 12), although the lexicons and KÜHNER assign *moritūrus* to the poets.

Rem. 128. The verb *esse*, with its compounds, forms the verbal adjective from its perfect *fui* (*futūrus*, *defutūrus*, *profutūrus*, etc.). For the infinitive *fore* and its derived forms, see p. 130, R. 140.

<sup>1</sup> Neither meaning nor form of the adjective in *urus* warrant the name FUTURE PARTICIPLE. Its meaning (being 'intention' or 'destiny') implies MORE than is contained in the idea of the future tense, and its grammatical FORM belongs to a system entirely foreign to the FUTURE. It is true that since the Augustan age some of the FUNCTIONS of a participle have been assigned to it, but even this was unknown to the old language, and cannot justify the appellation 'participle,' since every descriptive adjective may, in certain circumstances, perform the functions of a participle.



Rem. 129. The verbal adjective in *dus* (often called the passive participle of the future<sup>1</sup>) is formed from the stem of the present participle, both active and deponent, by changing the genitive ending *tis* into *dus*, as:

|                      |                      |                      |
|----------------------|----------------------|----------------------|
| amantis—amandus;     | hortantis—hortandus; | monentis—monendus;   |
| legentis—legendus;   | cupientis—cupiendus; | audientis—audiendus; |
| morientis—moriendus; | tuentis—tuendus;     | euntis—eundus.       |

Those verbs which form no present participles, as *esse*, *posse*, *nolle*, *malle*, *quīre*, *nequīre*, *fieri*<sup>2</sup>, the perfect verbs *meminisse*, etc., most impersonal verbs, and the verb *rēri*, to calculate, do not form a verbal adjective in *dus*; nor does *velle*, although it forms a present participle.

Rem. 130. The original stem-ending *unt* of the present participle in the third and fourth conjugations (§ 324, R. 2) has been preserved in several verbal adjectives in *dus*, especially in *potiundus* (which has equal authority with *potiendus*), and a number of other verbs of which the verbal adjectives are occasionally formed in *undus*, as *dicundus*, *faciundus*, *gerundus*, *ferundus*, *repetundus*. In certain solemn, particularly legal, phrases, the forms in *undus* are the usual ones, as *decemviri legibus ferendis*; *actio pecuniæ repetundæ*. The verbal adjective *oriundus*, sprung, descended, (construed with the ablative case or with *ab* or *ex*) always occurs in this form, but it has a force different from the other verbal adjectives in *dus*, having assumed the meaning of the participle *ortus*.

## II. THE VERBAL ADJECTIVES AS PREDICATES.

### (PERIPHRASTIC CONJUGATION.)

#### A. THE PERIPHRASTIC CONJUGATION IN GENERAL.

§ 505. The verbal adjectives are used either ATTRIBUTIVELY, or PREDICATIVELY in connection with the copula *esse* (or *vidēri*). In either case they assume peculiar forms and meanings which, in many respects, differ from those of ordinary adjectives and participles. The system of their inflection in connection with the copula is called 'PERIPHRASTIC CONJUGATION.'

Rem. 131. The present participles occur as predicate-adjectives only if they have in every respect the meaning and force of ordinary adjectives (§ 496, R. 97), as *obedientem esse*, to be obedient; *appetentem esse*, to be eager; *sapientem esse*, to be wise. They can NEVER be used in the sense of the English progressive form with the present participle and 'to be' (§ 333). But the PERFECT PARTICIPLE, if used predicatively as a verbal adjective, has a peculiar relation to the similar forms of the compound tenses of the passive voice, which require a number of special rules about its periphrastic conjugation. Hence there are to be distinguished: 1) the periphrastic conjugation of the PERFECT PARTICIPLE (PERIPHRASTIC PARTICIPLE); 2) the periphrastic conjugation of the adjective in *urus* (PERIPHRASTIC FUTURE); 3) the periphrastic conjugation of the adjective in *dus* (PERIPHRASTIC GERUND and GERUNDIVE).

<sup>1</sup> The verbal adjective in *dus* has no greater claim to the name 'passive participle of the future' than the adjective in *urus* to that of 'active participle of the future.' Only in the rarest cases they are to each other in the relation of active and passive, and we can NEVER change the active construction of the one into a passive construction of the other, as is always the case with the other tenses and moods of verbs.—<sup>2</sup> *Fieri* forms neither a present participle nor a verbal adjective in *dus*; but the verbal adjective belonging to it, in meaning, is formed from *facere* (faciendus).

#### B. THE PERIPHRASTIC PARTICIPLE.

§ 506. The PERIPHRASTIC PARTICIPLE expresses a STATE which is conceived to be produced by some previous act identical with the idea of the verb, as *Oppidum munitum est*, the town is fortified (*i. e.*, in a state of fortification, from the previous act of fortifying it), but *oppidum munitur*, the town is fortified (is being fortified). *Vires exhaustæ sunt*, the strength is exhausted (in a state of exhaustion, from previous acts of exhaustion); but *vires exhauriuntur*, the strength is being exhausted (the acts producing the exhaustion taking place at the time spoken of).

Rem. 132. The conjugation of the periphrastic participle is the same as that of a predicate-adjective with the copula (§ 64. § 335. § 339, 1):

|              |   |                                     |                    |
|--------------|---|-------------------------------------|--------------------|
| PRESENT      | IND. Armātus sum,                                       | I am armed (have arms);             | SUBJ. armātus sim. |
| IMPERF.      | " armātus eram,   | I was armed (had arms);             | " armātus essem.   |
| PERFECT      | " armātus fui,  | I was (have been) armed (had arms); | " armātus fucri.   |
| PLUPERF.     | " armātus fueram,                                       | I had been armed;                   | " armātus fuisset. |
| FUTURE       | " armātus ero,  | I shall be armed (shall have arms); | " — — —            |
| FUTURE PERF. | " armātus fuero,  | I shall have been armed;            | " — — —            |
|              | PRESENT INFINITIVE, armātum esse, to be armed;          |                                     |                    |
|              | PERFECT INFINITIVE, armātum fuisse, to have been armed. |                                     |                    |

Rem. 133. The form of the periphrastic present is the same as that of the ordinary PERFECT PASSIVE, but both are different in meaning, and *armātus sum*, if a periphrastic present, means 'I am armed,' but, if it is an ordinary perfect passive, it denotes 'I was (have been) armed.' The connection of the text alone can show in what sense the perfect participle with *sum* must be taken. Thus the beginning of Cæsar's Gallic war, '*Gallia est omnis divisa in partes trīs*,' (all Gaul is divided into three parts) contains a periphrastic present, and not an ordinary perfect passive. But the sentence, '*Post pugnam præda divisa est*' (after the battle the booty was divided) contains an ordinary perfect passive.

The student's attention should be directed to both the different rendering of the LATIN 'armātus sum,' and to the different rendering of the English passive into Latin. There are certain verbs in English with whose passives we always connect the meaning of a STATE, as 'the work is finished,' 'the street is paved,' 'they are united.' In rendering such passives into Latin, the periphrastic present must be used, and not the ordinary present of the passive voice: *opus finitum est*, *via strata est*, *conjuncti sunt* (not *opus finitur*, *via sternitur*, *conjunguntur*, which would mean 'the work is being finished, the street is being paved, they are being united [are uniting]'). On the other hand, those English passives by which the action itself is represented as taking place at the time spoken of, are to be expressed only by the ordinary passive, as 'he is called king,' *rex appellatur* (not *appellatus est*).

Rem. 134. The IMPERFECT of the periphrastic conjugation of the participle has the form of the ordinary pluperfect passive, and *armātus eram* may mean 'I was armed' or 'I had been armed.' The same rules which have been given for the present apply also to this form, only that they refer to a time past: *Illo tempore oppidum munitum erat*, at that time the town was fortified (*munitur*, would mean 'was being fortified').



*Rem. 135.* The PERFECT (and the remainder of the tenses, except the first future) of the periphrastic conjugation has a form of its own, not occurring in the ordinary paradigm, (*armatus fui*, 'I was armed,' or 'I have been armed'). *Jani templum bis post Numæ regnum clausum fuit*, the temple of Janus was twice closed after Numa's reign. Liv. 1, 19.— *Amor ille in me tuus quo semper affectus fuisti*, that love of thine towards me by which thou hast always been affected.

*¶* In the use of the PERIPHRASTIC PERFECT there are two relations to be noticed: 1) its relation to the ordinary perfect passive; 2) its relation to the periphrastic imperfect. As to the former point, the difference is the same as that of the periphrastic present from the ordinary present passive, the periphrastic perfect indicating a STATE existing at some former time, while the ordinary perfect passive denotes the act AS SUCH. *Jani templum bis clausum est* (*clausum est* taken as PERFECT) would simply refer to the two ACTS of closing, after which the temple might have remained in a closed state, or not.

To the second point the general rules on the distinction of the imperfect and perfect tenses must be applied (see p. 302, 305). So far as these rules apply to the periphrastic conjugation, the student will notice here that the IMPERFECT is used:

1. If the state described is represented as a HABIT, as 'Athenienses litteris et artibus dediti erant (not fuerunt), the Athenians were devoted to literature and arts.

2. If the state described is represented to have continued WHEN ANOTHER EVENT TOOK PLACE, as '(Cæsar's adventu) ripa erat acutis sudibus prefixis munita', At Cæsar's arrival the shore was fortified by pointed posts fastened in front of it. Cæs. B. G. 5, 18.

The PERFECT, without referring to any other event, simply represents the state to have existed during some period before the time of the SPEAKER, *i. e.*, before the time at which the sentence was written or uttered.

*Rem. 136.* The pluperfect of the periphrastic participle represents the action as a STATE which had PASSED BEFORE another event happened: *Eos qui in opere occupati fuerant querere instituit*, he began to examine those who had been occupied in the work.

*¶* In this sentence the periphrastic pluperfect *occupati fuerant* expresses a STATE which formally had existed, but did no longer exist when another event (the examining) took place. The ordinary pluperfect *occupati erant* would be improper here, because it might be taken for a periphrastic IMPERFECT, which would imply that the workmen were still employed in the work when the examining took place. To avoid such ambiguities the periphrastic pluperfect is not rarely used, when not a state, but a momentary action is referred to, as: 'Arx Crotōnis, situ tantum naturali quondam munita, postea et muro cincta est, quā ab Dionysio per dolum fuerat capta, the Croton Castle, formerly fortified only by its natural site, was afterwards enclosed with a wall where it had been captured by Dionysius. Liv. 24, 3. Thus Liv. 29, 6 and often.

*Rem. 137.* The two FUTURES of the periphrastic conjugation of the participle, which are of very rare occurrence, and of which the future-present has the same form as the ordinary future-perfect, are used of future STATES, the FUTURE-PERFECT denoting a state on which another future state is made dependent, as *Quibus rebus domus tua instructa fuerit, domus erit ornata mea*, my house will be provided with the same things with which thy house will have been furnished.

*¶* The future-perfect of the periphrastic conjugation is hardly ever found without another sentence in which a future-present is contained. But future-presents of the periphrastic conjugation are oftener used alone.

*Rem. 138.* The infinitives of the periphrastic conjugation are subject to the rules of predicate-adjectives, and the use of the tense, if they are predicate-infinitives in infinitive clauses, is determined by the rule in § 390, as: *Scribit Pompejum circumvallatum esse*, he writes that Pompey is locked up within the walls. *Scriptum Pompejum circumvallatum esse*, he wrote that Pompey was locked up. *Scriptum Pompejum circumvallatum fuisse*, he wrote that Pompey had been locked up.

*¶* The subjunctives of the periphrastic conjugation are regulated by the rules on the consecution of tenses, the same as the ordinary verb.

1. Natio<sup>1</sup> est omnis Gallorum admodum dedita<sup>2</sup> religionibus<sup>3</sup>, atque ob eam causam qui sunt affecti<sup>4</sup> gravioribus morbis administris Druidibus<sup>5</sup> utuntur. Cæs. B. G. 6, 16.— 2. Bestiæ aliæ coriis<sup>6</sup> tectæ sunt, aliæ villis<sup>6</sup> vestitæ. Cic. Nat. D. 2, 47.— 3. Ita ejus confusa<sup>7</sup> est oratio, ita perturbata<sup>8</sup> ut nihil sit primum, nihil secundum. Cic. Or. 3, 13.— 4. Multa consuetudine<sup>9</sup> conjuncti inter nos sumus. Cic. Att. 1, 16.— 5. Porticus tota patet, et columnæ politæ sunt<sup>10</sup>. Cic. Q. Fr. 3, 1, 1.— 6. Oculi nimis arguti<sup>11</sup> quemadmodum<sup>12</sup> animo aff-cti sumus loquuntur. Cic. Off. 3, 5.— 7. Non coronâ<sup>13</sup> consessus<sup>14</sup> vester cinctus<sup>15</sup> est, ut solēbat; non usitatâ frequentia<sup>16</sup> stipendi<sup>17</sup> sumus. Cic. Mil. 1, 1.— 8. Cæsar animadvertit<sup>18</sup> collem qui ab hostibus tenebatur nudatum<sup>19</sup> (esse) hominibus, Cæs. B. G. 7, 44.— 9. Quamquam (Antoni) non adest, tamen sic (so) animati es<sup>20</sup> debētis ut si<sup>21</sup> adesset. Cic. Phil. 9, 5.— 9. Jubes eum mihi esse aff-ctum<sup>22</sup> tamquam<sup>23</sup> magistro. Cic. Qu. Fr. 3, 1, 6.— 10. Venetorum<sup>24</sup> naves ad hunc modum factæ armatæque erant. Cæs. B. G. 3, 13.— 11. Luce primâ<sup>25</sup> Equi jam circumvallati<sup>26</sup> ab dictatore erant. Liv. 3, 28.— 12. Detestabilis<sup>27</sup> est istorum immanitas<sup>28</sup> qui in exitio patriæ occupati<sup>29</sup> et sunt et fuerunt. Cic. Off. 1, 17.— 13. Te vero moneo ut omnem gloriam ad quam a pueritia<sup>30</sup> inflammatus<sup>31</sup> fuisti, omni curâ atque industria consequare<sup>32</sup>. Cic. Fam. 1, 7, 9.— 14. Ager qui neque villam<sup>33</sup> habuit neque ex ulla parte fuit cultus, nunc est cultissimus cum optimâ villâ. Cic. Rosc. Com. 12.— 15. Tibi autem multo notior<sup>34</sup> meus in te animus esset, si hoc tempore omni quo disjuncti<sup>35</sup> fuimus, Romæ fuissēmus. Cic. Fam. 1, 9, 1.— 16. Constat<sup>36</sup> Mithridatis copias illo tempore omnibus rebus ornatas<sup>37</sup> atque instructas<sup>38</sup> fuisse. Cic. Man. 8, 20.— 17. Arma, quæ fixa<sup>39</sup> in parietibus fuerant, humi<sup>40</sup> inventa sunt. Cic. Div. 1, 34.— 18. Lyeortas, quia Philopemēnis, auctoris omnium quæ Lacedæmone<sup>41</sup> facta fuerant, factionis<sup>42</sup> erat, ita respondit. Liv. 39, 35.— 19. Quocirca<sup>43</sup> sapiens eodem modo erit affectus erga amicum quo<sup>44</sup> in se ipsum. Cic. Fin. 1, 20.— 20. Non ista quidem erunt meliōra, sed certe condita<sup>45</sup> jucundius. Cic. Mur. 31.— 21. Quod tibi fuerit persuasum huic erit persuasum, quod tibi fuerit probatum huic erit probatum. Cic. Rosc. Com. 1.

### C. THE PERIPHRASTIC FUTURE.

§ 507. The PERIPHRASTIC FUTURE contains the combination of two ideas, namely, 1) that of the VERB, which is represented as a FUTURE act (in the active voice), being expressed by the verbal adjective in *urus*; and 2) that of the CONCEPTION of this act, which is represented as different in time from the former, being expressed by all the various forms of the copula *esse*. The usual English equivalents of the periphrastic future are objective phrases with 'I am (was, etc.) going to,' 'I am about to,' 'I am to,' and sometimes the future tense or potential mood with 'would': *Profecturus sum*, I am going to depart, am about to depart, am to depart.

*Rem. 139.* While in the ordinary future the verbal idea is represented as a future one in regard to the SPEAKER's time, the periphrastic future represents the verbal idea as future

<sup>1</sup> Nation.— <sup>2</sup> *dedere*, to give, to devote.— <sup>3</sup> religious rites.— <sup>4</sup> *literally*, use the Druids as ministers, *i. e.*, make use of their ministry (agency, interposition).— <sup>5</sup> *corium*, skin, hide.— <sup>6</sup> *villus*, bristle, shaggy hair.— <sup>7</sup> *confundere*, to confuse.— <sup>8</sup> *perturbare*, to disturb, to entangle.— <sup>9</sup> great intimacy.— <sup>10</sup> *polire*, to polish.— <sup>11</sup> bright.— <sup>12</sup> how, as.— <sup>13</sup> the circle of the audience.— <sup>14</sup> platform.— <sup>15</sup> to surround.— <sup>16</sup> by the usual throng.— <sup>17</sup> to crowd.— <sup>18</sup> perceived.— <sup>19</sup> *nudare*, to denude.— <sup>20</sup> *animare*, to animate.— <sup>21</sup> as if.— <sup>22</sup> *affigere*, to fasten on.— <sup>23</sup> as if.— <sup>24</sup> the Veneti, a Gallic tribe.— <sup>25</sup> at daybreak.— <sup>26</sup> *circumvallare*, to encircle, to enclose.— <sup>27</sup> abominable.— <sup>28</sup> brutality.— <sup>29</sup> *occupare*, to engage.— <sup>30</sup> boyhood.— <sup>31</sup> *inflammare*, to inflame.— <sup>32</sup> *consequi*, to reach, to pursue.— <sup>33</sup> a dwelling (in the country).— <sup>34</sup> *notus*, known.— <sup>35</sup> *disjungere*, to separate.— <sup>36</sup> it is known.— <sup>37</sup> *ornare*, to provide.— <sup>38</sup> *instruere*, to furnish.— <sup>39</sup> *figere*, to fix, to fasten.— <sup>40</sup> on the ground.— <sup>41</sup> Nom. *Lacedæmon*, Greek 3 decl.— <sup>42</sup> faction.— <sup>43</sup> therefore.— <sup>44</sup> as.— <sup>45</sup> *condire*, to spice.



in regard to the time of the SUBJECT, but separates from it the CONCEPTION of the act, referring its time to that of the SPEAKER. The sentence, 'Gajus is going to depart,' represents the act of DEPARTING as FUTURE in regard to the subject Gajus, but indicates at the same time that the conception of the act is PRESENT in regard to the SPEAKER's time. In the sentence, 'Gajus was going to depart,' the conception of the act of departing is represented as a PAST one in regard to the SPEAKER's time. Thus in Latin, in the sentence, 'Gajus profecturus est (erat),' the verbal adjective in *urus* expresses that the time of departing is future in regard to the SUBJECT Gajus, and the copula *est (erat)* indicates that the conception of the act is a present or a past one in regard to the SPEAKER.

The periphrastic future is conjugated after the following scheme:

|            |      |   |       |                     |
|------------|------|---|-------|---------------------|
| PRESENT    | IND. | scripturus sum, I am going to write, am about to write.           | SUBJ. | scripturus sim.     |
| IMPERFECT  | "    | scripturus eram, I was going (was about, etc.) to write.          | "     | scripturus essem.   |
| PERFECT    | "    | scripturus fui, I was going, etc., to write (would have written). | "     | scripturus fuero.   |
| PLUPERFECT | "    | scripturus fueram, I had been going, etc., to write.              | "     | scripturus fuisset. |
| FUT. PRES. | "    | scripturus ero, I shall be going, etc., to write.                 | —     | —                   |
| FUT. PERF. | "    | scripturus fuero, I shall have been about, etc., to write.        | —     | —                   |

PRESENT INFINITIVE. Scripturus esse, that I am (was) going to write (will write).

PERFECT INFINITIVE. Scripturus fuisse, that I would have written.

Rem. 140. The copula *esse*, and the compounds of *esse* as an independent verb, in the periphrastic future, take the form *futurus sum (eram, fui, etc.)*, I am going to be, am to be, etc. (*profecturus sum*, I am going to benefit). These forms of the copula are mostly used with predicate-adjectives and nouns, but also with such completing predicates as may be connected with the copula (§ 464 foll.), and as independent verbs, in the meaning 'to exist, to be the case,' etc. (§ 470), as *Sapiens futurus sum*, I am going to be wise; *sapiens futurus eram*, etc.; *hoc futurum est ei*, etc., this will be the case if, etc. Instead of the present infinitive *futurus esse*, there is a collateral form *fore*, (*afore, prefore*, etc.), which, in connection with predicate-adjectives and nouns, is more usual than the regular form, *futurus esse*, as *Spero eos contentos fore*, I hope they will be satisfied. Instead of the imperfect subjunctive *futurus essem, esses*, etc., there are also the collateral forms *forem, foret, forent* (no *foremus, foretis*), which Sallust, Livy, and later writers often use in the meaning of *essem, esses*, etc., as *quot millia capta forent*, how many thousands had been captured. Liv. 45, 2.

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For the copula *esse*, the passive *videri*, to seem, may be substituted to express that the future act seems to be conceived in a certain manner, as: *Profecturus videris*, thou seemest to be on the point of departure (it seems that you are about to depart). But the periphrastic future with *videri* may also be considered as a construction of the nominative with the infinitive. (See Rem. 147.)

1. Nihil de eorum sententiâ dicturus sum qui turpissimam servitutem<sup>1</sup> deditiōnis<sup>2</sup> nomine appellant. Cæs. B. G. 7, 77. — 2. Qui reipublicae profuturi sunt, duo illa Platōnis præcepta teneant. Cic. Off. 1, 25. — 3. Viris nostras cum rebus quas tentaturi sumus comparare oportet. Sen. Tranq. 5. — 4. Injuriam qui facturus est jam facit. Sen. Ira 1, 1. — 5. Quotusquisque (§ 261, R. 16) tam patiens est, ut velit discere quod in usu non sit habiturus? Plin. Ep. 8, 14, 3. — 6. A capessentibus<sup>3</sup> rempublicam adhibeatur tranquillitas animi, siquidem<sup>4</sup> nec anxii<sup>5</sup> futuri sunt, et cum dignitate victuri<sup>6</sup>. Cic. Off. 1, 21. — 7. Facite quod vobis libet, daturus non sum amplius. Cic. Verr. 2, 2, 19. — 8. Bellum scripturus sum quod Populus Romānus cum Jugurthā gessit. Sall. Jug. 5. — 9. Quum exāmen<sup>7</sup> apium exilurum est, solent prætere<sup>8</sup> signa; quum jam evolutura sunt<sup>9</sup>, consonant<sup>10</sup> vehementer. Varro R. R. 3, 16. — 10. Catuli<sup>11</sup> qui jam dispecturi sunt<sup>12</sup>, cæci æque et<sup>13</sup> ei sunt qui modo<sup>14</sup> nati. Cic. Fin. 4, 23. — 11. Placet, quoniam<sup>15</sup> omnis disputatio<sup>16</sup> de officio futura est, antea defini quid sit officium. Cic. Off. 1, 2. — 12. Si unā<sup>17</sup> interiturus est animus cum corpore, vos tamen memoriam nostri pie inviolatēque<sup>18</sup> servabit. Cic. Sen. 22. — 13. Quid timeam si aut non miser post mortem, aut beatus etiam futurus sum? Cic. Sen. 19. — 14. Cum tali hoste pugnaturi estis, milites; reliquias extremas hostium, non hostem habetis. Liv. 21, 40. — 15. Tu vero, Varro, bene meriturus mihi videris de (for) tuis civibus, si eos auxeris<sup>19</sup> copiā verborum. Cic. Acad. 1, 7. — 16. Quia non labōro<sup>20</sup> quam valde ea quæ dico probaturus sim, eo minus<sup>21</sup> conturbor. Cic. Fam. 1, 7. — 17. Cum his versare<sup>22</sup> qui te meliorem facturi sunt, eos admitte quos tu potes facere meliores. Sen. Ep. 7. — 18. Quis bonus dubitat<sup>23</sup> pro patriā mortem oppetere<sup>24</sup>, si ei sit profuturus? Cic. Off. 1, 17. — 19. Meā quidem sententiā paci quæ nihil habitura sit insidiarum<sup>25</sup> semper consulere oportet. Cic. Off. 1, 11. — 20. Respersas<sup>26</sup> manus sanguine paterno iudices videant oportet, si tantum facinus tam immanē<sup>27</sup> credituri sunt. Cic. Rosc. Am. 24.

Rem. 142. The periphrastic future, being subject to the law of consecution (§ 349), requires its subjunctive mood to be in the IMPERFECT if the principal predicate is one of the past tenses.

1. Orgetorix perfacile esse probavit<sup>28</sup>, conata<sup>29</sup> illa perficere, quod ipse suæ civitatis imperium obtenturus esset. Cæs. B. G. 1, 3. — 2. Civitates illas reddi mihi æquum censuam<sup>30</sup>, non quia magna accessio<sup>31</sup> ea regni futura esset, sed quia, etc. Liv. 39, 38. — 3. Lacedæmonii, Philippo minitante per litteras, se omnia quæ conarentur prohibitorum<sup>32</sup>, quæsiiverunt num se etiam esset mori prohibitorum? Cic. Tusc. 5, 42. — 4. Quævis fuisse Priamo, si ab adolescentiâ scisset, quos eventus senectutis esset habiturus? Cic. Div. 2, 22.

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1 slavery. — 2 deditio. — 3 rempublicam capessere, to aspire to public offices. — 4 if else. — 5 full of cares. — 6 Both *vivere* and *vincere* form the verbal adjective *victurus*. The connection must decide which of the two verbs is meant. — 7 swarm. — 8 precede. — 9 to fly out. — 10 to make a strong noise. — 11 a young dog. — 12 dispicere, to see. — 13 *æque et*, the same as. — 14 just. — 15 since. — 16 discussion. — 17 together. — 18 untarnished. — 19 aliquem copiā verborum augere, to increase one's stock (store) of words. — 20 to care. — 21 the less. — 22 to associate. — 23 to hesitate. — 24 to seek, to meet. — 25 secret treachery. — 26 *respersus*, dripping. — 27 enormous. — 28 In the text of Cæsar stands *probat* as 'historical present' with the force of *probavit*. — 29 *conatum*, an undertaking. — 30 to deem. — 31 accession. — 32 that he would prohibit.



in regard to the time of the SUBJECT, but separates from it the CONCEPTION of the act, referring its time to that of the SPEAKER. The sentence, 'Gajus is going to depart,' represents the act of DEPARTING as FUTURE in regard to the subject Gajus, but indicates at the same time that the conception of the act is PRESENT in regard to the SPEAKER's time. In the sentence, 'Gajus was going to depart,' the conception of the act of departing is represented as a PAST one in regard to the SPEAKER's time. Thus in Latin, in the sentence, 'Gajus profecturus est (erat),' the verbal adjective in *urus* expresses that the time of departing is future in regard to the SUBJECT Gajus, and the copula *est (erat)* indicates that the conception of the act is a present or a past one in regard to the SPEAKER.

The periphrastic future is conjugated after the following scheme:

|            |      |  |       |                     |
|------------|------|--|-------|---------------------|
| PRESENT    | IND. | scripturus sum, I am going to write, am about to write, am to write. | SUBJ. | scripturus sim.     |
| IMPERFECT  | "    | scripturus eram, I was going (was about, etc.) to write.             | "     | scripturus essem.   |
| PERFECT    | "    | scripturus fui, I was going, etc., to write (would have written).    | "     | scripturus fuierim. |
| PLUPERFECT | "    | scripturus fueram, I had been going, etc., to write.                 | "     | scripturus fuissem. |
| FUT. PRES. | "    | scripturus ero, I shall be going, etc., to write.                    | —     | —                   |
| FUT. PERF. | "    | scripturus fuero, I shall have been about, etc., to write.           | —     | —                   |

PRESENT INFINITIVE. Scripturum esse, that I am (was) going to write (will write).  
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(b) Navis quae jam in portum invecitura est, a ship that is about to (on the point of, etc.) enter the port.  
(c) Instrumentum quo usus sum, ad laborem accommodatum esse oportet, an instrument which I am (expected) to use must be fit for the work.

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very tracks would have led thither the owner when searching. Liv. 1, 7.

*Rem. 144.* In their ordinary non-hypothetical use, perfect and imperfect are distinguished according to the general rules on tenses (p. 305 foll.). Generally the IMPERFECT of the periphrastic future represents the contemplation or impendence of an action as definitely continuing at a given past time: *Postulabat P. Ciceronem, quod et ad aedilem petitoris erat* (who, at that time, was contemplating to become also a candidate for the aedileship). Liv. 25, 5. Ex. 1-3, 6. So when the intended act is represented as indefinitely repeated (Ex. 4).—But the PERFECT represents the contemplation or impending as a completed past event without reference to any particular time: *Quid horum opus fuit suscipi, si urbem relicturni fuimus?* ('if we were to leave the city'; not merely referring to the time spoken of). Liv. 5, 52. Ex. 5, 7-9. In Ex. 6 the two tenses are significantly contrasted with each other: *consociatūri fuistis*, without reference to contemporary action; *habituari eritis* referring to the time of *consociatūri*.

The hypothetical use of the preterite tenses of the periphrastic future arose from frequently representing events in contemplation as not coming to pass: *Comitia, quod res armis prohiberetur erat, sustulerunt*; They revoked the assembly, which the act would have been going to prevent by arms (i. e. he did not prevent it, but would have done so if they had not been revoked). Liv. 25, 4. If so conceived, the IMPERFECT represents 1) the action as really intended or impending, and that it would have come to pass but for some other event: *Offerendum ultra rati quod amissuri erant*, thinking they should voluntarily offer what they were going to lose, and what they would have lost had they not offered it. Liv. 1, 17. See Ex. 10, 11, and p. 329, Obs. 27.—2) that an action would have been impeding under an assumed, but not real, condition, as in Liv. 1, 17, quoted *R. F. E.* and Ex. 14.—The PERFECT denotes what would have happened under such a condition, being not distinguished from an ordinary hypothetical pluperfect subjunctive: *Quod facturi fuimus (=fecissemus) si aedes nostra deflagrasset*, which we would have done if our houses had burned down. Liv. 5, 53. See Ex. 13, 15, 16.—Sometimes the pluperfect subjunctive of the periphrastic future occurs with a similar force, but combining the hypothetical conception with that of a DESTINY (Ex. 17), or that of a contemplated action (Ex. 19).

*Rem. 145.* If a hypothetical sentence referring to the past is made dependent on another predicate requiring the SUBJUNCTIVE (see the Index), the hypothetical principal predicate generally assumes the form of a periphrastic future in the *subjunctive* effect of the perfect or pluperfect, in lieu of an ordinary pluperfect subjunctive (see p. 443, Obs. 3, 4). The perfect is used if the governing predicate is a present: *Assiduas, quod Philippus, a virisset, facturus fuerit*; we do not know what Phil. would have done if he had been living. Liv. 41, 24 (Ex. 20, 22). If the governing predicate is in a past tense, the pluperfect subjunctive is used according to the law of consecution: *Seditiosi coram animam, quam nam modo tolerabilis futura Etruria fuisset, si quid in Samnio adversa evenisset* (how Etruria would have been tolerable if etc.). Liv. 10, 45.—*Admonente fortuna, quid, si hostem habuissemus, casurum fuisset*. Ib. 38, 46. See Ex. 18, and the passages quoted pp. 443 and 444. If, however, the hypothetical sentence is a modal clause (introduced by *ut*, 'so that', *quin*, 'that', 'but that', or an equivalent relative), or in the instance mentioned p. 419, Obs. 7, the perfect subjunctive is used instead of a pluperfect, setting aside the law of consecution, as: *Ea res tantum tumultum prebuit ut, nisi castra extra urbem fuissent, effusura se omnis multitudo fuerit*. Liv. 26, 10.—*Si vita suppetisset, haud dubium fuit quin eum in possessione regni relicturnus fuerit*. Ib. 40, 56.—(Dixit). *Cum illam, cuius erisilium ruina urbis seculura fuerit, damnari se a civibus passum esse*. Ib. 25, 4. See Ex. 23, and p. 444.—For the use of the subjunctive of the periphrastic future with the force of a future subjunctive see p. 448 foll.

1. Helvetii frumentum omne, praeterquam quod secum portatūri erant, combūrun<sup>1</sup>. Caes. B. G. 1, 5.—2. Quo die id plebis concilium futurum fuerat, consul clam in Siciliam abiit. Liv. 27, 5.—3. Legati Darii petierunt a Carthaginiensibus auxilia adversus Graeciam, cui illatūrus bellum Darius erat. Sen. Clem. 1, 18.—4. Qui occisurus fratrem fuit, habeat iratos paternos deos; qui peritūrus fraterno scelere fuit, perfugium in patris misericordia habeat. Liv. 40, 10.—5. Quod consilium vestrum fuerit scire velim. Cum hostibus nostris consilia communicastis et arma consociatūri fuistis. Seditiosi illi qui Vibellium sequebantur, Rhegium urbem opulentam, habituari perpetuam sedem erant, nec populum nec socios Populi Romani ultro (on their part) lacessituri. Suetonemne vos domicilium habituari eratis? Ubi si vos relinquerem, deos implorare debebatis, quod non rediretis domum. Viam consilii scelerati exsequi volo; Hispaniam provinciam

1 Except.—2 to burn.—3 to throw before.—4 murena, a murena, a large fish, a favorite delicacy of the ancients.—5 brotherly; here used instead of *fratris*.—6 Scipio addresses a band of soldiers of the army in Spain who had risen in arms against their officers, under the lead of some demagogues.—7 consilia communicare, to treat.—8 arma consociare, to make common cause.—9 Scipio refers to another military insurrection under Vibellius, a military tribune.—10 Suero, a small Spanish town.—11 domicile.—12 criminal.—13 to trace up.

Populo Romano erepturi eratis. Liv. 28, 29.—7. Veniebatis igitur in Africam, provinciam maxime infestam. Quero quid facturi fuistis? Quamquam quid facturi fueritis dubitem<sup>2</sup> quum videam quid feceritis? Cic. Lig. 8.—8. Furium et Aemilium, si tribuni me triumphare prohiberent, testis (witness) citatūrus fui rerum a me gestarum. Liv. 28, 47.—9. Ad supplicium depoposcunt<sup>3</sup> nos Romani: deditos ultimis cruciatus affecturi fuerunt. Liv. 21, 44.—10. Conclave illud ubi Dejotarus erat mansurus, si ire perrexisset, proxima nocte corruit<sup>4</sup>. Cic. Div. 1, 15.—11. Illi ipsi aratores qui remanserunt<sup>5</sup>, relicturni omnes agros erant, nisi ad eos Metellus Romae litteras misisset. Cic. Verr. 3, 52.—12. Explica utrum aperte an elam<sup>6</sup> te aggressuri fuerimus. Liv. 40, 14.—13. Quero, iudices, si illo die gens ista Clodiāna<sup>7</sup> quod facere voluit effecisset, fuistisne ad arma ituri? Fuistisne vos ad patrium animum majorumque virtutem (civis) excitaturi? Fuistisne aliquando reipublicam a funesto latrone repetituri? Cic. Sest. 28.—14. Si ego morerer, necum exspiratura<sup>8</sup> respublica, necum casurum imperium Populi Romani erat? Liv. 28, 28.—15. Quid enim futurum fuit, si illa pastorum<sup>9</sup> convenarumque<sup>10</sup> plebs agitari<sup>11</sup> cepta esset tribuniciis<sup>12</sup> procillis<sup>13</sup>? Liv. 2, 1, 3.—16. Mazenus, si transeuntibus<sup>14</sup> flumen supervenisset<sup>15</sup>, haud dubie oppressurus fuit incompósitos<sup>16</sup>. Curt. 4, 9.—17. Aut non fato interit<sup>17</sup> Flaminii exercitus, aut, si fato (interit), etiam si obtemperasset auspiciis<sup>18</sup>, idem eventurum fuisset. Cic. Div. 2, 21.—18. Appruit, quantum excitatura molem<sup>19</sup> vera fuisset clades, quum vanus rumor<sup>20</sup> tantas procillas excivisset<sup>21</sup>. Liv. 28, 24.—19. 'Recepti in provinciam non sumus.' Quid si essetis? Caesarne eam tradituri fuissetis, an contra Caesarem retenturi? Cic. Lig. 7. (See No. 7).—20. Neque ambigitur<sup>22</sup> quin<sup>23</sup> Brutus pessimo exemplo id facturus fuerit, si priorum regum alicui regnum extorsisset<sup>24</sup>. Liv. 2, 1, 3.—21. An potest quisquam dubitare quin si Ligurinus in Italia esse potuisset, in eadem sententia fuerit<sup>25</sup> futurus in qua fratres fuerunt? Cic. Lig. 12.—22. Et sic loquor, tanquam sine duce Hispaniae<sup>26</sup> futurae fuerint (i morerer). Liv. 28, 23.—23. Adeo citato<sup>27</sup> agmine<sup>28</sup> ducti sunt ut, si via recta essent, haud dubie eos assecuturi<sup>29</sup> fuerint. Liv. 28, 16.

*Rem. 146.* The INDICATIVE PLUPERFECT of the periphrastic future denotes what was impending BEFORE a time which is past in regard to the speaker (*He had intended to, he had been about to, etc.*). See Ex. 1, 2, 3. But poets use it in the principal sentences of hypothetical clauses with the force of an ordinary pluperfect subjunctive (Ex. 4).

1. Victor<sup>1</sup> (Aemilius Paullus) columnas illas quibus (sacerdotes) statuas regis Persei imposituri fuerant, suis statuis destinavit. Liv. 45, 27.—2. M. Valerium consulem omnes sententiae (votes) centuriaeque dixere (nominated), quem senatus dictatorem dici iussurus fuerat. Liv. 10, 11.—3. Hoc cum nuntiatum Alexandro esset, mille navis longas sociis imperare praeceperat, excursurusque<sup>2</sup> cum valida manu<sup>3</sup> fuerat Athenas. Just. 13, 5.—4. Teucras<sup>4</sup> fuerat mersura<sup>5</sup> carinas<sup>6</sup>, nisi prius<sup>7</sup> in scopulum<sup>8</sup> transformata<sup>9</sup> foret. Ov. Met. 14, 72.

*Rem. 147.* The TWO FUTURE TENSES of the periphrastic future are rarely used, denoting what will be or will have been the intention, or impending at some future time (Ex. 1-3). Sometimes this form is used with the force of a potential future in general precepts (p. 351 foll., Obs. 5), referring to actions intended at any time: *Ea, quae demissurus eris, sumito pavo acerbiore*; Take those which you (=any one) are going to let etc. Cato R. R. 101. See Ex. 4.

1 Cicero addresses Tubero and others, who, during the civil war, had gone to Africa to operate there against Caesar, but who were denying now their hostile intentions.—2 Can I doubt?—3 to summon.—4 death.—5 to demand.—6 the participle has the force of a conditional clause 'if we had surrendered.'—7 extreme.—8 torment.—9 apartment.—10 to fall.—11 farmer.—12 remain.—13 secretly.—14 gens Clodiāna, the tribe of Clodius's followers.—15 a brigand.—16 to reclaim.—17 to expire.—18 pastor, a herdsman.—19 strangers coming from all quarters.—20 to agitate.—21 belonging to the tribunes, political.—22 storm.—23 the participle has the force of a clause, 'then while they were crossing.'—24 supervenire alicui, to surprise somebody.—25 them in disorder (literally, the disordered ones).—26 even if.—27 the auspices.—28 monstrous mass (here: earthquake).—29 rumor.—30 excipere, to call forth, to raise.—31 ambigere, to doubt.—32 but that.—33 extorquere, to extort.—34 Some manuscripts have 'fuisset'. Why is fuerit the proper reading?—35 as if.—36 the two Hispanias.—37 so.—38 rapidly marching. Transl. 'by so rapid marches.'—39 column.—40 assequi, to overtake.—41 the conqueror.—42 excurre, to make an expedition.—43 force.—44 Teucrican, i. e., Trojan (ships).—45 mergere, to drown, to engulf, to swallow.—46 carina, vessel.—47 inst. of nisi.—48 before.—49 rock.—50 to transform.



1. Degustare<sup>1</sup> oportet oratorem eorum apud quos aliquid agat aut *acturus erit* mentis sensusque<sup>2</sup>. Cic. Or. 1, 52.— 2. Fodas in hac verba cum Antiocho conscriptum<sup>3</sup> est: Ne quem exercitum qui cum Populo Romano sociasse bellum *acturus erit* rex per finis regni sui transire sinite. Idem ne pluri quam decem navis habito ex bello causam quod ipse *illatus erit*. Liv. 38, 38.— 3. Sapiens non vivet si *fuert* sine homine *victurus*<sup>4</sup>. Sen. Ep. 9, 14.— 4. Aliquando et non reddam beneficium, quum possim: si plus mihi *detractus* ero quam inde *comatus*. Sen. Ben. 4, 40.

§ 508. The two INFINITIVES of the periphrastic future are only used as predicates of infinitive clauses, both in the construction of the accusative with the infinitive, and in that of the nominative with the infinitive (§ 492). The infinitive of the PRESENT (*scripturus esse*) is used if the infinitive clause, changed into an independent sentence, would have a predicate either in the present tense of the periphrastic future, or in the ordinary future. It is generally rendered by the English future tense (if the principal predicate is a present), or by the potential with 'would' (if the principal predicate is a preterite). The infinitive of the perfect (*scripturus fuisse*) has ALWAYS a HYPOTHETICAL force, and is rendered by the potential with 'would have.'

Rem. 148. According to § 390, the predicate-infinitive is placed in the PRESENT if its time is either coincident with or later than that of the principal verb. As to the question whether this present infinitive is to be taken from the ORDINARY conjugation, or from the conjugation of the PERIPHRASTIC FUTURE, the following rules must be observed:

1. The verbs of SAYING and BELIEVING (the most usual of which are mentioned § 393, R. 26)—except *jubeo*—take the predicate-infinitive in the present of the periphrastic future if the time of the clause is conceived to be later than the time of the principal verb. It is generally rendered by 'will' or 'would' according to the tense of the principal predicate, but may also be rendered by 'going to,' etc., if the connection shows that it has the force of an ordinary periphrastic future. It is thus frequently connected with conditional clauses in any of the four tenses of the subjunctive. For this construction see p. 631, Obs. 7.—The infinitive of the copula *esse* is very frequently left out.

*Existimo te victurum esse*, I believe that thou wilt conquer art going to conquer.—*Dixit se scripturum esse*, he said that he would write (was going to write).—*Scriptum se venturum esse* si hoc negotium perficere, he wrote that he would come if he had performed this business.

2. Verbs of HOPING, PROMISING, and THREATENING, which in English may be construed with an object infinitive, are in Latin construed with an infinitive clause in which the predicate-infinitive is the present infinitive of the periphrastic future.

*Spero me venturum*, I hope to come.—*Minutus est se cum accitum esse*, he threatened to compel him.—*Polluebantur se regi obtemperaturos esse*, they promised to obey the king.

3. If *posse* and *velle* are predicate-infinitives dependent on such verbs, they remain in the ordinary present-infinitive: *Spero te venire posse* (etc.), I hope you will be able to come.

4. Other verbs forming no verbal adjective in *urus* except *posse* and *velle*, if dependent on the verbs mentioned No. 2, cannot remain in the ordinary present infinitive. In such

<sup>1</sup> to ascertain.—<sup>2</sup> sentiment.—<sup>3</sup> *conscribere* to draw up.—<sup>4</sup> if he shall have been reduced to a situation to, etc.—<sup>5</sup> to (upon) the other, i.e. the one who has bestowed a benefit on me.

instances the construction of the clause is made impersonal by means of the periphrastic infinitives *futurum esse* or *fore* with *ut* (literally: *that it will be the case that* etc.). The verb is placed in the subjunctive present or imperfect according as the principal predicate is a present or preterite<sup>1</sup>:

*Existimat fore (futurum esse) ut hostes effugiant*, he believes that the enemy will escape.—*Speravit fore ut cives jus suum agnoscerent*, he hoped that the citizens would acknowledge his right.

5. The potential mood with 'would' or 'should' which is frequently employed in English That-clauses dependent on other verbs than those mentioned No. 1, is not rendered by a periphrastic future in Latin, but by ordinary present infinitives, or by ordinary subjunctives, if clauses with *ut* are used. For more particular rules, p. 631, Obs. 6.

*Te cras venire cupio (Velim venias cras)*, I wish (that) you would come to-morrow.—*Necesse est (opus est) te hoc negotium perficere*, it is necessary that you should finish this business.—*Velim favemus, te tua virtute frui cupimus*, we favor you, and wish you would enjoy your merits. Cic. Brut. 97.—*Senatui placet Crassum Syriam obtinere*, it pleases the Senate that Crassus should obtain Syria. Cic. Phil. 11, 12.—*Miror te ad me nihil scribere*, I wonder that you should have written nothing to me. Cic. Att. 8, 12.

For the translation of 'should' by the gerund, see § 511, R. 162.

6. The verbal adjective in *urus*, if used as predicate-infinitive, agrees, according to the rules for predicate-adjectives, in gender, number, and case with the subject-accusative.

Rem. 149. The periphrastic infinitive, like ordinary predicate-infinitives, is also employed in the construction of the NOMINATIVE WITH THE INFINITIVE (§ 492), in which case the verbal adjective in *urus* agrees with the subject-nominative in gender, number, and case:

*Amicus tuus brevi rediturus (esse) dicitur*, it is said that thy friend will soon return.—*Civitates fidem servaturas (esse) videbantur*, it seemed that the states were going to keep their faith.

Rem. 150. If the verb *esse*, either as an independent verb, or with completing predicates, is used as a present predicate-infinitive of the periphrastic future, it takes either the form *futurum (esse)*, or *fore*. The verbal adjective *futurus* agrees in this construction, like other verbal adjectives, with its subject-accusative or subject-nominative in gender, number, and case:

*Vos beatos fore (or futuros) speramus*, we hope you will be happy.—*Hæc res magno mihi usui futura (fore) videbatur*, it seemed that this thing would be of great use to me.

Rem. 151. The construction of the PERFECT INFINITIVE of the periphrastic future is determined by the same rules as that of the present infinitive; but it has ALWAYS a HYPOTHETICAL signification, corresponding to the potential 'would have,' the hypothetical clause being either expressed or understood. The copula *fuisse* is rarely left out, which is only the case if the connection clearly shows the hypothetical force of the verbal adjective:

*Dixit se idem facturum fuisse* (not *facturum* without *fuisse*), he said that he would have done the same.—*Existimabat, Tuberonem Cesaris jussis obtemperaturum fuisse, si fuerit admissus*, he believed Tubero would have obeyed Cesar's commands if he had been admitted.—*Rediturus fuisse videbatur, si veniam impetrasset*, it seems that he would have returned if he had obtained the permission. See p. 633, Obs. 8.

1. Promitto tibi atque confirmo<sup>2</sup>, me pro tua dignitate in hac provincia imperatoris suscepturum<sup>3</sup> officia atque partis. Cic. Fam. 3, 10, 1.— 2. Flumen neque ipse transire habebat in animo, neque hostis transituros existimabat. Cæs. B. G. 6, 7.— 3. Talia te quum videam studia habiturum esse innumerabilia, plane<sup>4</sup> dubitare non possum, quin<sup>5</sup> tibi amplius ista sollicitudo futura sit. Cic. Fam. 3, 10, 3.— 4. In litteris scribit, se cum legionibus celeriter adfore. Cæs. B. G. 5, 48.— 5. Sulpicius pronuntiavit<sup>6</sup>, nocte

<sup>1</sup> The same form (with *futurum est ut*) is sometimes employed as a circumlocution of the finite verb, in the case that a verb does not form an adjective in *urus*, as *Futurum est ut sapiam*, I am going to be wise. Sen. Ep. 117.—<sup>2</sup> *confirmare*, to pledge one's self.—<sup>3</sup> *suscipere aliquid*, to charge one's self with something.—<sup>4</sup> *plane non*, not at all.—<sup>5</sup> but that.—<sup>6</sup> greatness.—<sup>7</sup> distress.—<sup>8</sup> declare.



proximā ab horā secundā usque ad quartā horā noctis lunam defectūr in esse<sup>1</sup>. Liv. 44, 37. — 6. Locrenses<sup>2</sup> moritūros se affirmābant<sup>3</sup> citius<sup>4</sup> quam immixti<sup>5</sup> Brutiis in aliēnos mores verterentur<sup>6</sup>. Liv. 24, 3. — 7. Romāni, reditūros se ad eos dicentes esse, proficiscuntur. Liv. 24, 6. — 8. Appius dixit, si licitum esset legem curiātam<sup>7</sup> ferre<sup>8</sup>, sortitūrum cum collēgā provinciam<sup>9</sup>. Cic. Fam. 1, 9, 25. — 9. Dixit Ariovistus, si discessisset<sup>10</sup> Caesar, magno se illum prēmio remuneratūrum. Cæs. B. G. 1, 44. — 10. Per paucis lustris<sup>11</sup> futūrum esse ait ut deserta oppida nullum militem dare possent. Liv. 41, 8. — 11. Caesar, etsi fore vidēbat ut hostes celeritāte periculum effugerent, tamen legiōnes in acie pro castris constituit<sup>12</sup>. Cæs. B. G. 4, 35. — 12. Video te velle in cælum migrāre<sup>13</sup>, et spero fore ut contingat id nobis. Cic. Tusc. 1, 34. — 13. Nullam unquam mutatiōnem<sup>14</sup> hac hominum aetate res habitūra esse videtur. Cic. Fam. 1, 8, 1. — 14. Otium nobis gratissimum erit quod ei qui potiuntur rerum prastatūri<sup>15</sup> videntur. Cic. Fam. 1, 8, 4. — 15. Aetolōrum in semet ipsos versus furor ad interneciōnem adductūrus<sup>16</sup> videbatur gentem. Liv. 4, 25. — 16. Caesar, quod<sup>17</sup> milites signa<sup>18</sup> non latūri dicerentur, nihil (not) se de eā re commoveri<sup>19</sup> dixit. Cæs. B. G. 1, 40. — 17. Ita delicta<sup>20</sup> sua occultidra fore existimavit. Sall. Jug. 38. — 18. Quēlūm fore videbatur reliquum aetatis (summer) tempus. Liv. 22, 21. — 19. Illi tum se consilia imperio dicto audientes futūros esse dicebant. Liv. 41, 10. — 20. Caesar ex eo<sup>21</sup> quod obsides dare intermiserant<sup>22</sup>, fore id quod accidit suspicabatur. Cæs. B. G. 4, 31. — 21. Caesar pollicitus est, sibi eam rem curae futūram. Cæs. B. G. 1, 33. — 22. Vercingetorix dixit, copias se omnis pro castris habitūrum et terrōri<sup>23</sup> hostibus futūrum. Cæs. B. G. 7, 66. — 23. Quis unquam crederet mulierum adversarium Verrem futūrum? Cic. Verr. 2, 1, 41. — 24. Galli, hanc adepti victoriam, in perpetuum<sup>24</sup> se fore victōres confidēbant. Cæs. B. G. 5, 39. — 25. Caesar respondit, se Eduatūcorū civitatē conservatūrum (fuisse), si priusquam murum (eorum) aries<sup>25</sup> tetigisset, se dedidissent<sup>26</sup>. Cæs. B. G. 2, 32. — 26. Catulus dixit, non tantopere fuisse homines tribuniciam<sup>27</sup> potestatem<sup>28</sup> desideratūros<sup>29</sup>, si senātus Populi Romāni existimatiōni<sup>30</sup> satisfacere voluisset. Cic. Verr. 1, 15. — 27. Nuntiātum<sup>31</sup> est nobis a Varrōne, Atticum nostrum, nisi de via fessus esset, continuo<sup>32</sup> ad nos ventūrum fuisse. Acad. Post. 1, 1. — 28. Gloriamini per me licet, eos provinciam fuisse se Cæsari traditūros. Cic. Lig. 8, 24. — 29. Milites contendērunt<sup>33</sup>, incolumi exercitu Romāno<sup>34</sup>, Germānos castra oppugnātūros non fuisse. Cæs. B. G. 6, 41. — 30. Hoc totum omitto, ne<sup>35</sup> Tubero quod nunquam cogitāvit factūrus fuisse videatur. Cic. Lig. 8.

§ 509. Predicates with periphrastic futures do not admit a change into the PASSIVE VOICE, except PREDICATE-INFINITIVES in infinitive clauses, which are made passive by one of the following circumlocutions: 1) by the FIRST SUPINE with the passive infinitive *iri* (both personal and impersonal); 2) by the impersonal infinitive *futūrum esse ut* or *fore ut* (R. 148, 4) with the subjunctive passive of the verb; 3) by the impersonal infinitive *futūrum fuisse ut* with the imperfect subjunctive of the passive; 4) by the personal infinitive *fore* with the perfect participle of the verb.

<sup>1</sup> *deflere*, to be eclipsed. — <sup>2</sup> inhabitants of Locri. — <sup>3</sup> declare. — <sup>4</sup> rather. — <sup>5</sup> mixed up. — <sup>6</sup> *vertere*, to turn. Comparative clauses, dependent on infinitive clauses have either their predicates in the infinitive, or in the subjunctive of the finite verb. We generally render such predicates by infinitives. — <sup>7</sup> a law of the Curias, which were political bodies of the Patricians. — <sup>8</sup> to pass. — <sup>9</sup> *sortiri provinciam*, a political phrase: 'to cast lots for the province'. — <sup>10</sup> to march off. — <sup>11</sup> *lustrum*, a period of five years. Connections of this kind must be recast in English: 'in ten or fifteen years'. — <sup>12</sup> to draw up. — <sup>13</sup> go to. — <sup>14</sup> change. — <sup>15</sup> grant. — <sup>16</sup> *ad interneciōnem adducere*, to exterminate. — <sup>17</sup> *quod*, as to the fact that. — <sup>18</sup> *signa ferre*, to carry the flags, i. e., to make the attack. — <sup>19</sup> *commoveri*, to be impressed. — <sup>20</sup> offence. — <sup>21</sup> abl. of *id* (from the fact). — <sup>22</sup> to neglect. — <sup>23</sup> terror. — <sup>24</sup> for ever. — <sup>25</sup> battering-ram. — <sup>26</sup> *dedere*, surrender. — <sup>27</sup> of the tribunes. — <sup>28</sup> power. — <sup>29</sup> to miss. — <sup>30</sup> public opinion. — <sup>31</sup> to announce. — <sup>32</sup> directly. — <sup>33</sup> *contendere*, to maintain, to argue. — <sup>34</sup> construction of ablatives absolute with the force of an hypothetical clause 'if the army were intact'. — <sup>35</sup> lest.

Rem. 152. The finite verb in the conjugation of the periphrastic future admits of a passive form only in the subjunctive imperfect, by means of *forem* etc. (R. 140) in connection with the perfect participle of the verb. This combination has the force of a perfect future subjunctive, and is rendered 'would have been', as: *Dixerunt arcem se eis traditūros si remissi forent*, they said that they were willing to surrender them the fort if they would have been sent back. Liv. 29, 6.

Rem. 153. The FIRST SUPINE with *iri* serves as the passive voice of the infinitive PRESENT of the periphrastic future. It is frequently used in infinitive clauses, but rarely in the construction of the nominative with the infinitive. The supine, being indeclinable, remains unchanged, and does not agree with the subject-accusative, as: *Carnūtes cum longius eam rem ductum iri existimarent* etc., the Carnutes, since they thought that this affair would be protracted for a great while. Cæs. B. G. 7, 11.

The supine with *iri* originates in the use of the active verb *ire* with the first supine, in the meaning 'in order to' (§ 351). Such phrases, especially in anteclassical language, are sometimes used with the force of the active periphrastic future, as: *Si opulentus ille petitum pauperioris gratiam*, if a rich man is going to (literally goes in order to) apply for a favor of a poorer man. Plaut. Aul. 2, 2, 29. — *Suas quoque injurias ultum irent*, they ought to think also (literally 'go to') of revenging their own wrongs. Liv. 2, 6. — *Qui paucis sceleratis pareunt, bonos omnis perditum eunt*, those who spare a few villains, are going to destroy all good citizens. Sall. Cat. 52, 12.

Rem. 154. The impersonal circumlocution with *futūrum esse ut* or *fore ut*, is the same as that employed for active verbs which form no adjective in *urus* (Rem. 147, 4), except that the verb is placed in the subjunctive of the PASSIVE voice. The tense of the verb is either the present or the imperfect, according as the principal verb is in the present, or in one of the past tenses. Since the construction is impersonal, it cannot be applied to infinitive clauses construed by the nominative with the infinitive. English That-clauses with predicates in the future or potential PASSIVE, in order to be cast into this construction, must be first remodelled impersonally (*that they will be destroyed* = *That it will be the case [futūrum esse or fore] that they are destroyed*), as:

He thinks that Gajus will be defeated, existimat fore ut (*futūrum esse ut*) Gajus vincatur. — He thought that Gajus would be defeated, existimavit fore ut (*futūrum esse ut*) Gajus vinceretur.

Rem. 155. The impersonal circumlocution with *futūrum fuisse ut* is construed in the same way as the present *futūrum esse ut*, except that the verb is always placed in the IMPERFECT subjunctive. In meaning, it closely corresponds to the ACTIVE perfect infinitive of the periphrastic future, being always hypothetical. It is rendered by the English potential with 'would have been', as:

He thinks that Gajus would have been defeated if, etc., existimat futūrum fuisse ut Gajus vinceretur si, etc. — He said that the life of the prisoner would have been preserved, if he had surrendered sooner, dixit futūrum fuisse ut vita captivi conservaretur, si se citius dedidisset.

Rem. 156. The personal form *fore* with a perfect participle is used instead of the forms with *iri* and *futūrum esse ut* if the future action is conceived as a STATE or CONDITION, as: *Provinciam brevi subactam fore existimavit*, he thought that the province would soon be subjected (i. e., a subjected one). *Fore* with a perfect participle is impersonally used only in the case that the perfect participle has the meaning of an IMPERSONAL PASSIVE, as: *Carthaginienses debellatum mox fore rebantur*, the Carthaginians



reckoned that the war would soon be over. Liv. 23, 118 (*debellātum est*, the war is over). *Fore* may also be connected with the perfect participle of a deponent verb, and has then altogether the force of a future perfect. See Ex. 19.

ne. *P. R.* 19.  
1. Ne *sī occupātus tumulus*<sup>1</sup> ab Hannibale foret, velint<sup>2</sup> in cervicibus habērent hostem.  
Liv. 27, 26.— 2. Si tantum militum Romanorum fuisset, ut et Chalcis et Euripus<sup>3</sup>  
tenēri, et non deseri præsidiū<sup>4</sup> Athenarum potuisset, Chalcis et Euripus *adempta* regi  
*forent*. Liv. 31, 23.— 3. Alcibiades pollicētur legātis Atheniensium amicitiam regis, si  
respublica a populo *translata* ad senātum foret. Just. 5, 3.— 4. An Cn. Pompejus  
censens tribus suis consulatibus tribus triumphis *latatūrum fuisse*, si scisset se in  
solitudine<sup>5</sup> Ægyptiorum *trucidātum iri*? Cic. Div. 2, 22.— 5. Scībat sibi crimini  
*datum iri* pecuniam accepisse. Cic. Verr. 5, 29.— 6. Hi arbitrantur, se beneficis<sup>6</sup> in  
suis amicos *visum iri* si locupletent<sup>10</sup> eos quacunque ratione. Cic. Off. 1, 14.— 7. Num-  
quam Populus Romanus me consulem fecisset, si (me) vestro clamore *perturbātum iri*  
arbitraretur. Cic. Rab. 6.— 8. Ipsi vero nihil *noctūm iri* respondit. Cæs. B. G. 5, 36.—  
9. Vejentes<sup>11</sup> prædicēbant, *fore* ut brevi a Gallis Roma *caperetur*. Cic. Div. 1, 44, 100.—  
10. Valde suspicio *fore* ut *infringatur*<sup>12</sup> hominum improbitas<sup>13</sup>. Cic. Fam. 1, 10.—  
11. Illud tibi affirmo, si rem ex sententiā<sup>14</sup> gesseris<sup>15</sup>, *fore* ut a multis *collaudare*<sup>16</sup>. Cic.  
Fam. 1, 7, 5.— 12. Divitiacus dixit, *futurum esse* paucis annis ut omnes Galli ex finibus  
suis pellerentur<sup>17</sup>. Cæs. B. G. 1, 31.— 13. Ego fide meā spondeo<sup>18</sup> *fore* ut omnia longe  
ampliora<sup>19</sup> quam a me prædicantur<sup>20</sup> *invenias*. Plin. Ep. 1, 4.— 14. Audita vox est a luco  
Vestæ, ut muri et portæ recederentur; *futurum esse*, nisi provsum<sup>21</sup> esset, ut Roma  
*caperetur*. Cic. Div. 1, 45, 101.— 15. Nisi eo tempore nuntii de Cæsaris victoriā essen-  
t alii, existimābant perique *futurum fuisse* ut oppidum *amitteretur*. Cæs. B. C. 3, 101.—  
16. Theophrastus moriens accusasse naturam dicitur, quod hominibus tam exiguum  
vitam dedisset; nam si potuisset esse longinquior<sup>22</sup>, *futurum fuisse* ut omnes artes *per-  
ficerentur*. Cic. Tusc. 3, 28.— 17. Frater meus existimat, adjuncto isto fundo, patri-  
monium<sup>23</sup> suum *fore* per te *constitutum*<sup>24</sup>. Cic. Fam. 1, 9, 24.— 18. Aristoteles dixit se  
vidēre, brevi tempore philosophiam plane<sup>25</sup> *absolutum*<sup>26</sup> *fore*. Cic. Tusc. 3, 69.— 19. Hoc  
dico, me satis *adeptum fore*, si ex tanto periculo nullum in me periculum redundarit<sup>27</sup>.  
Cic. Sull. 3.

§ 510. The verbal adjective in *ūrus*, in anteclassical language, and in the prose of Cæsar and Cicero, occurs only as a predicate-adjective. But the writers of the Augustan age, and more frequently the post-classical prose-writers use the adjective in *ūrus* as an ATTRIBUTIVE adjective, or as an accessory predicate (§ 461) with the force of a PARTICIPLE.

🔍 In Cicero's letters the adjective in *ūrus* occurs twice attributively: *Quid agentī, quid actūro?* to him going to do 'what'? Cic. Att. 8, 9, 2 — *Tarde tibi reddītūro*, since you are to answer late. Ib. 5, 15. — *Exitūrus* in Qu. Fr. 2, 5, is a conjecture.

Rems. 157. If the adjective in *urus* is used ATTRIBUTIVELY, it either corresponds to an English attribute with 'about to', 'going to', 'in a condition to', or must be resolved into a relative clause (Ex. 1. 2. 3. 9).

*Cito subveniātis homini peritūro*, you should come quickly to the assistance of a man about to perish (in a critical condition).—*Accēpit ille donum sibi exito futūrum*, he accepted a gift that was to be fatal to him.

Adjectives in *vrus* are sometimes used as absolute adjectives with the force of nouns (§ 354 foll.), as :

Interfectōres *interfectūris* jubentur obijci, the murderers are placed before their

- hill.—<sup>2</sup> as it were, p. 748, 7.—<sup>3</sup> the straits between Boeotia and Eubœa.—<sup>4</sup> *præsidium deserere*, to abandon the protection.—<sup>5</sup> solitude.—<sup>6</sup> *Ægyptius*, an Egyptian.—<sup>7</sup> to assassinate.—<sup>8</sup> § 480. R. 64. 65.—<sup>9</sup> beneficent.—<sup>10</sup> enrich.—<sup>11</sup> inhabitants of Veji.—<sup>12</sup> to break, to check.—<sup>13</sup> wickedness.—<sup>14</sup> successfully.—<sup>15</sup> *rem gerere*, to carry out a business, to act.—<sup>16</sup> *collaudare*, to praise.—<sup>17</sup> to drive out.—<sup>18</sup> *fide sua spondere*, to warrant, to pledge one's self.—<sup>19</sup> greater.—<sup>20</sup> *prædicare*, to profess, to represent.—<sup>21</sup> *providere aliquid*, to make provision for something.—<sup>22</sup> longer.—<sup>23</sup> property.—<sup>24</sup> *constituere*, to establish.—<sup>25</sup> entirely.—<sup>26</sup> *absolvere*, to perfect.—<sup>27</sup> to arise.

future murderers (before those who are to murder them in their turn). Sen. Ep. 7. See Ex. 19, 20.

*Rem.* 158. If the adjective in *ûrus* is used as a PARTICIPLE, it has either the force of an ACCESSORY PREDICATE (Ex. 4. 5. 6. 17. 21), or the force of a CLAUSE (Ex. 7. 8. 9. 22. 23. 24), especially such as denotes PURPOSE, but also of time-clauses, conditional, and causal clauses, and even of a mere co-ordination (Ex. 10). The English equivalents are either an object-infinitive with 'in order' expressed or understood, or participial expressions such as 'being about', 'going to', or conjunctions (since, when, but, and). In all these instances the adjective in *ûrus* agrees with its logical subject in gender, number, and case :

*Nam non leges sublatūrus*, I have not come to destroy the laws. — *Galli, oratōrem probatūri, armis conceperunt*, the Gauls, when they meant to applaud an orator, clashed their arms together. — *Alexander Bessam Ecbatanā duci jussit, interficere Dario penas capite persolutūrum*, Alexander directed Bessus to be taken to Ecbatana in order to pay with his life the penalty for having slain Darius. Curt. 7, 10, 10.

Rem. 159. Sometimes the verbal adjectives in *ūrus* has a hypothetical meaning, as if it were a participle of the hypothetical perfect—*ūrus fui* (R. 143. 2), or of the hypothetical infinitive—*ūrum fuisse* (R. 150), as: Martialis dedit mihi quantum potuit, *deditūrus* amplius si potuisset, Martialis gave me as much as he could, and *would have given* more if it had been in his power. Plin. Ep. 3. 71. (Ex. 9. 10. 11. 24.)

Very rarely the adjective in *arsus* is used as a participle in the construction of the ablative absolute, as: Antiochus Ephesi secūsus admodum de bello Romāno erat, tamquam non transitūris in Asiā Romānis (as if the Romans were not going to cross over into Asia). Liv. 36. 41.—Rex apium nisi migratōrio agmine foras non procēdit, the queen of the bees does not leave the hive, except when the swarm is going to move. Plin. H. N. 11, 16. Comp. Liv. 4, 18; 41, 19; 44, 11.

1. Jugurtha cedens<sup>1</sup> urbe fertur dixisse 'O urbem venālem<sup>2</sup> cito<sup>3</sup> peritūram si emp-  
tōrem invenerit.' Liv. Ep. 64.— 2. Horatius Cocles ausus est rem plus famae habitūram  
quam fideli. Liv. 2, 10.— 3. Regnum Syracusarum ad Hieronymum translatum est,  
puerum vixdum<sup>4</sup> liberatē nedom<sup>5</sup> dominationem<sup>6</sup> modice<sup>7</sup> latūrum<sup>8</sup>. Liv. 24, 4.—  
4. Hoc indicium<sup>9</sup> est, se nec ago<sup>10</sup> nec urbi vim allatūros<sup>11</sup> venisse. Liv. 39, 54.— 5. Vi-  
deo vos, Carthaginienses, quom ob patriam tum ob iram justissimam pugnātūros. Liv.  
21, 44.— 6. Inferimus bellum Italiae, audacius fortiusque pugnātūri quam hostis. Liv.  
21, 44.— 7. Herculem Germani, itūri in prelium, canunt<sup>12</sup>. Tac. Germ. 3.— 8. Magna  
pars hominum est quae navigatūra<sup>13</sup> de tempestate non cogitat. Sen. Tranq. 11.—  
9. Ingeniosus<sup>14</sup> vir fuit, magnam Romāe datūrus eloquentiae exemplum, nisi ener-  
vass<sup>15</sup> eum felicitas<sup>16</sup>. Sen. Ep. 19.— 10. Librum misi exigenti<sup>17</sup> tibi, missūrus etsi non  
exegisses. Plin. Ep. 3, 13.— 11. Egreditur castris Romānus<sup>18</sup>, vallum invasūrus<sup>19</sup>, ni  
exegisses. Plin. Ep. 3, 13.— 12. Navem conscendunt<sup>21</sup> tamquam reditūri The-  
soplia<sup>20</sup> pugnae fieret. Liv. 3, 60.— 13. Navem conscendunt<sup>21</sup> tamquam reditūri The-  
salonfem. Liv. 40, 4.— 13. Alexander ad Jovem Hannōnem pergit<sup>22</sup> consultūrus et de  
eventu<sup>23</sup> futurōrum et de origine suā. Just. 11, 11.— 14. Ad prima signa veri Hanni-  
balis exercitum in Etruriam ducit, eam quoque gentem<sup>24</sup> aut vi aut voluntate<sup>25</sup> adjunc-  
tūrus<sup>26</sup>. Liv. 21, 58.— 15. Alexander Hephestionem<sup>27</sup> misit,  
commētūsus<sup>28</sup> in hiemem paratūrum<sup>29</sup>. Curt. 8, 2, 13.— 16. Hæc sunt beneficia certa,  
perpetua permanētia. Sen. Ben. 6, 3.— 17. Pater filio vitam dedit peritūram. Sen.  
Ben. 3, 35.— 18. Cæsar Cadurnium, Pi-trōis filiam, succēssūri sibi in consulatū, duxit  
uxōrem. Suet. Cæs. 21.— 19. Imperatōrus omnibus eligi debet ex omnibus. Plin. Pan.  
7.— 20. Magna pars peccatōrum<sup>30</sup> tolli tur<sup>31</sup>, si peccatōris testis assistat<sup>32</sup>. Sen. Ep.  
11.— 21. Cieonia<sup>33</sup> abidūra congregantur<sup>34</sup> in loco certo. Plin. H. N. 10, 23.— 22. Stultus  
est qui equum impitūrus non ipsum in-picit, sed stratum<sup>35</sup> ejus ac frenos. Sen. Ep. 47.  
— 23. Timōri praecepit Darius, ut omnis peregrinos milites a Pharnabazo acciperet,

1 to leave.— 2 venal.— 3 quickly.— 4 hardly yet.— 5 much less, to say nothing of.— 6 royal power.— 7 with moderation.— 8 to bear.— 9 proof.— 10 adjacent country.— 11 *rim* *afferre alcuti*, to use force against one.— 12 *canere aliquem*, to chant songs to the praise of somebody.— 13 to sail.— 14 ingenuous.— 15 to encrivate.— 16 felicity.— 17 to request (on thy request).— 18 collective singular, with the force of a plural.— 19 *invadere*, to enter.— 20 opportunity.— 21 go to ship, embark.— 22 to proceed to.— 23 about the issue of future things, i.e. about future events.— 24 the people, here 'the country'.— 25 their own will.— 26 to unite with one's self.— 27 Bactrian.— 28 supplies.— 29 *pro-* *cure*.— 30 crime.— 31 to remove.— 32 *assistere*, to stand by, to be present.— 33 *alconiu*, a stork.— 34 *congregāri*, to assemble, to gather.— 35 saddle.



operi egerum usurus in bello. Curt. 3, 3, 1.—24. De prædâ parcius<sup>1</sup> quam speraverant milites ex tantis regis opibus dederunt, nihil reliqueris<sup>2</sup> si avaritiâ<sup>3</sup> indulgeretur. L. 45, 35.

#### D. THE PERIPHRASTIC GERUND AND GERUNDIVE.

§ 511. The periphrastic conjugation of the GERUND and GERUNDIVE is formed by the verbal adjective in *dus* in connection with the different tenses and moods of the copula (PREDICATE-GERUND). It presents the verbal idea as an act that MUST BE performed, the tenses of the copula indicating the TIME at which the necessity of the performance is said to exist or to have existed: *Vincendus sum*, I must be defeated; *vincendus eram*, I was to be defeated.

Rem. 160. In both the periphrastic future and the periphrastic gerund, FUTURE acts are represented as present or past in regard to the speaker's time. The periphrastic future represents the act as ACTIVE and as INTENDED or IMPENDING; the periphrastic gerund represents it as PASSIVE, and as one that MUST be performed or MUST happen. On account of this difference in meaning, the relation of the periphrastic future to the periphrastic gerund is not exactly the same as the relation of an ordinary active verb to its passive voice, so that the one can generally not be changed into the other without affecting the sense. There are instances, however, in which periphrastic futures are almost identical in meaning with a periphrastic gerund. Thus *pugnaturus esis* and *vobis pugnandum est* may both be rendered by 'You are to fight'. *Periturus sum* may be translated the same as *pereundum mihi est* (I am to perish). In such instances the meaning of necessity is not contained in the periphrastic future as such, but is implied in the situation which is described. The rules on the use of the tenses, and on the construction of the predicate-gerund, have a strong analogy to those on the periphrastic future, especially in regard to the hypothetical meaning of the indicative of the past tenses, in regard to the restriction of the infinitives to infinitive clauses, and to the similar use of both the periphrastic future and the gerund as accessory predicates.

Rem. 161. The periphrastic gerund and the second supine are the only forms of DEPONENT verbs with passive meanings (aside from a few perfect participles), as *Milites hortandi sunt*, the soldiers must BE EXHORTED, although *milites hortantur* means 'the soldiers exhort', and not 'are exhorted'.

Rem. 162. The predicate-gerund signifies NECESSITY in the widest sense of the word, without distinguishing among the different degrees and modes of necessity. By the gerund a DUTY, an EXPEDIENCY, an UNAVOIDABLE FACT, or a RULE may be represented. Hence the English equivalents to be applied in rendering the gerund are various, and must be selected according to the requirements of the sense; as: *Vincendus sum*, I must be defeated, I have to be, am to be, ought to be, should be, am bound to be defeated, or 'it is necessary that I should be defeated.' With negations the gerund often assumes the meaning 'cannot' or 'need not', (Ex. 14, 22), as *dubitandum non est*, it cannot be doubted; *nihil tibi timendum est*, you need not be afraid; *cavendum non est*, no precautions need be taken.

Rem. 163. To express the idea of NECESSITY, there are, aside from the predicate-gerund, many other expressions at the disposition of the Latin language, namely *debere*, and the impersonals *necesse est*, *oportet*, *opus est*. *Debere* is of general import, similar to the gerund, and is mainly employed to vary the expression, or for such actions which

<sup>1</sup> *parcus*, sparing.—<sup>2</sup> *literally*: 'to those that would have left nothing behind'; i. e., since they would have left nothing behind.—<sup>3</sup> greediness.

cannot assume passive forms, especially for the copula with predicative adjectives and nouns, although even these may often be replaced by verbs, and then assume the form of gerunds (*cavendum est tibi* = *cautus esse debes*; *letandum tibi est* = *letus esse debes*). *Debere* is also used in lieu of a gerund with a negation, when the latter would assume the meaning of possibility, as *misericiordiâ certe vinci non debeo*. Liv. 40, 15.

*Oportet* means an act MORALLY necessary, i. e., an act the non-performance of which would involve the disregarding of some moral, social, or other RULE, either particular or general: *Oportet nos parentis amâre, legibus obedire, fidem servare*. Compare Cic. Div. 2, 11: *Hoc ego philosophi non esse arbitror testibus uti; argumentis et rationibus oportet* (he is bound by the rules of his science, it would be unphilosophical to use witnesses). See Cic. Off. 3, 29, 107; Or. 22, 74.

*Necesse est* implies a PHYSICAL or LOGICAL necessity, i. e., such as cannot be disregarded at all: *Necesse est mori* (not *oportet*). *Eam qui hoc dixit, doctum esse necesse est* (it cannot be otherwise). See Cic. Off. 3, 11, 52, 53; Ib. 16, 64; 23, 71. Cic. Sext. 40, 86. Cic. Verr. 2, 1, 31; 4, 29, 84.

*Opus est* means a necessity conceived as EXPEDIENT, i. e., which would subject the one disregarding it to some INCONVENIENCE, as: *Emas non quod opus est, sed quod necesse est*. Sen. Ep. 94.—*Legem Curiatam consuli ferri opus esse, necesse non esse*; That a *lex Curiata* would not be absolutely necessary, but advisable. Cic. Fam. 1, 9, 25.

These expressions are generally not interchangeable without affecting the conception of the speaker. But the predicate-gerund is a GENERAL expression of necessity which may serve as a synonym of *oportet*, *necesse est*, and *opus est* (*Mori necesse est* = *moriendum est*; *parentis amâre oportet* = *parentes amandi sunt*; *hoc negare tibi opus erit* = *hoc tibi negandum erit*).

§ 512. The periphrastic Gerund, like all passive verbs, has either a personal or an impersonal form, the latter being rendered by some of the general methods of expressing Latin impersonal passives (§ 460, R. 10.). The PERSONAL forms of the periphrastic Gerund are called the 'PREDICATE-GERUNDIVE', while to the IMPERSONAL forms the term 'PREDICATE-GERUND'\* (in a narrower sense) is applied.

Rem. 164. The equivalents of the gerund, which are mentioned in R. 161, cannot be applied alike for each tense and mood of the predicate-gerund and gerundive. Thus in English the auxiliary 'must', being merely considered as one of the signs of the potential mood, admits of no modification by tense or mood, the perfect 'he must have been defeated' implying a conception very different from the present potential 'he must be defeated', if the latter is taken in the ordinary sense 'we must defeat him'. Hence the English potential with 'must' can only be used for the PRESENT tense of the predicate-gerund and gerundive, while to the other tenses and moods different expressions must be applied.

\* The terms gerund and gerundive are not very felicitously chosen, and many grammarians have adopted a different (though not better) terminology. We have abstained from the easy task of proposing new terms, considering mere names as harmless, and being unwilling to increase the confusion prevailing on the subject, by introducing terms different from all those in practical use. Our terminology is preciser than many of those adopted by other grammarians. By 'Gerund' we always understand the IMPERSONAL form, whether it is a predicate, or an absolute participle generally designated by the grammarians as 'neuter of the passive future participle' (*ars scribendi*). By 'Gerundive' the PERSONAL form is always understood. Besides this distinction, there is only one more to be observed, namely, that between PREDICATE-gerunds and gerundives, and between ATTRIBUTIVE gerunds and gerundives. These four categories, which agree with our general theory on 'phrases', exhaust all possible forms which the verbal adjective in *dus* may assume. The gerund and gerundive are comprised by the general term 'GERUNDIAL'.



## SYNOPSIS OF THE PERIPHRASTIC GERUND AND GERUNDIVE.

## 1) GERUNDIVE.

|                         |   |       |                    |
|-------------------------|---|-------|--------------------|
| PRESENT IND.            | Laudandus sum, <i>I must be praised, ought to be praised, am to be praised, etc., or it is necessary to praise me.</i>      | SUBJ. | laudandus sim.     |
| IMPERF.                 | laudandus eram, <i>I was to be praised, it was necessary to praise me, or I ought to have been praised.</i>                 |       | laudandus essem.   |
| PERFECT                 | laudandus fui, <i>(I was to be praised). I ought to have been praised, it was (would have been) necessary to praise me.</i> |       | laudandus fuim.    |
| PLUPERF.                | laudandus fueram, <i>I ought to have been praised.</i>  |       | laudandus fuisset. |
| FUTURE <sup>1</sup>     | laudandus ero, <i>I shall have to be praised, it will be necessary to praise me.</i>  |       |                    |
| PRESENT INFINITIVE (me) | laudandum esse, <i>that I must be praised.</i>  |       |                    |
| PERFECT INFINITIVE (me) | laudandum fuisse, <i>that I ought to have been praised, that it would have been necessary to praise me.</i>                 |       |                    |

## 2) GERUND. (Impersonal.)

|              |  |       |                    |
|--------------|--|-------|--------------------|
| PRESENT IND. | Bellandum est <sup>2</sup> , <i>a war must be waged (literally: it must be waged).</i>                 | SUBJ. | bellandum sit.     |
| IMPERF.      | bellandum erat, <i>a war was to be waged, ought to have been waged; it was necessary to wage, etc.</i> |       | bellandum esset.   |
| PERFECT      | bellandum fuit, <i>a war ought to have been waged, etc.</i>  |       | bellandum fuerit.  |
| PLUPERF.     | bellandum fuerat, <i>a war ought to have been waged, etc.</i>  |       | bellandum fuisset. |

FUTURE. bellandum erit, *it will be necessary to wage a war.*

PRESENT INFINITIVE. bellandum esse, *that a war must be waged.*

PERFECT INFINITIVE. bellandum fuisse, *that a war ought to have been waged or that it would have been necessary to wage a war.*

<sup>1</sup> The forms of a subjunctive imperfect *laudandus forem* and of a conditional infinitive *laudandum fore* frequently occur in hypothetical sentences dependent on another sentence. See Book VI.

§ 513. 1. Only TRANSITIVE verbs can be used as gerundives, while neuter verbs, intransitive verbs, and transitives used without a passive subject (transitive object) must take the (impersonal) form of the gerund. The gerundive and gerund, in this respect, as in almost all other relations, are exactly treated as the passive voice in the ordinary conjugation. While the verbal adjective in *-us*, in the form of the gerundive, always agrees with its subject in gender, number, and case (the same as the compound tenses of the passive voice), it takes, in the form of the gerund, always the neuter singular in *-um*.

*Militum virtus laudanda est, the bravery of the soldiers must be praised. — Militum virtutem laudandam esse censeo, I am of opinion that the bravery of the soldiers should*

<sup>1</sup> A future-perfect *laudandus fore* is given in the grammars; but this is a mere theory, an example of its actual use in the Latin authors having not been found yet.

<sup>2</sup> The rendering and treatment of the impersonal gerund, if it has a subject infinitive, or a clause as subject, is not different from that of the personal gerundive in the third person singular of the neuter (with *it*): *optandum est hoc evenire*, it must be wished that this should happen.

*be praised. — Milites laudandi sunt, the soldiers must be praised. — Milites laudandos esse censeo, I am of the opinion that the bravery of the soldiers should be praised. — Pugnandum est, a battle must be fought. — Dicendum esse existimo quid censeas, I believe that it must be said what you are thinking.*

2. In both the gerund and the gerundive, the PASSIVE AGENT or doer of the action, instead of being in the ablative with *ab*, as in the ordinary passive, is placed in the DATIVE CASE.

*Discipulus mihi laudandus est, the student must be praised by me. — Ementibus cavendum est ne decipiantur, by those who buy, care must be taken lest they be deceived.*

Rem. 165. Latin intransitives, requiring a completing object in the genitive, dative, or ablative, must take the form of the GERUND<sup>1</sup>:

*Aut reipublice mihi, aut mei meorumque obliviscendum est (I must forget either the republic, or myself and mine). Liv. 8. 7. — Succurrendum est D. Bruto (D. Brutus must be aided). Cic. Phil. 6. 3. — Suo cuique iudicio utendum est (Every one must use his own judgment). Ib. N. D. 3. 1.*

Rem. 166. In Varro and Lucretius TRANSITIVE verbs often take the impersonal form of the gerund even if they are accompanied by a transitive object in the accusative, as: *Dandum operam est* (inst. of *danda opera est*). Varro R. R. 1. 12. — *Certe, ut opinor, eam faciendum est sensibus auctam* (instead of *ea facienda est aucta*). Lucr. 3. 627. — *Canes potius paucos et acris habendum (est) quam multos* (instead of *Canes pauci habendi sunt*). Varro R. R. 1. 21. In Caesar and Livy no examples of this construction are found<sup>2</sup>: in Cicero only two examples of it are extant (de Sen. 2, and Scaur. 2, 13). But in the former of these passages the reading is doubtful.

Rem. 167. Very rarely the agent of the periphrastic gerund takes the ordinary form *ab* with the ablative, especially with verbs governing a dative, when it might be doubtful which of the two datives is meant to be the agent, and which is meant to be the object of the verb: *Admonendum potius te a me quam rogandum puto*. Cic. Div. 15. 4. — *Aquantur bona multorum civium quibus a vobis est consulendum*, the property of many citizens is at stake whose interests (*quibus*) must be provided for by you (*a vobis*). Cic. Man. 2. Sometimes the placing together of the two datives is avoided by a circumlocution of the gerund with *faciendum est ut* (similar to that with *fore ut*), as *Faciendum mihi putavi ut tuis litteris brevi responderem*. I believed that I ought to answer thy letter soon. Cic. Fam. 3. 8 (instead of *tuis litteris mihi brevi respondendum putavi*). But generally, when no ambiguity can arise, the two datives are used along with each other: *Ut hac lege utar non conceditur ab eo cuius voluntati mihi obtemperandum est* (*by him whose will must be respected by me*). Cic. Clu. 57. 158. The same is the case when only one dative is used which, by the sense, is clearly pointed out to be the dative of the agent, as: *Eum qui imperat cogitare oportet, brevi tempore sibi esse parendum*. Cic. Leg. 3. 2.

Rem. 168. When the gerund or gerundive is accompanied by the dative of the agent, the English construction is regularly made active, in order to avoid the awkward passive circumlocutions which are generally repugnant to our language. The Latin dative of the agent must then be changed into an English subject-nominative, as *mihi moriendum est*, I must die. *Castra militibus facienda sunt*, the soldiers must make a camp. In this active construction several expressions of necessity may be used which in the passive would not be admissible, as: 'it is the duty', 'I am obliged', 'it is necessary for me': *Hec actio amico tuo instituenda fuit*, it was thy friend's duty (it was incumbent on him) to institute this action. *Mihi fugiendum erat*, I was obliged (compelled) to flee. *Illis vincendum fuit*, for them it was (would have been) necessary to be victorious. Even if to the gerund no dative of the agent is added, the sentence is often rendered into English as if such a dative were expressed, as: *Moriendum certe est, at id incertum, an eo ipso die* (*we must certainly die, etc.*). Cic. Sen. 74. *Si in alterutro peccandum est, malo videri nimis timidus quam parum prudens* (*if I am to err on one side, etc.*). Cic. Marc. 21.

Rem. 169. The rules of the consecution of tenses (§ 349) are applied to the periphrastic

<sup>1</sup> Some grammarians except from this rule the verbs *uti*, *frui*, *fungi* and *potiri*, stating that, in the gerundive construction, they may be treated as transitives. But such a usage occurs with those writers only who use these verbs in their ordinary forms as transitives. In Cicero only a trace of this construction is found (Cic. Fin. 1. 1). — <sup>2</sup> The passages that were formerly adduced from these authors in proof of this usage of the gerund, have been critically emended, so as to be read now with gerunds. (Cæs. B. G. 1. 32. Liv. 37. 49.)



gerunds in the present and imperfect, the same as to ordinary verbs: *Dubitat sociisne subveniendum sit*, (he doubts whether the allies ought to be assisted). *Dubitant sociisne subveniendum esset* (he doubted whether the allies ought to be assisted). For the subjunctive of the perfect and pluperfect see R. 172 foll.

*Rem.* 170. In order to translate English sentences with phrases expressing 'necessity' into Latin sentences with gerundive construction, they must (if active) always be turned into passives, and if they have no transitive object, the impersonal form of the gerund must be given to them, the active subjects taking the form of the 'dative of the agent', as:

1. ACTIVE: The soldiers must undergo dangers; PASS.: Dangers must be undergone by (to) the soldiers—*Militibus pericula subeunda sunt*.

2. ACTIVE: You must take care that you do not arrive too late; PASS.: Care must be taken by (to) you that etc.—*Curandum tibi est ne tardius advenias*.

3. ACTIVE: Thy friend should obey the commands; PASS.: It should be obeyed by (to) thy friend to the commands—*Amico tuo jussis obediendum est*.

1. Liber est existimandus qui nulli turpitudini<sup>1</sup> servit<sup>2</sup>. Auct. Her. 4, 24.— 2. In omnibus rebus, priusquam aggrediare<sup>3</sup>, adhibenda est preparatio<sup>4</sup> diligens. Cic. Off. 1, 21.— 3. Tacite magis et occulte inimicitie timende sunt quam indicie<sup>5</sup> et aperte. Cic. Verr. 2, 5, 71.— 4. Sordidi sunt putandi qui mercantur<sup>6</sup> a mercatoribus<sup>7</sup> quod statim vendant<sup>8</sup>. Cic. Off. 1, 42, 150.— 5. Fortes et magnanimi sunt habendi non qui faciunt, sed qui propulsant<sup>10</sup> injuriam. Cic. Off. 1, 65.— 6. Tria videnda<sup>11</sup> sunt oratori, quid dicat, et quo loco, et quo modo. Cic. Or. 43.— 7. Differendum nobis est, inquit (Cæsar), iter in presentia. Cæs. B. C. 3, 85.— 8. Existit questio subdificilis<sup>12</sup>, num quando<sup>13</sup> amici novi veteribus sint anteponendi. Cic. Am. 19, 67.— 9. Vobis carenda ac fugienda quam primum (§ 315. R. 18) amenitas<sup>14</sup> est Asiae. Liv. 38, 17.— 10. Ex his perspicit<sup>15</sup> potest quid sit propter turpitudinem fugiendum, quid iccirco<sup>16</sup> fugiendum non sit, quod omnino turpe non est. Cic. Off. 3, 7, 33.— 11. Ego vestros patres vivere arbitror, et eam quidem vitam quæ est sola vita nominanda. Cic. Sen. 21, 77.— 12. Philosophi Epicuri<sup>17</sup> omnia res quæ sunt homini expetende<sup>18</sup> voluptate metiuntur<sup>19</sup>. Cic. Pis. 68.— 13. Gesta<sup>20</sup> Romanorum neque cum Græcis<sup>21</sup>, neque ullâ cum gente sunt conferenda<sup>22</sup>. Cic. Tusc. 1, 2.— 14. Nemo in auctorem sui (§ 284) cohortandus est<sup>23</sup>. Sen. Ben. 4, 17.— 15. Nihil innocenti tam optandum (est) quam æquum judicium. Cic. Clu. 7.— 16. Si iero ad fratrem, moriendum est. Liv. 40, 10.— 17. Quum tempus necessitasque<sup>24</sup> postulat, decertandum<sup>25</sup> manu est, et mors servituti<sup>26</sup> turpitudinique anteponenda. Cic. Off. 1, 23.— 18. Aut negandum est deum esse, aut qui deum esse concedant, eis falendum est eum aliquid agere. Cic. Nat. D. 2, 76.— 19. Quis ad gubernacula<sup>27</sup> sedeat<sup>28</sup>, summâ curâ providendum<sup>29</sup> et præcavendum<sup>30</sup> vobis est. Liv. 24, 8.— 20. Etiam in secundisimis rebus<sup>31</sup> maxime est utendum consilio amicorum. Cic. Off. 1, 26.— 21. Aut assentiendum est<sup>32</sup> nullâ cum<sup>34</sup> gravitate<sup>35</sup> paucis<sup>36</sup>, aut frustra<sup>37</sup> dissentiendum. Cic. Fam. 1, 8, 3.— 22. Quæ more (according to usage) agentur institutisque civilibus, de eis nihil est præcipiendum<sup>38</sup>. Cic. Off. 1, 41, 148.— 23. Resistendum, Læli et Scipio, senectuti est, ejusque vitia<sup>39</sup> diligentia compensanda<sup>40</sup> (sunt); pugnandum tanquam<sup>41</sup> contra morbum sic<sup>42</sup> contra senectutem; habenda ratio<sup>43</sup> valetudinis, utendum exercitationibus<sup>44</sup> modicis, tantum<sup>45</sup> cibi et potitionis<sup>46</sup> adhibendum<sup>47</sup> ut reficiantur vires, non opprimantur, nec vero corpori soli subveniendum est, sed menti atque animo multo magis. Cic. Sen. 11, 35.— 24. Multis casibus didici, quando pugnandum, quando abstinendum pugnâ sit<sup>48</sup>. Liv. 44, 36.— 25. Civitatis vestre tyrannum talem esse inter omnis constat, ut de

<sup>1</sup> Disgrace, vice.— <sup>2</sup> to be a slave.— <sup>3</sup> to begin.— <sup>4</sup> preparation.— <sup>5</sup> pronounced.— <sup>6</sup> to purchase.— <sup>7</sup> dealer.— <sup>8</sup> instead of *vendituri sunt*.— <sup>9</sup> magnanimous.— <sup>10</sup> to ward off.— <sup>11</sup> to see to three things.— <sup>12</sup> rather difficult.— <sup>13</sup> sometimes, inst. of *aliquando*. See § 357, R. 4. § 359, R. 11.— <sup>14</sup> the charms.— <sup>15</sup> *perspicere*, to see (clearly).— <sup>16</sup> *iccirco quod*, for the reason that.— <sup>17</sup> Epicurean.— <sup>18</sup> *expetere*, to desire.— <sup>19</sup> *metiri*, to measure.— <sup>20</sup> deeds.— <sup>21</sup> those of the Greeks. Instead of the form mentioned § 307, 1, the attributive genitive is often directly compared with the governing word of the attribute that forms the first member of the comparison. This is called '*comparatio compendiaria*'.— <sup>22</sup> *conferre*, to compare. (The gerund means here 'do not allow', 'do not admit').— <sup>23</sup> to exhort.— <sup>24</sup> necessity.— <sup>25</sup> *decertare manu*, to fight with the hand, i. e., to make use of arms.— <sup>26</sup> slavery.— <sup>27</sup> *gubernacula*, pl. t., helm.— <sup>28</sup> subjunctive, with the force of a gerund.— <sup>29</sup> to provide for.— <sup>30</sup> to consider with care.— <sup>31</sup> in the greatest prosperity.— <sup>32</sup> *assentiri alicui*, to endorse somebody's opinions.— <sup>33</sup> without any.— <sup>34</sup> dignity.— <sup>35</sup> *paucis* is the object of both, *assentiendum* and *dissentiendum*.— <sup>36</sup> without effect, to no purpose.— <sup>37</sup> *præcipere aliquid*, to lay down rules.— <sup>38</sup> defects.— <sup>39</sup> to make up.— <sup>40</sup> as if.— <sup>41</sup> so.— <sup>42</sup> *rationem habere alicujus rei*, to have due regard for something.— <sup>43</sup> exercise.— <sup>44</sup> only so much.— <sup>45</sup> drink.— <sup>46</sup> to take.— <sup>47</sup> for this deviation from the law of consecution, see p. 426 foll., Obs. 2.— <sup>48</sup> that.

penâ ejus magis quam de amicitia nobis cogitandum sit. Liv. 38, 14.— 26. Quin<sup>49</sup> resistendum sit impugnantibus<sup>1</sup>, ne is quidem dubitat qui spe victoria caret. Just. 38, 4.

§ 514. The IMPERFECT INDICATIVE (more rarely the Perfect, see Ex. 17. 18) of the periphrastic gerund or gerundive, indicates that a necessity of some future action existed at a time anterior to the speaker's time, as *Regis litteræ in senātu legendæ erant*, the king's letter had to be read in the Senate. The PERFECT (more rarely the Imperfect) is used in a HYPOTHETICAL sense (contrary to reality), indicating that an action *ought to have been done*, or that, in a certain contingency, it *would have been necessary* to do the action: *Hoc non pollicendum fuit* (more seldom *erat*), this ought not to have been promised. *Hoc faciendum fuit si* etc., it would have been necessary to do this if etc.

*Rem.* 171. Rarely the imperfect indicative refers hypothetically to a PRESENT necessity (inst. of a subj. imp.), *Quodsi Cn. Pompejus Romæ privatus esset, hoc tempore tamen ad tantum bellum is erat* (inst. of *esset*) eligendus (ought to be elected). Cic. Leg. M. 17. For the particulars of this construction see p. 727 foll., Obs. 24, 26.—The English PERFECT POTENTIAL with 'must' is not expressed by the periphrastic gerundials, but by *oportet*, or *necesse est*, with a perfect subjunctive: *Quoniam habes istum equum, aut emeris oportet*, aut munere acciperis, aut, si horum nihil est, surripueris *necesse est*; You must have either bought the horse, or received it as a gift, or must have stolen it. Cic. Inv. 1, 45.

*Rem.* 172. In the SUBJUNCTIVE mood the IMPERFECT of the gerund or gerundive is subject to, or exempt from the rules of consecution in the same way as ordinary verbs (§§ 349. 350), as: *Præcepit senatui quid esset decernendum*, he directed the Senate what to decree (what was to be decreed). See Ex. 9.— *Si hoc faciendum esset*, equidem recusarem, if this were to be done, I should refuse. See Ex. 10. 11. Instead of the gerund or gerundive with *essem*, the gerund or gerundive with *forem* is sometimes employed. But generally it performs the office of the lacking future subjunctive of the periphrastic conjugation, indicating a necessity that will arise at some future time. See Ex. 12. 13.

*Rem.* 173. The PERFECT SUBJUNCTIVE of the periphrastic gerundials hardly ever occurs in any other than hypothetical meaning, denoting either *what ought to have been done* (Ex. 21. 22), or *what would have been necessary or unavoidable* if some other action had or had not happened (see the Ex. below). The law of consecution, in this form, is subject to the same exceptions as in regard to the periphrastic future (p. 132, R. 145): *Ita gesta res est ut, si adfuissent Etrusci, accipienda clades fuerit* (that a defeat would have been unavoidable). Liv. 10, 27.—A necessary action, really performed, if a subjunctive must be used, is not expressed by the perfect gerundial, but by circumlocution with *debere*, *oportet*, etc.

*Rem.* 174. The PLUPERFECT INDICATIVE is generally applied with the force of the hypothetical perfect (*ought to have been*). See Ex. 23, but also in its proper meaning, to denote the necessity of an action as past in regard to a past time. See Ex. 24. The PLUPERFECT SUBJUNCTIVE, the same as in ordinary verbs, is used in hypothetical periods (§ 350), either in the principal sentence, or in the clause. *Si hoc mihi faciendum fuisset, recusassem*, if I should have had to do this, I would have refused. *Hoc mihi faciendum fuisset, nisi litteræ tuæ venissent*, I would have been obliged to do this if not thy letter had arrived. See Ex. 25. 26.

☞ In the use of the future of the gerund or gerundive no anomaly is to be noticed.

1. Cæsari omnia uno tempore erant agenda: vexillum<sup>2</sup> proponendum<sup>3</sup>, signum tubæ<sup>4</sup> dandum, ab opere revocandi milites, acies instruenda<sup>5</sup>, milites cohortandi. Cæs. B. G. 2, 20.— 2. Romanis iter per regnum nostrum dedi, et per Thraciam, ubi pax præstanda<sup>6</sup> barbaris<sup>7</sup> erat. Liv. 39, 28.— 3. Dilectibus<sup>8</sup> intra paucos dies—neque enim multi milites legendi<sup>9</sup> erant—perfectis, consules in provincias proficiscuntur. Liv. 37, 51.— 4. Civitatem Eburonum suâ sponte<sup>10</sup> populo Romano bellum facere ausam (esse), vix erat credendum. Cæs. B. G. 5, 28.— 5. Militibus simul et de navibus desiliendum et in fluctibus<sup>11</sup> consistendum<sup>12</sup> et cum hostibus erat pugnandum. Cæs. B. G. 4, 24.— 6. Apud Pythagoram<sup>13</sup> discipulis quinque annis tacendum erat. Sen. Ep. 52.— 7. Cum montem hostes cepissent, et locum munito se tenèrent, eundem ad hostis erat, si vincere vellem.

<sup>1</sup> *impugnare*, to attack.— <sup>2</sup> The flag.— <sup>3</sup> to bring up.— <sup>4</sup> the tuba.— <sup>5</sup> to draw up.— <sup>6</sup> to warrant, to keep.— <sup>7</sup> A barbaris is not the passive agent, but means 'on the part of'. See § 445, R. 55.— <sup>8</sup> *dilectus*, 4th decl., a draft.— <sup>9</sup> to draft.— <sup>10</sup> of their own accord.— <sup>11</sup> waves.— <sup>12</sup> to stand.— <sup>13</sup> Nom. *Pythagoras*, Greek decl.



Quid<sup>1</sup> si urbem cum mœnibus eo loco tenèrent? Nempe<sup>2</sup> oppugnandi<sup>3</sup> erant, Liv. 38, 49.—8. Armatus quadrifas<sup>4</sup> in primâ acie locaverat<sup>5</sup> rex, quia si in extrêmo aut in medio locatæ forent, per suos (milites) agendæ<sup>6</sup> erant, Liv. 37, 41.—9. Hi mihi non id videbantur accensare quod esset accusandum, Cic. Sen. 3.—10. Damon vas<sup>7</sup> factus est Phintias<sup>8</sup>, ut si hic non ad diem certam revertisset (§ 344), moriendum esset sibi, Cic. Off. 3, 10, 45.—11. Si pro alio dicendum<sup>9</sup> esset, tempus ad meditando<sup>10</sup> sumpsissem, Liv. 40, 15.—12. Periculum esse dixit ne victi magis timendi forent quam bellantes fuissent, Liv. 39, 35.—13. Patres consulis copias minui<sup>11</sup> nolébant, metu ne cum Gallis foret bellandum, Liv. 37, 51.—14. Utinam<sup>12</sup>, inquit C. Pontius Samnis<sup>13</sup>, 'tum essem natus si quando Romani dona accipere cepissent!' Næ illi multa<sup>14</sup> sæcula<sup>15</sup> expectanda fuerunt! Cic. Off. 2, 21, 75.—15. Promissum potius non faciendum quam tam tætrum facinus admittendum fuit<sup>16</sup>, Cic. Off. 3, 25, 95.—16. Hoc quidem præceptum falsum est; illud potius præcipiendum fuit, ut ne quando amare inciperemus eum quem aliquando odisse possimus, Cic. Am. 16, 60.—17. Cum Aristonico bellum gerundum fuit P. Licinio et L. Valerio consulibus, Cic. Phil. 11, 8.—18. Quo tandem animo fuisse illos arbitramini quibus his de rebus non modo audiendum fuit, verum etiam iudicandum! Cic. Clu. 10, 29.—19. Quamobrem<sup>17</sup> aut exigendi<sup>18</sup> reges non fuerunt, aut plebi re<sup>19</sup>, non verbo<sup>20</sup>, danda libertas, Cic. Leg. 3, 10, 25.—20. Maxime fuit oplandum M. Scauro, iudices, ut sine offensione<sup>21</sup> cuiusquam retinere<sup>22</sup> familie sue dignitatem, Cic. Saur. 1, 1.—21. Dubitari potest, adhibendumne<sup>23</sup> fuerit hoc genus<sup>24</sup>, an plane<sup>25</sup> omittendum, Cic. Off. 3, 2, 9.—22. Quis est qui dubitet, quin hac re compertâ aut obeunda<sup>26</sup> mors Cluentio aut suscipienda<sup>27</sup> accusatio<sup>28</sup> fuerit? Cic. Cluent. 17, 48.—23. Totus<sup>29</sup> est nunc ab eis a quibus tuendus fuerat, relictus, Cic. Fam. 1, 9, 17.—24. Consul, perfectis (eis) quæ Romæ agenda fuerant, profectus in Galliam est, Liv. 31, 22.—25. Si hoc mihi per me efficiendum fuisset, non me penitèret ita esse molitum, Cic. Fam. 6, 12, 2.—26. Nisi revertisset Dejotarus, in eo conclavi<sup>30</sup> ei cubandum<sup>31</sup> fuisset quod proximâ nocte corruit<sup>32</sup>, Cic. Div. 2, 8, 20.—27. Et mores ejus erunt spectandi<sup>33</sup> in quem beneficium confertur, et animus erga nos, Cic. Off. 1, 14.—28. Si Galli bellum facere conabuntur, excitandus<sup>34</sup> erit ab inferi<sup>35</sup> C. Marius, Cic. Font. 26.—29. Imprimis videndum erit ei qui rempublicam administrabit, ut<sup>36</sup> suum quisque teneat, Cic. Off. 2, 21.

§ 515. The two INFINITIVES of the Gerund and Gerundive are used only in infinitive clauses, whether these are construed with a subject-accusative, or with a subject-nominative. In this construction the present infinitive of the copula (*esse*) is frequently dropped. The perfect infinitive has almost always a (past) hypothetical meaning: *Hoc faciundum fuisse putavit*, he thought that this ought to have been done.

Rem. 175. The most usual verbs after which infinitive clauses with the gerund or gerundive are used, are those of THINKING and DECREERING (*existimare*, *putare*, *iudicare*, *censere*, *decernere*, *statuere* and especially *videri* with a nominative with the infinitive). It is a remarkable exception to the general rules that verbs of DECREERING, DEMANDING, and other verbs which, according to § 393, R. 27, are construed with *ut*, must be construed with an infinitive clause, if the dependent predicate is a gerund or gerundive. The verb *censere* (to believe, to deem), if it is thus construed with a gerundive infinitive clause, generally means 'to decree', 'to pass a resolution', or 'to move, to propose a resolution'.

Cato Carthaginem delendam censuit, Cato moved that Carthage be destroyed.—Patres diem unum adjiciendum ludorum censuerunt, The Senate passed a resolution that one day of the games be added. Liv. 39, 7.—Sibi quisque deposcit, pellendos inde hostis, Every one demands on his own account that the enemy must be driven away. Liv. 22, 28.—Legati domum mittendi (*esse*) videntur, it seems that the envoys ought to be sent home.—

How.—<sup>2</sup> of course, surely.—<sup>3</sup> to attack.—<sup>4</sup> chariots (with four horses).—<sup>5</sup> to place.—<sup>6</sup> to drive.—<sup>7</sup> bail, surety.—<sup>8</sup> Nom. Phintias.—<sup>9</sup> to speak.—<sup>10</sup> for deliberation.—<sup>11</sup> minuire, to diminish.—<sup>12</sup> would that.—<sup>13</sup> the Samnite.—<sup>14</sup> in an ironical sense = *pauca*.—<sup>15</sup> centuries. This sentence is remarkable, on account of an accusative of time being made the passive subject. The construction ought to have been impersonal.—<sup>16</sup> The second member of the comparison corresponds in grammatical form to the first. We employ here in English the infinitive.—<sup>17</sup> therefore.—<sup>18</sup> to expel.—<sup>19</sup> in reality.—<sup>20</sup> in words.—<sup>21</sup> offence.—<sup>22</sup> to maintain.—<sup>23</sup> to admit.—<sup>24</sup> subject.—<sup>25</sup> altogether.—<sup>26</sup> to undergo.—<sup>27</sup> to undertake, to commence.—<sup>28</sup> accusation.—<sup>29</sup> wholly.—<sup>30</sup> apartment.—<sup>31</sup> to sleep.—<sup>32</sup> to fall, to be destroyed.—<sup>33</sup> spectare, aliquid, to look for something, to take something into consideration.—<sup>34</sup> excitare, to rouse.—<sup>35</sup> inferi, the lower gods; here used instead of the 'lower world', the abode of the dead.—<sup>36</sup> videre is construed with *ut*, if it means 'to see that something be done'.

Legati domum mittendi fuisse videntur, it seems that the envoys ought to have been sent home.—Sempronio abeundum fuisse putavit, he believed that Sempronius ought to have left.

Rem. 176. Rarely the perfect infinitive of the Gerund or Gerundive refers to a past necessity without a hypothetical meaning, as: Non eatis mihi attendere videtis, Pompejo non solum quid esset optimum videndum fuisse, sed etiam quid necessarium (that it was Pompey's duty etc.). Cic. Lig. 3, 11, 26.—The gerund or gerundive with *fore* has likewise a hypothetical force referring to a future. It is used if a sentence whose predicate would be in the future of the gerund, must assume the form of an infinitive clause, as: Dixit si id factum esset, urbem hostibus tradendam fore (that it would be necessary to deliver the city to the enemy).

1. Rutilius, et si damnatus est, videtur mihi tamen inter viros optimos atque innocentissimos esse numerandus, Cic. Fonte. 17.—2. Difficile fuit iudicare, uter utri (§ 421, R. 73) virtute antefereendus<sup>1</sup> videretur, Cæs. B. G. 5, 44.—3. Regulus captivos reddendos in senatu non<sup>2</sup> censuit, Cic. Off. 1, 14.—4. Cæsar partiendum<sup>3</sup> sibi ac latius distribuendum exercitum putavit, Cæs. B. G. 3, 10.—5. Cæsar has tantularum<sup>4</sup> rerum occupationes<sup>5</sup> Britannicæ<sup>6</sup> anteponendas non iudicabat, Cæs. B. G. 4, 22.—6. Ariovistus tantos sibi spiritus<sup>7</sup> tantamque arrogantiam sumpserat<sup>8</sup> ut ferendus<sup>9</sup> non videretur, Cæs. B. G. 1, 33.—7. Quum multi delendum Atheniensium nomen, urbemque incendio consumendam censerent, negarunt se Spartani ex duobus Græciæ oculis alterum erudros<sup>10</sup>, Just. 5, 8.—8. Exules<sup>11</sup> vociferabant<sup>12</sup>, priusquam tali federe obligarentur<sup>13</sup>, noxios<sup>14</sup> puniendos esse, Liv. 38, 33.—9. Eis qui se occultaverant<sup>15</sup> rerum omnium inopiâ pereundum videbatur, Cæs. B. G. 6, 43.—10. Nec vero audiendi<sup>16</sup> qui graviter irascendum<sup>17</sup> inimicis putabant, Cic. Off. 1, 25.—11. Quis non videt, illis promissis standum<sup>18</sup> non esse quæ coactus quis<sup>19</sup> metu promiserit? Cic. Off. 1, 10.—12. Germanico<sup>20</sup> bello confecto Cæsar multis de causis statuit<sup>21</sup> sibi Rhenum esse transeundum, Cæs. B. G. 4, 16.—13. Segestani<sup>22</sup> prætoris imperio parendum esse decreverunt, Cic. Verr. 2, 4, 34.—14. Mithridates oplandum sibi fuisse ait, ut [de eo] liceret consulere bellumne sit<sup>23</sup> cum Romanis an pax habenda, Trog. Pomp. in Just. 38, 4.—15. Maxime assentior eis qui negant eum locum<sup>24</sup> a Panætio consulto<sup>25</sup> relictum<sup>26</sup>, nec omnino scribendum fuisse, Cic. Off. 3, 2, 9.—16. Scipio Nasica dixit, si id factum esset, non magis (§ 412) Corneliæ<sup>27</sup> familie quam urbi Romæ (Part I, p. 142, note 31) fore erubescendum, Liv. 38, 59.

§ 516. The predicative gerundive, similar to the adjective in *urus* (§ 510) is used without the copula 1) in place of a clause of purpose; 2) instead of a relative clause, as:

Hanc rem tibi conservandam dedi, I gave you this thing to preserve it, i. e., 'in order that you may preserve it' (literally 'to be preserved').—Nullam rem novi magis fugiendam quam hanc, I know nothing which ought to be more shunned than this.

✎ In these constructions the gerundive has the grammatical form of a completing or accessory predicate, or that of an attribute. But such gerundives must be distinguished from the attributive gerundives properly so called, which have a peculiar function of their own, losing altogether the idea of necessity. See R. 185.

Rem. 177. The predicate gerundive, denoting purpose (also called PARTICIPIAL GERUNDIVE, being a real participle of the periphrastic conjugation) is attached 1) to transitive objective phrases; 2) to passive predicative phrases; 3) (very rarely) to predicative phrases formed by neuter verbs. It always agrees in gender, number, and case with its logical sub-

<sup>1</sup> To prefer.—<sup>2</sup> The negation is taken out of the infinitive clause to which it logically belongs, and is connected with the principal verb. See § 411.—<sup>3</sup> to divide.—<sup>4</sup> tantulus, so trifling.—<sup>5</sup> occupation with.—<sup>6</sup> to the expedition to Britain.—<sup>7</sup> airs.—<sup>8</sup> sibi sumere, to assume.—<sup>9</sup> the gerund denotes here possibility (it seemed to be impossible to bear with him).—<sup>10</sup> to tear out.—<sup>11</sup> exile.—<sup>12</sup> to clamor.—<sup>13</sup> obligare, to bind.—<sup>14</sup> the guilty.—<sup>15</sup> to hide.—<sup>16</sup> to listen to.—<sup>17</sup> graviter irasci, to feel very angry.—<sup>18</sup> stare aliquare, to abide by a thing.—<sup>19</sup> inst. of aliquis.—<sup>20</sup> German, adj.—<sup>21</sup> verbs of decreeing may be construed with infinitive clauses containing gerundive predicates even if the subject of the clause and that of the principal sentence are the same. In English we use in this case object-infinitives in lieu of a clause.—<sup>22</sup> inhabitants of Segesta.—<sup>23</sup> for the deviation from the law of consecration see p. 420.—<sup>24</sup> subject.—<sup>25</sup> on purpose.—<sup>26</sup> to skip.—<sup>27</sup> Cornelian.







### III. THE REVERSED PHRASES AND THE GERUNDIALS.

#### A. REVERSED PHRASES IN GENERAL.

§ 517. An attributive phrase, consisting of a substantive (noun or pronoun) as governing word and a passive participle or verbal adjective in *dus* as attribute, is called a REVERSED PHRASE, when the grammatical relation of the members of the phrase must be REVERSED in order to translate them into English, that is if the Latin PASSIVE ATTRIBUTE must be changed into an English ACTIVE participial or infinitive as the governing word of the Latin substantive, as *Carthago delenda* (*delēta*), 'the destroying of Carthage', or 'destroying Carthage', or 'to destroy Carthage'.

Rem. 183. The Latin language has introduced these reversed phrases, from its inability to decline the infinitive. It would be impossible for it to use phrases, corresponding to our 'of destroying Carthage', 'to destroying Carthage', 'by destroying Carthage' etc., if the participials in *ing* were expressed by Latin infinitives. Hence the Latins reverse the phrases by making them passive, placing thereby the object 'Carthage' in the position as subject of the phrase, so that the declension of the phrase required by the construction (see § 28) may be performed by declining its governing substantive. Thus instead of 'We are delighted by reading books' the Latin says 'We are delighted by books being read'.

Rem. 184. The Latin passive attribute in reversed phrases, corresponding to our participials in *ing* (or other verbal nouns) as governing words in transitive objective phrases, is either a perfect passive participle, or a verbal adjective in *dus* (gerundive), according to the rules given below. Thus we form the following phrases:

1. By giving advice we benefit, *consilio dato prosumus* (literally: 'by advice given we benefit'), or *consilio dando prosumus* (literally: 'by advice to be given we benefit').
2. The advice of undertaking a war, *consilium belli suscipiendi* (literally: 'the advice of a war to be undertaken').
3. The charge of having undertaken a war, *belli suscepti crimen* (literally: 'the charge of a war having been undertaken').

Rem. 185. The gerundive, in reversed phrases, loses its primary idea of necessity which it has as predicate-gerundive, assuming the force of a present or future PASSIVE PARTICIPLE. Attributive phrases with gerundives sometimes, but very rarely, are not reversed phrases (see Rem. 182), which is always clear from the connection. In this case they retain the idea of necessity. But aside from these rare instances, considered Rem. 182, a given phrase with an attributive gerundive must be considered as REVERSED. Thus *apparatus urbium oppugnandarum* (Liv. 43, 48) is not an apparatus of cities which are to be besieged (according to the literal acceptance of the phrase), but an apparatus for besieging cities. Phrases with PERFECT PARTICIPLES, however, have more generally the force of ordinary phrases, and the connection of the sentence alone can decide whether they must be taken as reversed phrases or not. This is often clear from the phrase itself. Thus 'crimen Romani presidii recepti' (the charge of having received a Roman garrison) can only be conceived as a reversed phrase, while 'dux presidii recepti' (the leader of the received garrison), makes sense only if taken for an ordinary phrase. Sometimes, however, the phrase itself may have either meaning, and the ulterior connection of the discourse must determine its force. Thus in the sentence *Marcellus urbem ingressus omnis ad arma excitavit* (Liv. 25, 24) the phrase *Marcellus ingressus* seems to be an ordinary participial phrase (Marcellus, having entered the city, excited all to take up arms).

Nevertheless the connection with the previous and following sentences places it beyond doubt, that the phrase was meant by the author to be a reversed one, and that the sentence is to be rendered: 'The entering of Marcellus into the city excited all to take up arms against him'.

§ 518. The oblique cases of the IMPERSONAL GERUND (in the neuter singular) are employed to express those relations which are assigned to the English participial in *ing* if it is either without any object, or with objects which in Latin are INTRANSITIVE. Since the nominative of the English participial in *ing* generally corresponds to the Latin (subject)-infinitive, the oblique cases of the impersonal gerund are generally considered as equivalent to the cases of the infinitive, as: NOM. legere, reading; GEN. legendi, of reading; DAT. legendo, to reading; ACC. legendum or legere, reading; ABL. legendo, by reading.

Ex. 1. (without objects). The art of sailing, *navigandi ars*.—We are delighted by sailing, *navigando delectamur*.

2. (with intransitive objects). The habit of envying one's rivals, *mos æmulis invidendi* (*invidere* governing the dative).—The advice of seizing the camp, *castris potiundi consilium*.—They employed their time with lying in wait for the enemy, *tempus hostibus insidiando absumebant*.

Rem. 186. This gerund is called the GERUND ABSOLUTE, when it is necessary to distinguish it from other gerundial forms. It has the same relation to the attributive gerundive as absolute adjectives to ordinary attributive adjectives (§ 358. R. 9). Both, the gerund absolute and the attributive gerundive are comprised by the general name 'gerundials'.

Rem. 187. The gerund (absolute) must be considered as a participle of an IMPERSONAL PASSIVE, having an ACTIVE meaning, as all impersonal passives have when used without clauses as subjects. *Vincitur, vincendum est* etc., do not mean 'one is defeated', 'one must be defeated', but 'one defeats', 'one must defeat'. Thus *ars navigandi* must be conceived as *ars qua navigatur* (an art by which it is sailed); *desiderium nocendi* is an equivalent of *desiderium quo nocetur*. In this sense Caesar (B. G. 6, 34) says: *ut potius in nocendo aliquid ommitteretur, quam cum aliquo militum detrimento noceretur*.

Sometimes, indeed, absolute gerunds are used with the meaning of a PERSONAL PASSIVE; but such very rare usages must be considered as marks of inaccuracy, as: *Spes restituenti nulla erat*, there was no hope of being restored. Nep. Att. 9.—*Cum populum nec persuadendo nec cogendo regi posse videret*, when he had seen that the people could neither be governed by suasion (by being persuaded), nor by compulsion (by being compelled). Cic. Fam. 1, 9.—*A perspicendo excludebatur*, he was excluded from being seen. Cic. Acad. 2, 17, 53.<sup>1</sup>

<sup>1</sup> The theory of the gerundials, advanced by the author, is different from that of most grammarians, and entirely opposed to the theory of those who assign to the gerund an originally active meaning, without making any attempt of explaining the passive nature of the GERUNDIVE. The principal argument against the passive nature of the gerund absolute is taken from the fact that in many instances it is used as governing word of transitive objects (§ 519). But this shows only that those who used the language from the regular use of the impersonal gerund in relations logically active, had been gradually accustomed to feel it as an active, and having forgotten its original passive force, to assign in several important relations active functions to it. This usage is an anomaly, but one which has many analogies in Latin and in other languages, especially in the whole deponent verb, which is active in office, although unquestionably the deponent verbs have been once passives, both in form and meaning. If we take the active meaning of the gerund absolute (as an equivalent of the oblique cases of the infinitive) for the original one, the very existence of the reversed phrases, which would have been perfectly superfluous, could not be accounted for. On the other hand the analogy of the predicate-gerund which unquestionably has a passive impersonal nature,



§ 519. Usage has allowed the construction of the gerund absolute with transitive objects, in place of a reversed phrase with a gerundive 1) when the gerundive phrase is in the GENITIVE; 2) when it is in the ABLATIVE without a preposition. In other instances the use of the gerund with transitive objects is either unusual or inadmissible.

Thus the reversed phrase *Spes urbis capiendæ*, the hope of taking the city, may also be expressed by a gerund with a transitive object, literally answering to the English construction (*Spes urbem capiendi*). The sentence *Hostis agris vastandis vexavit* (he injured the enemy by devastating their fields) may be expressed *Hostis agros vastando vexavit*.

Rem. 188. Intransitive and neuter verbs, since they form no personal passives, cannot be used as gerundives in reversed phrases, except the verbs *uti*, *frui*, *fungi*, and *potiri* with their compounds (*abuti*, *perfrui*, *perfungi*, *defungi*), which may be used as gerundives, their ablative objects being made the governing words of the gerundive phrase, as: *Justitiæ fruendæ causâ* (inst. of *justitiâ fruendi causâ*), for the sake of enjoying justice. Cic. Off. 2, 12. *Tempus libertatis potiundæ* (inst. of *libertate potiundi*), the time for seizing (i. e., asserting) their liberty. Liv. 24, 14. But these verbs occur also in the gerund with intransitive objects, as *Eâ lege male utendo*, by making a bad use of that law. Liv. 41, 8 (the gerundive form would be *eâ lege male utendâ*).

§ 520. When a gerund is construed with a transitive accusative, the latter is sometimes changed by ATTRACTION into the case of the gerund if it is in the genitive, as *agrôrum donandi causâ*, instead of *agros donandi causâ*. This is called THE GERUND WITH AN ATTRACTED CASE.

Rem. 189. Hence the form of gerundials is fourfold: 1) the gerundive phrase (*ars causarum dicendarum*); 2) the gerund absolute (*ars dicendi*); 3) the gerund with a transitive accusative (*ars causas dicendi*); 4) the gerund with an attracted case (*ars causarum dicendi*). The first two are the regular grammatical forms of gerundials, the last two being exceptional forms.

Rem. 190. The form of participles is twofold: 1) that of the attributive participle (in reversed phrases), as *crimen læsæ majestatis*, the crime of offending the majesty; *adjuncto fundo patrimonium augere*, to increase one's property by (after) adding an estate; 2) that of the impersonal participle, which occurs rarely and exceptionally, and almost always in the ablative case, namely (a) in the construction of the impersonal ablative absolute (*debellato*, after the war had been finished); (b) dependent on *opus est*, as *maturato opus est*, it is necessary to hurry; (c) dependent on prepositions,

and the fact that the connection of the gerund absolute with transitive objects, is only allowed in exceptional cases, go to show that the original meaning of the gerundials is a passive one, and that the function of the gerund as an active verb, in the cases where usage allows it, is an encroachment on a province originally belonging to the gerundive alone. The whole question is merely one of theory, having not the slightest bearing on the practical use of the gerundials.

especially *pro*, as *pro viso aliquid referre*, to report something as having been seen; *pro præjudicâto aliquid ferre*, to consider something as decided.

§ 522. Reversed phrases (gerundive and participial) and gerunds are used as members of sentences and phrases in the same way as ordinary substantives, and may perform all the offices of the latter. They are employed 1) as subjects (almost exclusively confined to participial phrases); 2) as predicate-nouns; 3) as attributive genitives and appositions; 4) as case-objects; 5) as prepositional objects and attributes. But in all these respects they are distinguished from ordinary nouns by special restrictions. The rules about these restrictions form the theory of gerundial and participial construction, being the most idiomatical chapter, and one of the most important subjects of Latin grammar.

Rem. 191. Reversed phrases are grammatically treated and analyzed like other attributive phrases, but they cannot, logically, be severed in the same way. Thus in the sentence *Dio consilium Dionysii expellendi cepit* the words *consilium Dionysii* must be grammatically considered as an attributive phrase. But they cannot be separately rendered by 'the plan of Dionysius', since *Dionysii expellendi* is a REVERSED phrase in which the grammatical attribute *expellendi* is logically the governing word to be joined with *consilium*. Grammatically, however, the combination *consilium expellendi* would be false. Hence reversed phrases must be analyzed and conceived as single words, and may in this respect be compared to compound nouns, from which they differ, however, by the perfect freedom with which each member of the combination, independently of the other, combines with other phrases and words (R. 193). Compare the word *jusjurandum*.

Rem. 192. The gerunds (of course always in the neuter singular), and the impersonal participles take the same case-inflection as ordinary nouns would in their place. The reversed phrases take these inflections by means of their governing substantives with which the gerundive or participle has to agree. Hence the cases, genders and numbers of the gerundives and attribute-participles are always DERIVED ones, being dependent on, and identical with the cases of their governing substantives.

Rem. 193. While the gerundials and participles are treated as nouns, respectively adjectives, in their inflection, they are CONSTRUED like VERBS in respect to the objects which they may govern. They may govern phrases of all kinds and even clauses (finite, infinitive, or participial).

When gerundials or participles have complicated objects, or when clauses are dependent on them, grammatical analysis according to the rules § 83 to § 105 should be resorted to. In this respect it is, first of all, necessary to separate the gerundial or participle with all its dependencies from the rest of the sentence, in order not to confound adjuncts belonging to the gerundial with those belonging to the principal predicate, the position of the words being frequently such as to induce the reader to make false connections in this respect. Beginners, who in reading such a sentence do not directly understand its general meaning, will often be obliged to make a TRIAL-ANALYSIS, it often being doubtful at first sight, where certain adjuncts or clauses belong. For this purpose examples of complicated gerundial constructions with most of the different kinds of objects and clauses are added here, (the gerundials and their adjuncts being marked by Italics):

1. GERUNDS WITH COMPLETING AND ADVERBIAL CASE-OBJECTS: *Romani pluribus locis quatiendo arietibus muros aliquantum urbis nudaverunt*, the Romans laid bare some not inconsiderable part of the city by shaking the walls at several places by means of rams. Liv. 38, 7.

2. GERUNDS WITH PREPOSITIONAL OBJECTS: *Jussa ac vetita populorum vim habent ad recte facta cogendi et a peccatis deterrandi*, the commands and prohibitions of the (different) peoples have the force of prompting the citizens to good actions, and of recalling them from evil deeds. Cic. Leg. 2, 4.



3. GERUNDS AND GERUNDIVES WITH ADVERBIAL OBJECTS: Aliquot dies *disceplando palam de legibus*, noctesque *emittendis clam e castris* Carthaginiensibus absumpti sunt, several days were spent in discussing openly about the conditions, and (several) nights in letting out secretly Carthaginian soldiers from the camp. Liv. 26, 17.

4. GERUNDS WITH OBJECT-INFINITIVES: Vidērent decemviri ne *velando in curiā libere homines loqui* extra curiam etiam rogerent vocem, the decemvirs should be careful lest, by forbidding men to talk freely in the council-hall, they might raise their voice outside the council-hall. Liv. 3, 39, 6.

5. GERUNDIVES WITH OBJECT-INFINITIVES: Aequi se ad *prohibenda circumdare opera* parabant, the Aequi prepared for preventing the works from being surrounded. Liv. 3, 28, 7.

6. GERUNDS WITH INTERROGATIVE CLAUSES: Unus ex Romanis, ex propinquo murum contemplans, *numerando lapides, aestimandoque quid in fronte patērent anguli*, altitudinem muri, quantum proxime conjectura poterat, permensus est, one of the Romans, taking a near view of the walls, by counting the stones, and by estimating what size each of them had in front, measured the height of the wall as nearly as he could do by guess. Liv. 25, 23.

7. GERUNDS WITH THAT-CLAUSES: Lucium Valerium proditum memoriae est, *postulando ut de republicā liceret dicere*, prohibentibus decemviris, tumultum excivisse, it is reported that L. Valerius had raised a tumult by demanding free speech (*literally*: that it should be allowed to speak about the republic), the decemvirs forbidding it. L. 3, 39.

8. GERUNDS WITH INFINITIVE-CLAUSES: Rhodii *patiēdo rursus regem in Hellespontum trahere, occupantemque Thraciae opportuna loca vires colligere*, bellum aluere; the Rhodians encouraged the war by suffering that the king should again cross over to Hellespontus, and that he should gain strength by occupying favorable positions in Thrace. Liv. 31, 15.

Rem. 194. Regarding the grammatical functions of the reversed phrases and gerunds in the sentence, the following general rules are to be noticed:

1. Gerunds can never be used as SUBJECTS. Participial reversed phrases are frequently used as subjects. In regard to gerundive phrases, the grammarians deny their use as subjects of a sentence; but it can be shown that even gerundive phrases, in certain constructions, are employed in the relation of subjects. (See R. 198.)

2. Gerundive phrases (never participial phrases, and gerunds only in one single connection) are used as PREDICATE-GENITIVES and PREDICATE-DATIVES (see R. 208).<sup>1</sup>

3. Gerunds and reversed phrases of both kinds very frequently occur as ATTRIBUTES of nouns, both as attributive genitives and as prepositional attributes. They are treated in this respect altogether as substantives would be in their places.

4. The APPORTIONAL relation of reversed phrases and gerunds is confined to that kind which, in English, we connect by 'namely' (explanative apposition), as:

(a) Numquam ingenium idem ad *res diversissimas, parendum atque imperandum* habilis fuit. Never was a mind more able to perform the most opposite things, namely obeying and commanding. Liv. 21, 4.—(b) Non immemore *jus*, quod initio consulatus imbiberat, *reconciliandi* animos plebis. Being not unmindful of that (disposition) which he had contracted in the beginning of his consulship, *namely of reconciling* the hearts of the people. Liv. 2, 47.—(c) Plebs gravabatur postquam et ad alia traducebantur opera, *foras in circo faciendos, cloacamque maximam sub terram agenda*. The Plebs felt wronged when they were misused also for other works, *namely to construct seats (for the Patricians) in the Circus, and to make the underground channel for the great sewer*. Liv. 1, 56, 2.

The English apposition by which verbal ideas as such are quoted, in the form of a participial in *ing*, or of an infinitive, being attached to the general terms 'word', 'verb', etc., are in Latin expressed by an attributive genitive-gerund dependent on the expressions *nomen* or *verbum*, as: *The word suffering, patiendi verbum*.—*Triste est nomen ipsum currendi*, the very word 'to want' is sad. Cic. Tusc. 1, 36, 87. If dependent on prepositions, the general governing words *verbum* or *nomen* are usually omitted in Latin, the quoted verb taking the same form as the noun omitted should have taken, as: *A scribendo fit scriptor*, from the verb *scribere* is derived the noun *scriptor*. Varro L. L. p. 117.

<sup>1</sup> Gerundives (but not gerundive PHRASES), and participles (but not participial PHRASES) are frequently used as predicates, namely in the periphrastic conjugation and in the ablatives absolute. But these forms do not belong here, since we consider here only those cases where a whole phrase stands in the relation of a predicate-noun.

5. When gerunds or reversed phrases are in the relation of OBJECTS, they denote mostly ADVERBIAL objects, especially those of PURPOSE (with the preposition *ad*, or the DATIVE and of CAUSE and INSTRUMENTALITY (by the ablative). See § 538, § 528, § 529. Here belongs the relation of TIME, expressed by participial phrases in the ablative (ablative absolute). See Rem. 215.

6. Considerably less frequent are the instances that COMPLETING OBJECTS are expressed by gerunds and reversed phrases. They occur most frequently as case-objects in the genitive, dependent on adjectives requiring an object in the genitive, as *cupidus videndi*, desirous of seeing. See R. 208. But they are also made dependent on verbs construed with the dative, the ablative and prepositional objects. (See § 528, 529, R. 239.) We even maintain, against the assertion of our grammarians that gerundive phrases occur as TRANSITIVE OBJECTS of verbs (see R. 198). Reversed participial phrases occur (though rarely) as completing objects of verbs in every one of the oblique cases, as:

*Carthaginienses Caput amissa Tarentum captam aquabant*, the Carthaginians set off the taking of Tarentum with the losing (the loss) of Capua (*aequare rem rei*). Liv. 26, 37.—*Minecius non Hannibale magis a se victo quam Fabio gloriari*, Minucius boasted not so much of his having defeated Hannibal as (of his having defeated) Fabius. Liv. 22, 27. *gloriari adepta rei*.—*Scipio pecunia ab rege capta damnatus est*, Scipio was condemned for having accepted money from the king. *condemnare aliquem alicujus rei*. Liv. 28, 56.—*Faelis capitis supererunt Latiis*, Latiis came immediately upon the performance of the marriage ceremony (*supererunt alicui rei*, to come upon something). Liv. 30, 12.—*His orationibus scriptis ipse interfui*. Cic. Br. 207.

Rem. 195. Not only nouns, but also pronouns and absolute adjectives (both descriptive and form-adjectives) may be the governing words in reversed phrases, as *me conservando*, by preserving me; *ad ea efficienda*, for effecting these things; *quibus efficiendis* (*effectis*), by the effecting of which things.

§ 523. The perfect participle and the gerundive in reversed phrases are distinguished by the idea of TIME which is attached to them in relation to the time of the principal predicate of the sentence. If the time of the action in the reversed phrase is represented as past in regard to the principal action, the reversed phrase takes a PERFECT PARTICIPLE; but if the time is conceived as coincident or as a future in regard to the principal action, the phrase is formed by a GERUNDIVE.

*Gloriam capta nobilissime urbis dei tibi dedērunt*, the gods gave to thee the glory of taking (having taken) the noblest city. Liv. 25, 29. But: *gloriam capiende urbis expectant*, they expect the glory of taking the city.—*Culpam classis amissa in duces contulerunt*, they laid the responsibility for the loss of the fleet (for having lost the fleet) on the leaders. But: *Summum fuit periculum totius amittendae classis*, there was the greatest danger of losing the whole fleet.—*Legati de Messēne receptā exposuerunt* (Liv. 24, 20), the ambassadors reported about the retaking of Messēne (indicating that Messēne had been captured at the time). *Legati de Messēne receptandā exposuerunt* would mean that the retaking was in contemplation at the time.

Rem. 196. Often both the participial and a gerundive phrase may be applied with equal propriety, when merely the consequences of a past action are spoken of. Thus Cicero says (P. R. 8, 4, 8): *nihil egit nisi ut me conservato vestram dignitatem sanciret*, he did nothing except that by preserving me (by my preservation, by having preserved me), he strengthened your dignity. Here a gerundive phrase (*me conservando*) might have been used with equal propriety. We may say *navibus junctis flumen transiit* (Cæs. B. G. 1, 8), By the latter expression the crossing is represented as a consequence of a previous act; by the former the joining of the ships is represented as the means by which the crossing was effected.

Rem. 197. Often both a perfect participle and a gerundive are pointedly opposed to each other to represent the same act as past and as present or future in regard to another



action, as: Quia milites et capiendā urbe tantum labōris adissent, et captā cum eis qui in arcem confugerant, pugna-sent, since the soldiers had met with such hardships in capturing the city, and after its capture had fought with those who had fled to the fort. Liv. 26, 48.—Metellus dixit, non presentem solum dictatōrem obstitisse rei bene gerendae, sed absentem etiam gestae obstāre, that not only had the dictator, when present, opposed the achieving of future success, but was in his absence opposing the success that had been achieved. Liv. 22, 5.—Qui, partis honoribus, eisdem gessi labōres quos pelendis. Cic. Phil. 6, 6.

## B. THE REVERSED PHRASES AS SUBJECTS AND TRANSITIVE OBJECTS.

§ 521. Gerundive phrases can generally not be used as subjects or transitive objects, and when English participials in *ing* are employed in this relation, they cannot be rendered by gerundive phrases, but must generally be expressed by subject-infinitives, by object-infinitives, or participial phrases (§ 525).

Rem. 198. The only case in which gerundive phrases may be used as transitive objects or subjects occurs with some of those verbs which are construed with a participial gerundive of purpose (§ 516, R. 176). Here belong the verbs *curāre*, *locāre*, *conducere*, *attribuere*, *assignāre*, and *poscere*, as *oleam legendam curāre*, to give out (on contract) the gathering of olives (Cato R. R. 144); *pontem faciendum curāre*, to cause the building of a bridge; *alicui statuam transportandum assignāre*, to assign to somebody the task of transporting a statue (Liv. 5, 22, 4); *pellendos hostis sibi deposcere*, to claim the office of driving out the enemy (Liv. 22, 28). When these verbs are in the passive, the gerundive phrases are in the relation of SUBJECTS, as *olea legenda curatur* etc.

Rem. 199. In all these examples the governing noun of the gerundive cannot be considered as the transitive object of the verbs mentioned, but it is the action contained in the gerundive which is the real object of the verb. Hence the phrases in which these gerundives occur must be taken for REVERSED phrases which must be considered as the transitive objects of the verbs mentioned. Most of the instances, however, in which gerundives are thus attached to the verbs enumerated § 516, must be taken for constructions of the participial gerundive of purpose. We may regard this participial gerundive as the boundary between the predicate-gerundive and the attribute-gerundive in reversed phrases. Some of these combinations belong to the one, and some to the other side of the limit, and several stand on the line itself, so that they may with equal propriety be considered as belonging to either side. Comp. *sistendam puellam promittere*. Liv. 3, 45.

§ 523. Reversed PARTICIPIAL phrases are used both as subjects and transitive objects of a verb, with the force of an English verbal noun to which the Latin governing noun is added as an attribute with 'of', as:

*Receptus post fugam Antiochi Hannibalis* Prusiam regem suspectum fecit et Romanis, the reception (receiving) of Hannibal after Antiochus's flight made king Prusias suspected by the Romans. Liv. 39, 57. — *Angustus Hannibalem Siciliae stridulae angustiae*, the loss (closing) of Sicily and Sicily itself caused anguish to Hannibal. Liv. 21, 1.

For examples of participial phrases as transitive objects see R. 194, 5.

Rem. 200. These subject-phrases may become passive agents in the ablative when the principal predicate is changed into a passive. They thus assume the form of ablatives absolute (*Recepto Hannibale* Prusias suspectus fidebat. *Angēbatur* Hannibal Sicilia

*Sardiniaque amissis*). Such ablatives frequently occur, as: Ego autem nobilium *vita victaque mutato* mores mutari civitatum puto, but I believe that by a change of the life and diet of the nobility the social conditions of states are changed. Cic. Leg. 3, 14.— *Sublata benevolentia* amicitiae nomen tollitur, by taking away benevolence, the name of friendship is destroyed. Cic. Am. 5, 19. When these constructions are made active, the participial phrases become the subjects of the sentence (*vita victusque mutatus* . . . mutat; *sublata benevolentia* . . . tollit).

Rem. 201. Reversed participial phrases are rarely used as subjects by Cicero, but more frequently by Livy, and very often by the writers of the silver age. Livy, in a few passages, has even attempted to introduce impersonal perfect participles as subjects, a harsh construction, which has not been received into the language, as: *Pronuntiatum* repente ne quis praeter armatos violaretur, reliquam omnem multitudinem armis exiit, the sudden announcing that etc. made the rest deliver their arms. Liv. 4, 59. Similarly are used *audium* (28, 26); *tentatum* (7, 22); *degeneratum* (1, 53); *peritatum* (7, 8).

1. Dubitabat nemo quin (that) *violati hospites*<sup>1</sup>, *legati necati*, *socii nefario bello lacerati*, *fanat verat*<sup>2</sup>, hanc tantam efficerent vastitatem<sup>4</sup>. Cic. Pis. 35, 85.— 2. Nulla res Lacedaemoniis magis erat damno quam *disciplina* Lycurgi, cui per septingentos annos assueverant<sup>5</sup>, *sublata*. Liv. 33, 34.— 3. Hannibalem ante omnia angēbat quod *Capua pertinacius*<sup>6</sup> *oppugnata* ab Romanis quam *defensa* ab se, multorum Italiae populorum animos averterat<sup>7</sup>. Liv. 26, 38.— 4. Quum *Tarentum amissum* Romanis damno<sup>8</sup> et dolore, tum *arx* cum praesidio *relenta* praeter spem gaudio fuit. Liv. 26, 37.— 5. Consulatu Ciceronis non mediocriter<sup>9</sup> adjecit decus<sup>10</sup> *natus* eo anno *Divus Augustus*. Vell. 2, 36.— 6. Proderit discipulis alicuius *oburgata*<sup>11</sup> *desidia* vel *laudata industria*. Quint. 1, 2, 21.— 7. Lentulo gloriae fuit bene *tolerata*<sup>12</sup> *paupertas*. Tac. A. 4, 44.— 8. Terra mutata non mutat mores. Liv. 37, 54.— 9. Occisus dictator Caesar aliis pessimum, aliis pulcherrimum facinus videbatur. Tac. A. 1, 8.— 10. Invidia erat *amissum* Cremerae praedium. Liv. 2, 52.

## C. REVERSED PHRASES AND GERUNDS IN THE GENITIVE.

§ 526. The genitive of gerundials is used 1) as an ATTRIBUTE of all nouns with which attributive genitives may be connected, as *desiderium gloriae obtinendae*, a desire for obtaining glory; *cupido discendi*, eagerness for learning.— 2) as a COMPLETING OBJECT of most of the adjectives construed with an object in the genitive (§ 499), as *cupidus urbis expugnandae*, desirous of taking the city; *insuetus navigandi*, unaccustomed to sailing.— 3. Gerundive phrases (not gerunds) are used as PREDICATE-GENITIVES of quality (§ 466, 3) as *hoc dissolvendae disciplinae* est, this is apt (will lead) to dissolving (the dissolution of) discipline.—Neither gerunds nor gerundive phrases are used as completing objects of verbs governing the genitive.

Rem. 202. FORM OF THE GERUNDIAL GENITIVE. Whether a gerundial genitive must assume the form of a gerund or of a gerundive phrase, is determined by the general rules (§§ 517, 518, 519). If the verb is transitive, and accompanied by its transitive object, both forms, that of a gerundive phrase, and that of a gerund-genitive with a transitive object in the accusative are admissible, without discrimination in meaning, although gerundive phrases are more frequently employed than gerunds with an

<sup>1</sup> Guest-friend.— <sup>2</sup> *fanum*, temple.— <sup>3</sup> to plunder.— <sup>4</sup> destruction.— <sup>5</sup> *assuescere*, to become accustomed.— <sup>6</sup> *pertinax*, obstinate.— <sup>7</sup> to avert.— <sup>8</sup> injury.— <sup>9</sup> *non mediocriter*, not a little.— <sup>10</sup> ornament.— <sup>11</sup> to rebuke.— <sup>12</sup> brave endurance.



accusative. Thus the phrase 'the promise of delivering the hostages' may be rendered either *promissum obsides tradendi*, or *promissum obsidum tradendörum*. But when the transitive object of the gerund is a personal pronoun, a gerundive phrase cannot be used (R. 205).

*Rem. 203.* When the Latin verb has an intransitive object, the form of the gerund alone is admissible, as *consuetudo æqualibus invidendi* (not *æqualium invidendorum*), the habit of envying one's equals. But gerundial genitives of the verbs *uti*, *frui* etc. take either the form of a gerund or that of a gerundive phrase. See R. 188.

*Rem.* 204. Sometimes the transitive genitive gerund takes the form of a gerund with an attracted case (§ 520). This is, generally, the case only if the object is a noun in the plural number, as *Penarum solvendi tempus est aduultum*, the time of paying the penalty has come. *Lucr.* 5, 1225. See *Ex. D*, 1. 2. 3. 4. 5. But when the transitive object is one of the personal pronouns, this form is used also when the pronouns are in the singular, as *Tui* (a female) *videndi est copia*, there is an opportunity of seeing thee. *Plaut. Truc.* 2, 4, 19.—*Ejus* (*Philumenæ*) *videndi cupidus*, desirous of seeing her. *Ter. Hec.* 3, 3, 12.

*Rem.* 205. When the pronouns *me, te, se, nos, vos* are transitive objects of the gerund, the use of a gerundive phrase (for inst. *nostri videndorum cupidus*) is inadmissible, and the gerundials, in this case, must either take the form of a transitive gerund with their pronominal objects in the ACCUSATIVE, or that of the gerund with an ATTRACTED GENITIVE (§ 520). The same is generally the case with the pronouns *is, ea, id*.

The same is generally the case with the pronouns *is, ei, de*.  
 Germani ad Caesarem venerunt *sui* plur.) *purganti* (not *purgantem*) causā. the  
 Germans came to Caesar for the sake of *cleansing themselves*. (Cæs. B. G. 4, 13. - Non  
*vestri* *adhortandi* causā magnificē loquor. I do not speak in an exalted tone for the sake  
 of *exhorting you*. Liv. 2, 41. - Omnia facias *eorum* quae secundum naturam sunt *adpli-*  
*scendi* causā. You must do all for the sake of obtaining those things which are  
 agreeable to nature. Cic. Fin. 5, 7. - Multis illi in urbibus *reficiendi* se potestas fuit.  
 he had the power to *restore himself* in many cities. Cic. Phil. 9, 3, 6.

Obs. 1. The German grammarians (Zumpf, Madvig, Kühner, Meiring etc.) take these gerunds with attracted cases (as *vestri authoritatis causa*) for gerundive phrases. In order to account for the non-agreement in number and gender of the gerundal with the governing pronoun, Madvig has invented the paradox theory that the Latin personal pronouns lack the genitive case, and that where such a case is required, the SETTER SINGULAR of the possessive adjective (of *meum* etc.) is borrowed with the force of a personal pronoun in all genders. Zumpf considers the non-agreeing gerundive an original blunder, legalized by habit. The others try to explain this anomaly by the remark that the genitives of the personal pronouns were 'originally' neuter possessives.

All these theories are refuted by the following reasons :

1. It is extremely doubtful whether the genitive of the personal pronouns was 'originally' the genitive neuter of the possessives, which adjectives are, on the contrary, derived from the root of the personal pronouns.

2. Even granting this, it would fail to account for the neuter gender of the gerundial, since there is not the slightest doubt that, at the time of the literary use of the language, the Romans both considered and felt these genitives as the cases of PERSONAL PRONOUNS, not as the cases of NEUTER POSSESSIVES. All Roman grammarians represent *mei* etc. as the regular genitives of *ego* etc., assigning to them the COMMON GENDER, not the NEUTER gender. We can imagine a *logical* agreement which is ungrammatical, or a *grammatical* agreement which is illogical, but an agreement both illogical and ungrammatical is an impossibility.

3. The theory of the German grammarians in no way accounts for the use of *ejus* (referring to a woman) with a neuter gerundive.

4. Nor will this theory account for the use of a reflexive phrase in the form of a (passive) gerundive (for inst. *sui purgandi causâ*). It is grammatically incongruous to consider *purgandi* as a PASSIVE gerundive governed by *sui*, since reflexive verbs cannot be

changed into passives, it being impossible to give to the phrase '*Germāni se purgant*' a passive form. It is true that 'reflexive gerundives' (very rarely) occur with the accusative and ablative *se*; but only from the reason explained in OBS. 2.

5. If the theory of the German grammarians be adopted, three different grammatical anomalies must be accounted for, while our theory assigns these apparent anomalies to one regular form, that of the gerund with an attracted case, which has so many analogies in the language that it can hardly be considered as an anomaly.

Obs. 2. According to our theory even such forms as *mei custodiendi causâ*, where the gender and number of the gerundial are the same as those of the pronoun, must be considered as gerunds with attracted cases, and not as gerundives. We must assume that this form was chosen because it was generally repugnant to the Latin idiom to connect adjective attributes with pronouns (§ 276). Hence, in the construction of the gerundial dative, gerundive constructions with personal pronouns never occur, and in the ablative, the gerundive form was probably admitted on account of the identity in form of the accusative with the ablative in most of the pronouns, which would make an attraction of the case unrecognizable.

*Rem. 206.* The gerundial attributive genitive is either 1) virtually a COMPLETING OBJECT of ABSTRACT nouns in regard to the verbal or adjective idea contained in them (OBS. 1); or it is 2) attached to PERSONAL nouns denoting the DOERS of such actions (OBS. 2); or it has 3) the force of RESTRICTING and specifying the general abstract nouns of CAUSE, TIME and MODALITY (OBS. 3).

MODALITY (OBS. 3).

OBS. 1. The abstract nouns to which the gerundial genitive is in the relation of a completing object are either derived from verbs, requiring completing objects, or from adjectives admitting a subject-infinitive, or they correspond to such verbs or adjectives in their MEANINGS. Such nouns are *spes, desiderium, cupidō, promissum, simulatio, species* (pretext, appearance), *studium, cogitatio, suspicio, libido, testimonium, consilium, voluntas, potestas, consueitudo, initium, exercitatio, scientia, amor, desperatio, melus, signum, scientia, ars, jus, audacia, facultas, difficultas, necessitas, diacritas, dulcedo*. The gerundial genitives dependent on such nouns are rendered by participles in *ing* after 'of' or other prepositions, especially *in* or *for*, and sometimes by object-infinitives, as *consilium belli inferendi*, the advice to commence a war; *necessitas pugnandi*, the necessity of fighting; *audacia resistendi*, boldness in resisting; *studium plebis tuendæ*, the zeal for protecting the common people; *signum dat invadendi*, he gives the signal for attack. Liv. 22, 4.

ORR. 2. To the personal nouns construed with gerundial genitives belong *testis, auctor, princeps, dux, auxiliis, reus, vas, doctor, artifex*. The English equivalents of such nouns cannot generally be construed with participials in *ing*, and the Latin phrase must be often recast in rendering, as *Aeneas semper auctor revertendæ Helene erat* (*Aeneas had always advised the returning of Helena* (literally 'was always an adviser of returning')). Liv. 1, 1. *Testis pugnandi*, a witness to the fight. *Reus causam dicendi*, a defendant in the trial. *Doctor dicendi*, a teacher in the art of speaking. *Princeps fugiendi*, the foremost in the flight.

most in the flight.

Obs. 3. To the nouns denoting TIME, CAUSE, and MODALITY, which may be restricted by gerundial genitives, belong *tempus*, *dies*, *spatium*, *mora*, *otium*, *causa*, *ratio*, *ocasio*, *locus* (in the general meaning 'situation', 'condition', 'occasion'), *fortuna* (fortunate situation or condition), *fatis*, *modus*, *genus*, as *Tempus quiescendi*, time for rest (resting situation or condition); *mora deliberandi*, a time for deliberation (a delay or respite that might be applied to deliberation). Here belong the prepositional ablatives *causâ*, *gratiâ*, and the anteclassical *ergo*, in the meaning 'on account of', 'for the sake of', which are very frequently construed with gerundial genitives, as *sui purgandi causâ*, for the sake of clearing himself (herself, themselves); *pacis faciendâ gratiâ*, for the sake of making peace. These nouns are often, as subjects, connected with *esse* as an independent predicate, in the meaning 'there is', giving thus to the gerundial genitive the appearance of a subject-infinitive, as *Tempus non fuit tela mittendi*, there was no time to throw the darts.—*Quod in eo causa peccandi non erat*, because there was no reason to injure him.—Cæs. B. G. I. 47. *Scribendi otium non erat*, there was no leisure for writing. Cic. Off. 2. 1. 4. If, however, such nouns, together with the copula *esse* form an impersonal predicate, the verbal action must be expressed by a subject-infinitive, and not by the gerundial genitive, as *Nunc corpora curare tempus est*, now is the (right) time for refreshing the body. Liv. 21. 64 *tempus est = convenit, expedit*, it is timely).—*Nulla est ratio amittere ejusmodi occasionem*, there is no reason why such an opportunity should be lost. Cic. Cæc. 5, 15 (*nulla ratio est = it is unreasonable*).



A. GERUNDIVE PHRASES.— 1. *Cæsar praelii committendi*<sup>1</sup> signum dedit. Cæs. B. G. 2, 21.— 2. Cassius et Manlius propter suspicionem *regni*<sup>2</sup> *appellendi*<sup>3</sup> sunt necati. Cic. Phil. 2, 114.— 3. Caesar non existimabat, Helvetios, data facultate<sup>4</sup> per provinciam *itineris faciendi*<sup>5</sup> ab injuria et maleficio temperaturos. Cæs. B. G. 1, 7.— 4. Hostibus eadem de causa spes *potiundi oppidi*<sup>6</sup> decessit. Cæs. B. G. 2, 7.— 5. Philippus per speciem *auxilii Byzantii ferendi* profectus, Thraces uno praelio devicit. Liv. 39, 35.— 6. Hannibalem ingens cupido<sup>7</sup> inceserat<sup>8</sup> *Tarenti potiundi*. Liv. 24, 13.— 7. Legati ad arcessendum Hannibalem cum haud dubio promisso *tradenda urbis* venerunt. Ib.— 8. Initia sunt consilia *urbis delenda, civium trucidandorum*<sup>11</sup>, *nomini Romani exstinguendi*. Cic. Mur. 37.— 9. Audacia decemvirali<sup>12</sup> magna permittitur potestas<sup>13</sup> *corrumperendarum*<sup>14</sup> *tabularum publicarum*<sup>15</sup>, *flagrandorumque*<sup>16</sup> *sententiarum*<sup>17</sup> *republicarum*<sup>18</sup> reus, quam facta sunt. Cic. Leg. Agr. 2, 11, 37.— 10. Catilina, *pecuniarum repetundarum*<sup>19</sup> reus, prohibitus erat consulatum petere<sup>20</sup>. Sall. Cat. 18.— 11. Perfuga nuntiat Brutis. Aristomachus esse principem plebes, *tradendaque auctorem urbis*. Liv. 24, 2.— 12. Princeps omnium Pansa *praelii faciendi*<sup>21</sup> et cum Antonio confidendi<sup>22</sup> fuit. Cic. Phil. 14, 9, 26.— 13. Vas factus est Damon *quis sistendi*<sup>23</sup>, ut si ille non revertisset, moriendum esset sibi. Cic. Off. 3, 10, 45.— 14. Omnia iudicia<sup>24</sup> aut *distrahendorum*<sup>25</sup> *controversiarum* aut *puniendorum malificorum*<sup>26</sup> causa reperti<sup>27</sup> sunt. Cic. Cæs. 2.— 15. Germani celeritate adventus nostri, neque *consilii habendi*<sup>28</sup>, neque arma capiendi spatio dato<sup>29</sup>, perturbantur. Cæs. B. G. 4, 14.— 16. Fortuna vobis oblata est, pro tantis Populi Romani beneficiis *gratie referenda*<sup>30</sup>. Liv. 5, 44, 3.

B. GERUNDIS ABSOLUTE.— 1. Nostri expectabant si<sup>31</sup> ab hostibus initium *transeundi* fieret. Cæs. B. G. 2, 9.— 2. Hos homines spes *predandi*<sup>32</sup> et studium *bellandi* ab agri cultura et quotidiano<sup>33</sup> labore revocabat. Ib. 3, 17.— 3. Summa erat in hoc mari *navigandi* difficultas. Ib. 3, 12.— 4. Quid aliud percussit<sup>34</sup> Gracchum nisi quod potestatem<sup>35</sup> *intercedendi*<sup>36</sup> colligere abrogavit? Cic. Leg. 3, 10.— 5. Apud Romanos vetustissimus mos erat victis *parandi*. Liv. 33, 12.— 6. Parsimonia est scientia re familiaris<sup>37</sup> moderate *utendi*. Sen. Ben. 2, 34.— 7. Non illa contemno que Graeci *dicendi* artifices et doctores reliquerunt. Cic. Or. 1, 6.— 8. Natura optima bene<sup>38</sup> *vivendi* est dux. Cic. Am. 5.— 9. Quem honorem habes<sup>39</sup> *dicendi* magistris? Plin. Pan. 47.— 10. Tanta est ducendo<sup>40</sup> ex alienis fortunis *predandi*<sup>41</sup>. Liv. 6, 41, 11.— 11. Aliud<sup>42</sup> tempus est *potendi*<sup>43</sup>, aliud *persequendi*<sup>44</sup>. Cic. Mur. 21, 44.— 12. Est *ulciscendi* et *puniendi* modus<sup>45</sup>. Cic. Off. 1, 11.— 13. Titurius dixit, brevem esse *consulendi* occasionem. Cæs. B. G. 5, 29.— 14. Caesar *loquendi*<sup>46</sup> finem fecit<sup>47</sup>, seque ad suos recepit. Cæs. B. G. 1, 46.— 15. Hac ignominia accepta<sup>48</sup> ceteris tribunis praeiit justam causam *resistendi* colligere. Liv. 4, 53, 4.— 16. Multa saepe ad te *cohortandi* gratia scripsimus. Cic. Off. 3, 2.

C. TRANSITIVE GERUNDIS.— 1. Locus ipse praesidio erat barbaris; neque ex<sup>49</sup> occulto insidiandi<sup>50</sup> et *dispersos circumvenendi*<sup>51</sup> singulis deerat audacia. Cæs. B. G. 6, 34.— 2. Romanos invasi<sup>52</sup> inane studium *superuacui*<sup>53</sup> *discendi*. Sen. Brev. Vit. 13.— 3. Germani petebant ut sibi potestatem faceret<sup>54</sup> Caesar in Ubios *legatos mittendi*. Cæs. B. G. 4, 11.— 4. Ulciscendae injuriae facilior ratio<sup>55</sup> est quam *beneficia remunerandi*. Cic. P. R. Q. 9, 22.— 5. Hostes ita celeriter procurrerunt<sup>56</sup> ut spatium<sup>57</sup> *pila*<sup>58</sup> in hostis *conficiendi*<sup>59</sup> non daretur. Cæs. B. G. 1, 52.

D. GERUNDIS WITH ATTRACTED CASE.— 1. Agitur<sup>60</sup> utrum M. Antonio facultas detur opprimendae reipublicae, caedis faciendae honorum, diripiendae urbis, *agrorum suis latronibus*<sup>61</sup> *condonandi*<sup>62</sup>, populum Romanum servitute opprimendi, an horum ei

<sup>1</sup> To commence.— <sup>2</sup> royal power.— <sup>3</sup> to aspire to.— <sup>4</sup> permission.— <sup>5</sup> *iter facere*, to march.— <sup>6</sup> to refrain.— <sup>7</sup> *spes decedit alicui*, the hope leaves some one, is taken away from somebody.— <sup>8</sup> under the pretext.— <sup>9</sup> eagerness.— <sup>10</sup> to overcome somebody. (The sentence must take a passive form in English.)— <sup>11</sup> to slaughter.— <sup>12</sup> decemviral (transl. : of the decemvirs).— <sup>13</sup> power.— <sup>14</sup> falsify.— <sup>15</sup> public records, especially the public account-books.— <sup>16</sup> to forge.— <sup>17</sup> *pecuniae repetundae*, literally : 'the demanding back of money'; a technical phrase denoting the trial for embezzlement of public money.— <sup>18</sup> to be a candidate for.— <sup>19</sup> to engage in battle.— <sup>20</sup> to fight.— <sup>21</sup> *aliquem sistere* (i. e., in judicio) to make somebody appear for his trial.— <sup>22</sup> trials.— <sup>23</sup> to settle.— <sup>24</sup> offence.— <sup>25</sup> are established.— <sup>26</sup> to hold.— <sup>27</sup> since time was given.— <sup>28</sup> to show your gratitude (literally : to return the favor).— <sup>29</sup> whether.— <sup>30</sup> to make booty.— <sup>31</sup> daily.— <sup>32</sup> *percellere*, to crush, to ruin.— <sup>33</sup> right.— <sup>34</sup> *intercedere alicui*, to interpose one's veto against the decrees of somebody.— <sup>35</sup> property.— <sup>36</sup> happy.— <sup>37</sup> *honorem habere*, to pay honor or respect.— <sup>38</sup> sweetness.— <sup>39</sup> to prey upon.— <sup>40</sup> there is one time for . . . , another for etc.— <sup>41</sup> to apply.— <sup>42</sup> to prosecute.— <sup>43</sup> a limitation, a limit.— <sup>44</sup> *finem facere alicuius rei*, to break something off, to cease doing something.— <sup>45</sup> *loqui*, to debate.— <sup>46</sup> to suffer, to undergo.— <sup>47</sup> in secret; see § 443, 3.— <sup>48</sup> to lie in wait.— <sup>49</sup> to cut off.— <sup>50</sup> to seize.— <sup>51</sup> superfluous.— <sup>52</sup> to give permission.— <sup>53</sup> the method.— <sup>54</sup> to advance (by running).— <sup>55</sup> time.— <sup>56</sup> *pilum*, a dart.— <sup>57</sup> to throw.— <sup>58</sup> it is the question.— <sup>59</sup> a brigand.— <sup>60</sup> to bestow (as a present).

facere nihil liceat. Cic. Phil. 5, 3.— 2. Ex majore copia nobis quam illis fuit *exemplorum eligendi* potestas. Cic. Inv. 2, 2.— 3. Reliquorum siderum<sup>1</sup> quae causa collocandi<sup>2</sup> fuerit, in alium sermonem<sup>3</sup> differendum est. Cic. Un. 9.— 4. Multi principes cives Romae non tam *sui conservandi* quam tuorum consiliorum reprimendorum<sup>4</sup> causam profugerunt. Cic. Cat. 1, 3, 7.— 5. Subito omnibus portis eruptione<sup>5</sup> facta neque cognoscendi<sup>6</sup>, neque *sui colligendi*<sup>7</sup> hostibus facultatem relinquunt. Cæs. B. G. 3, 6.— 6. Finem feci *offerendi mei* ne forte mea credulitas<sup>8</sup> aut insidiōsa<sup>9</sup> aut impudens<sup>10</sup> videatur. Cic. Leg. Agr. 2, 5, 12.

Rem. 207. Most of the adjectives governing the genitive of substantives (§ 499) may take the genitive of gerundials in any of the four forms as completing objects. Such adjectives are *cupidus, insuetus, peritus, studiosus, memor, gnarus, ignarus, particeps, potens, impotens* (Liv. 35, 11), *sciens, conscius*. Verbs, however, cannot take gerundials in the genitive as completing objects. Hence it would be false grammar to say *Poenitet me hujus rei dicendae* (I am ashamed of saying this), or *commonefecit eum irae continendae* (he reminded him of restraining his anger).

1. Affirmabat lacrimans non se *cupidiorem* esse *civitatis*<sup>12</sup> *retinendae* quam *existimationis*<sup>13</sup>. Cic. Clu. 52, 144.— 2. Timotheus rei militaris *peritus*, neque minus *civitatis*<sup>14</sup> *regendae* fuit. Nep. Tim. 1.— 3. Zeno perpressus est omnia potius quam *conscios*<sup>15</sup> *delendae tyrannidis*<sup>16</sup> indicaret. Cic. Tusc. 2, 52.— 4. Verum est, si quis *ignarus* sit *faciendae ac poliendae*<sup>17</sup> *orationis*, eum<sup>18</sup> non posse id ipsum quod sciat diserte dicere. Cic. Or. 1, 63.— 5. Ita componenda<sup>19</sup> est pax<sup>20</sup> ut Graecia, etiam absentibus Romanis, satis *potens*<sup>21</sup> *tutendae simul pacis libertatisque* esset. Liv. 33, 12.— 6. Ancus, non minus *regni sui firmandi* quam *augendae*<sup>22</sup> *reipublicae memor*, centum<sup>23</sup> in<sup>24</sup> patres<sup>25</sup> legit<sup>26</sup>. Liv. 1, 35, 6.— 7. Scaurus, vir *regendae reipublicae scientissimus*<sup>27</sup>, si audierit<sup>28</sup> te, huc<sup>29</sup>, credo, veniat<sup>30</sup>. Cic. Or. 1, 49.— 8. Ei qui *hereditatis* illius *diripiendae particeps* fuerant, statuum illam faciendam curaverunt. Cic. Verr. 2, 4, 100.— 9. Docti non solum vivi<sup>31</sup> atque praesentes *studiosos discendi* erudiunt atque docent, sed hoc idem etiam post mortem monumentis litterarum<sup>32</sup> assequuntur. Cic. Off. 1, 44.— 10. Titus Augustus *equitandi peritissimus* fuit. Suet. Tit. 3.— 11. Dumnorix petivit ut in Gallia relinqueretur, quod *insuetus navigandi* mare timeret. Cæs. B. G. 5, 6.— 12. Hae res detinebant *avidos invadendi*<sup>33</sup> *deserta moenia* milites. Liv. 10, 34.— 13. Euathlus eloquentiae discendae *causarumque orandi*<sup>34</sup> cupiens<sup>35</sup> fuit. Gell. N. A. 5, 10.

Rem. 208. The genitive of a GERUNDIVE PHRASE (not of a gerund in any of its forms) is used with the copula *esse* as a *predicate-genitive*. While the ordinary qualitative genitive (§ 466, No. 3), assigns to the subject a quality directly expressed by the genitive, the gerundial predicate-genitive describes this quality by the CONSEQUENCES it must produce. The gerundive genitive is rendered either by *apt* with an infinitive, or by *conducive* to with a participial, or by *instrumental of*, or by verbal expressions, as 'to serve to'; as :

Tribuni plebis concordiam ordinum timent, quam *dissolvendae* maxime *tribuniciae potestatis* reitur *esse*, the tribunes of the people dread the harmony of the ranks, which they believe to be especially *apt* to *destroy* the tribunitian power. Liv. 5, 3.— Regium imperium initio *conservandae libertatis* atque *augendae reipublicae fuerat*, royalty, in the beginning, *had served* (had been conducive) *to preserve* liberty, and to increase the strength of the republic. Sall. Cat. 6.


Obs. Later writers use the genitive of a gerundive phrase with the meaning of PURPOSE, where the classical writers would add the ablative *causa* or *gratia*, as Unum e sedi-tionis vinciri jubet, magis *usurpandi juris*, quam quia unus culpa foret (*for the sake of showing his right*, instead of *usurpandi juris causa*). Tac. Hist. 4, 25. The same authors use genitive gerundials with the force of subject-infinitives or object-infinitives, as: *ma-*

<sup>1</sup> Star.— <sup>2</sup> to assign a (their) place.— <sup>3</sup> discussion.— <sup>4</sup> to repress.— <sup>5</sup> to flee.— <sup>6</sup> a sally.— <sup>7</sup> to inform themselves.— <sup>8</sup> *se colligere*, to collect one's self, to form the ranks.— <sup>9</sup> credulity.— <sup>10</sup> deceitful.— <sup>11</sup> impudent.— <sup>12</sup> citizenship.— <sup>13</sup> character.— <sup>14</sup> state.— <sup>15</sup> those that were privy to.— <sup>16</sup> Greek nom. *tyrannis*, the government of the tyrant, *or* the despotic form of government.— <sup>17</sup> to polish.— <sup>18</sup> subject infinitive-clause.— <sup>19</sup> to draw up.— <sup>20</sup> the treaty of peace.— <sup>21</sup> powerful.— <sup>22</sup> increase the strength of.— <sup>23</sup> supply: 'new members'.— <sup>24</sup> to.— <sup>25</sup> the senate.— <sup>26</sup> to appoint.— <sup>27</sup> *sciens*, learned.— <sup>28</sup> should hear.— <sup>29</sup> hither.— <sup>30</sup> would come.— <sup>31</sup> when alive and present.— <sup>32</sup> literary.— <sup>33</sup> to take possession of.— <sup>34</sup> to plead.— <sup>35</sup> desirous.







 Zumpt enumerates among the verbs construed with gerundial datives the phrase *tempus consumere*, which is an error, the gerundives construed with this phrase being ablatives. Compare: *Eo tempore aptandā classe absumpto*. Liv. 21, 49.

1. Claudii legati, qui omnibus gerendis rebus (apud duces Campānos) adfuerant, in senātu videbantur. Liv. 26, 16.— 2. Senātus, quum de Cicerōnis reditu egit<sup>1</sup>, decrevit, ne quis de eā re ferret<sup>2</sup>, ne quis disputaret<sup>3</sup>, ne loqueretur, ne scribendo adesset. Cic. P. R. 8, 4, 8.— 3. Crassum (in senātu) scribendo adfuisse auctoritatibus praescriptis<sup>4</sup> exstat<sup>5</sup>. Cic. Or. 3, 2.— 4. Tunc, Erfici, praesesse agro colendo flagitium putas? Cic. Rose. Am. 18.— 5. Quum Vesta quasi focum<sup>6</sup> urbem complexa sit<sup>7</sup>, ei colendae virgines praesint. Cic. Leg. 2, 12, 29.— 6. Respondit Verres, navi illi aedificandae publice Mamertinum senatorem praefuisse. Cic. Verr. 2, 4, 8. See ib. 2, 4, 83.— 7. Valerius proconsul tulandae circa Siciliam maritimae orae praefuerat. Liv. 28, 10. See ib. 25, 12.— 8. Nec consul Romanus tentandis<sup>8</sup> urbibus, si spes aliqua se ostendisset, deerat. Liv. 26, 38.— 9. Hannibalis nullo labore aut corpus fatigari aut animus vinci poterat; id tempus quod gerendis rebus superesset, quieti datum est. Liv. 21, 4.— 10. Ut villicus<sup>9</sup> nativam agri novit, sic noster hic rector<sup>10</sup> studuit sane juri<sup>11</sup> et legibus cognoscendis. Cic. Rep. 5, 3, 5.— 11. Cui rei studere vis? Patrimonione<sup>12</sup> augendo? Cic. Or. 2, 55.— 12. Vos ne hoc quidem loco contumelias (abuses) in illos viros dicendis paritis. Liv. 26, 31.— 13. Nec solum<sup>13</sup> modo vastum hostibus relictum, sed vicis etiam illatus ignis; urbibus (vero) oppugnandis temperatum est. Liv. 10, 12.— 14. Nihil reliquum est unde<sup>14</sup> comestibus<sup>15</sup> sufficiamus<sup>16</sup> praebentis<sup>17</sup>. Liv. 28, 41.— 15. Tanto quisque certamine<sup>18</sup> aurum et argentum conferunt, ut nec triumviri accipiundo nec scribae<sup>19</sup> referendo<sup>20</sup> sufficerent<sup>21</sup>. Liv. 26, 36.— 16. Cicero componere<sup>22</sup> aliqua de iuris scientia coeperat, ut appareat posse oratorem non discendo tantum juri<sup>23</sup> vacare, sed etiam docendo. Qu. 12, 3, 10.— 17. Consul placandis Romae dis habendisque<sup>24</sup> dilectui dat operam. Liv. 22, 2.— 18. Hasdrubal loquendo plura<sup>25</sup>, scribendoque<sup>26</sup> quae in rem non essent<sup>27</sup> dedit operam. Liv. 26, 17 (see ib. 3, 34, 1).— 19. Vix eis rebus quas constituerant duces collocandis<sup>28</sup> atque administrandis tempus est datum. Caes. B. G. 3, 4.— 20. Scipio operibus aspiciendis<sup>29</sup> tempus dabat. Liv. 26, 51. (See ib. 3, 69, 7).— 21. Masinissa, dala dextrā in id quod petebatur obligandae<sup>30</sup> fidei, in regiam<sup>31</sup> concessit<sup>32</sup>. Liv. 30, 12.— 22. Mihi non est integrum<sup>33</sup> ut meum laborem hominum periculis sublerandis<sup>34</sup> non impertiam. Cic. Mur. 4, 8.— 23. Manubiae Pometinae<sup>35</sup> perducendo<sup>36</sup> ad culmen<sup>37</sup> operi destinatae erant. Liv. 1, 65, 7.— 24. Omnes Voleionem verandis consulibus permissum tribunatum<sup>38</sup> credabant. Liv. 2, 56, 2.— 25. Tu regis pecuniae deportandae<sup>39</sup> et bello gerendo Marcum Catonem praefecisti? Cic. Dom. 8, 20.— 26. Populus Papirium Semproniumque censui agendo<sup>40</sup> praefecit. Liv. 4, 8, 7.— 27. Magna animi contentio<sup>41</sup> adibenda est explicando Aristotelem<sup>42</sup>. Cic. Fragm. Hort. 69.— 28. Numa rex sacerdotibus creandis animum adiecit. Liv. 1, 20.

Rem. 210. Only a few of the ADJECTIVES which govern a dative case are, in good prose, construed with a gerundial dative, and even these few are more generally construed with a prepositional gerundial (R. 240). The form of this gerundial is mostly a gerundive phrase, more rarely an absolute gerund, and extremely seldom (Ex. 6) a gerund with a transitive object.

Obs. 1. In Cicero the participial adjective *accommodatus* only (Ex. 1) is construed with a gerundial dative. Most frequently this construction occurs in Livy, and even in Livy less than thirty examples (all told) of adjectives construed with gerundial datives are extant. He thus construes *aptus* (adapted to), *intentus* (bent, intent on), *satis* (enough for), *promptus* and *paratus* (ready to), *opportūnus* (convenient for), *propior* (nearer to). Later writers construe *communis*, *religius*, *idoneus*, *habilis*, *utilis*, and several other adjectives with a gerundial dative.—*Pugnando par*, equal to the contest, occurs Caes. B. G. 5, 34.—*Victoriae temperandae impar*. Tac. H. 4, 1. In '*disserendo par*' (equal in discourse, Cic. Or. 1, 56) the gerund, which Kühner considers as a dative, is an ablative.

<sup>1</sup> To deliberate.— <sup>2</sup> to make a report.— <sup>3</sup> to oppose.— <sup>4</sup> in the regular minutes of the resolutions.— <sup>5</sup> to be extant, to be on record.— <sup>6</sup> a hearth.— <sup>7</sup> to embrace.— <sup>8</sup> to tempt.— <sup>9</sup> the farm-overseer.— <sup>10</sup> chairman.— <sup>11</sup> jurisprudence.— <sup>12</sup> property.— <sup>13</sup> the soil.— <sup>14</sup> whence.— <sup>15</sup> supplies.— <sup>16</sup> satisfy.— <sup>17</sup> to distribute.— <sup>18</sup> contest.— <sup>19</sup> clerk.— <sup>20</sup> to enter on the books.— <sup>21</sup> to be sufficient.— <sup>22</sup> to compose.— <sup>23</sup> to make a draft.— <sup>24</sup> to make several remarks.— <sup>25</sup> in rem esse, to be pertinent.— <sup>26</sup> to arrange.— <sup>27</sup> to inspect.— <sup>28</sup> fidem obligare, to pledge one's word.— <sup>29</sup> palace.— <sup>30</sup> to betake one's self.— <sup>31</sup> integrum esse, to be allowed.— <sup>32</sup> to relieve.— <sup>33</sup> the booty of Pometium.— <sup>34</sup> to lead, to carry.— <sup>35</sup> the end.— <sup>36</sup> tribunate.— <sup>37</sup> to transport.— <sup>38</sup> to hold the census.— <sup>39</sup> magna contentio, an intense attention.— <sup>40</sup> Recent editions have changed this reading into *Aristotelem*, on account of the transitive gerund. But see Ex. 18.

Obs. 2. With some adjectives the gerundial dative is connected as an ADVERBIAL object of PURPOSE, or in the loose signification 'concerning'. These relations, more usually, are expressed partly by the second supine, partly by a gerundial in the accusative after *ad*. Thus are used *facilis, felix* (Liv. 3, 17), *sollemnis* (regular), *asper* (hard to), *solitus* (usual), *exiguus* (in the meaning *too small for*), *parum* (antecl.), *matūrus, immatūrus, firmus* (in the meaning *strong enough for*), *bonus* (good for). Sometimes, but very rarely, the gerund-datives dependent on such adjectives have a PASSIVE meaning (Ex. 11). Pliny regularly uses in this way gerund datives, dependent on *utilis* and similar adjectives, as *Aqua nitrosa utilis est bibendo* (instead of *bibentibus*, or *ad bibendum*). H. N. 36, 6. See lb. 13, 12; 19, 11 and often.

1. Ver ostendit fructus futuros; reliqua tempora dementendis<sup>1</sup> fructibus et percipiendis<sup>2</sup> accommodata sunt. Cic. Sen. 19.— 2. Antiochus post navalem ad Corycum pugnam classi maxime reparandae<sup>3</sup> intentus fuerat. Liv. 37, 8. (See Liv. 23, 35; 1, 53; 1, 66; 4, 37, 4; 30, 8).— 3. Hispania aptior erat bello reparando quam ulla pars terrarum<sup>4</sup>. Liv. 28, 12. (See Ib. 21, 37; 23, 4; 32, 10; 38, 3; Varro R. R. 3, 10).— 4. Querimus quando eis quae rhetorice<sup>5</sup> praecipit percipiendis<sup>6</sup> puer matūrus esse videatur. Quint. 2, 1, 7.— 5. Spatium<sup>7</sup> haud magnum vulneribus curandis supplendoque<sup>8</sup> exercitui satis erat. Liv. 2, 17.— 6. Hic locus equites quoque legendo satis latebrosus<sup>9</sup> erat. Liv. 21, 54. (See Ib. 23, 27).— 7. Flavius dixit, nullam umquam gentem promptiorem veniae danda<sup>10</sup> fuisse quam Romanos. Liv. 25, 16.— 8. De supplicio<sup>11</sup> Campāni senatus facilis impetrandae veniae<sup>12</sup> Claudius, Fulvio durior sententia erat. Liv. 25, 11.— 9. Appius propior interdum petendo<sup>13</sup> quam gerendo<sup>14</sup> magistratui erat. Liv. 3, 35.— 10. Negarunt consules, se ante Idus Decembris, sollemnem ineundis magistratibus diem abituros<sup>15</sup> esse. Liv. 5, 9, 3 (Ib. 3, 36, 3).— 11. His rebus consules asperiores<sup>16</sup> domando multitudinem fecerunt. Liv. 3, 69, 4.— 12. Camillo, jurare parato in verba<sup>17</sup> excusandae valetudinis<sup>18</sup> solita, consensus<sup>19</sup> populi restitit. Liv. 6, 22, 7.— 13. Brutticus ager exiguis tanto alendo exercitui erat. Ib. 28, 12.— 14. Milites vallum<sup>20</sup> secum portabant, ut parati omni loco castris praecitis<sup>21</sup> essent. Ib. 33, 6.— 15. Id tempus rebus gerendis immatūrum<sup>22</sup> erat. Ib. 36, 13.— 16. Testa<sup>23</sup> quae non in teetis<sup>24</sup> poterit pati laborem<sup>25</sup>, ea non potest in structura<sup>26</sup> operi ferenda<sup>27</sup> esse firma. Varr. 2, 8, 19. (See Livy 2, 5).— 17. Ager alto<sup>28</sup> conserpandus<sup>29</sup> locus est qui in ventum Favonium spectat<sup>30</sup>. Caro. R. R. 6. (See Liv. 29, 31).— 18. Ihd ediscendo scribendoque<sup>31</sup> curandus est, ut ique plurimum conferre<sup>32</sup> animum cogitationibus animi liberum. Quint. 11, 2, 35.— 19. Haec vitia nisi aberunt<sup>33</sup>, rebus<sup>34</sup> servandis centuplex murus parum<sup>35</sup> est. Plaut. Pers. 4, 4, 11.

Rem. 211. The dative of a gerundive phrase (rarely of a gerund), is added as an ADVERBIAL OBJECT to PHRASES and expressions consisting of a NOUN AND A VERB, in order to indicate the PURPOSE for which the NOUN is intended. These phrases and expressions are:

1. TRANSITIVE OBJECTIVE, or PASSIVE PREDICATIVE phrases, as *locum capere, triumvirum creare*:

*Locum castris faciendis c. pti*, he selected a spot for making a camp.—*Locus castris faciendis capitur*, a spot is chosen for making a camp.—*Triumvires colonia deducende creantur*, they elected triumvirs for the sending of a colony.—*Triumviri colonie deducendae creantur*, triumvirs are elected for the sending of a colony. See Ex. 1-16.

2. PREDICATIVE PHRASES, with neuter verbs, as *iter patet, dies venit*:

*Dies comitiis habendis venit*, the day arrived for holding the assembly.—*Iter patet frumento transportando*, the road is open for the transportation of grain. See Ex. 17-25.

<sup>1</sup> To harvest.— <sup>2</sup> to gather.— <sup>3</sup> to repair, to renew.— <sup>4</sup> with the force of a singular. *Terra* in the meaning 'the earth' is placed in the plural if conceived as an aggregate of countries.— <sup>5</sup> rhetorical, Greek decl.— <sup>6</sup> to understand.— <sup>7</sup> time.— <sup>8</sup> to complete.— <sup>9</sup> shady.— <sup>10</sup> to grant pardon.— <sup>11</sup> punishment.— <sup>12</sup> concerning.— <sup>13</sup> to apply for.— <sup>14</sup> to obtain.— <sup>15</sup> to hold (office).— <sup>16</sup> to lay down an office.— <sup>17</sup> stubborn.— <sup>18</sup> *jurare in verba*, to take an oath according to a prescribed formula. The known phrase of Horace '*jurare in verba magistri*', to swear to the words of the teacher, is used pregnantly, representing the teacher's words as formulas which the pupils would be willing to confirm by taking an oath.— <sup>19</sup> unanimous opinion. The sentence must be expressed passively.— <sup>20</sup> the palisades for constructing a camp.— <sup>21</sup> too early.— <sup>22</sup> material for bricks.— <sup>23</sup> on the roofs, i. e., in the form of tiles.— <sup>24</sup> *laborem pati*, to stand the weather.— <sup>25</sup> in the inner structure.— <sup>26</sup> to bear the burden, i. e., to stand the strain.— <sup>27</sup> olive-yard.— <sup>28</sup> to plant.— <sup>29</sup> to be exposed to. The wind Favonius (the Zephyros of the Greeks) was the west-wind, one of the principal four winds.— <sup>30</sup> to do most in both, to be most efficient for either. *Animum* is subject-accusative.— <sup>31</sup> unless they are absent, i. e., are kept out.— <sup>32</sup> property.— <sup>33</sup> not enough, insufficient.



## 3. PREDICATES consisting of a predicate-noun and the copula,\* as :

*Demosthenes curātor muris refectis fuit*, Demosthenes was a commissioner for repairing the walls. Cic. Opt. G. O. 7, 19. See Ex. 26-29.—So with predicate datives, the gerundial taking the place of the dative of the interested person: *Nec tamen id impedimento rebus gerendis fuit*. Liv. 26, 24.

Obs. 1. In these phrases, which furnish the most frequent examples of gerundial datives, the idea of purpose, expressed by the gerundial, is attached to the noun, and not to the governing verb. Hence they must be, logically, considered as ATTRIBUTES of these nouns, although they are, grammatically, the objects of the verbs with which the nouns are combined, and in which they are merged, as it were. But in a few instances such gerundial datives must, even grammatically, be considered as the attributes of nouns. This is especially the case with the numeral compounds of *vir*, denoting officers (§ 49, R. 2), and the noun *comitia*, as: *Nobilitas Tiberium Gracchum, triumvirum colonis deducendis*, ferro necavit, the nobility killed Tib. Gracchus, a *triumvir* for the sending of colonies (a colonial commissioner), by the sword. Sall. Jug. 42, 1.—*Ut in manu ejus essent comitia rogando collega*, that the meeting for the choice of his colleague might be in his hands. Liv. 22, 35.† See Liv. 4, 4.—Sometimes it is doubtful whether such gerundials are genitive-attributes, or dative-objects, as: *Ut aliquam mihi materiem praebeas agenda tuae apud senatum causae*. Liv. 42, 40.

Obs. 2. As to the use of this construction, the following rules must be noticed:

(a). It must be considered an indispensable condition for applying a gerundial dative of purpose, that there should be a SUBSTANTIVE represented as being applied to the purpose expressed by the gerundial. Examples where gerundial datives of purpose are attached to bare verbs without referring to a substantive are extremely rare, and must be considered as harsh anomalies, as: *Scipio curvis civitatum cognoscendis* Tarracōnem rediit (inst. of *ad causas cognoscendas*), Scipio returned to Tarraco to examine the cases concerning these states. Liv. 28, 16. In such connections either an accusative gerundial after *ad*, or a genitive gerundial with *causā* must be used, as: *Ipse ad conventus agendos* (not *conventibus agendis*) in ceteriorem Galliam profectus est. Cic. B. G. 1, 59.

(b). If an object of purpose is to be expressed by a gerund absolute, it either takes the form of an accusative after *ad*, or of a genitive, as *diem ad deliberandum sumere* (not *deliberando*). Cic. B. G. 1, 7; *spatium ad respirandum* (not *respirando*) dare. Liv. 27, 40. *Attici nobis propositi sunt ad imitandum* (not *imitando*). Cic. O. G. O. 4, 13. For an exceptional example of such gerunds in the dative, see Ex. 17.

(c). Even gerundive phrases, if expressing an object of purpose, assume more frequently the form of an accusative after *ad*, than that of a gerundial dative. (See R. 237.) Only if the governing phrase contains one of the nouns denoting officers, offices, or the noun *comitia*, a gerundial dative is the REGULAR form for the object of the purpose for which these officers etc. are appointed. Such official expressions are especially the compounds of *vir* (see No. a), as *triumvir*, *decemvir* etc., but also other general designations, applicable to more than one kind of offices, as *dux*, *curātor*, *dictātor*. But even in this connection gerundial expressions with *ad*, or in the form of an attributive genitive are not unusual, as: *Triumviri creati sunt ad supplendum colonorum numerum*. Liv. 31, 49.—*Consulis subrogandi comitia* habita sunt. Liv. 10, 11.

(d). Aside from the case mentioned No. (c), gerundive datives most frequently occur with phrases containing nouns of time, (*dies*, *feriae*, *tempus*) or place (*locus*) to indicate the purpose for which a time or place is appointed, as *diem alicui rei faciendae edicere*, to appoint a day for doing something; *locum capere*, *locum relinquere*, *inventire* etc.

(e). With other phrases gerundive datives are either used to vary the expression (especially when other gerundives with *ad* occur in the same sentence, see Ex. 12, 13), or they are pregnantly employed to enclose peculiar dative relations, for inst. that of a dative commodi or incommodi, which would be lost by the preposition *ad* (see Ex. 13, 14).

Obs. 3. A gerundive dative of purpose may depend on the verb *esse* in three different relations:

(a) if *esse* has the force of a neuter verb (§ 470, 2), being translated by *there is*, *there are*, as: *Comitia fuerunt magistratibus creandis*, there was a (public) meeting to elect officers. *Mora fuit agmini expediendo*, there was a delay in making the detachment ready for combat (Ex. 21-24).

\* We must remember that predicate-nouns with the copula have the grammatical value of verbs, and may govern objects like these. § 61.

† For modern Latinity we may notice here the phrase '*Presidential election*', *comitia principi rogando* (the President being only 'asked', not directly chosen by the people).

(b) if *esse* is used as copula with a predicate-noun (R. 211, No. 3). See Ex. 26-29.

(c) if a gerundive is used as predicate dative (see R. 212).

In the cases No. (a) and (b) it is more usual to apply an attributive genitive gerundial.

A. GERUNDIAL DATIVES GOVERNED BY TRANSITIVE PHRASES. 1. *Patres quinque-viros Pomptino agro dividendo et triumviros Nepete colonia deducenda creaverunt*. Liv. 6, 21, 4.—2. *Decrevērunt patres ut praetor decemviros agro Samniti metiendo dividendōque crearet*. Liv. 31, 4.—3. *Talis vir dictātor deligendus exercendis quaestionibus* fuit. Ib. 9, 26.—3. *Metellus dixit, non convenire quem modo civitas recuperanda Hispania delegerit ducem, eum repente ex provinciā revocari*. Ib. 29, 20.—4. *Decretum est ut consules comparent inter se, ut censoribus creandis haberet comitia*. Ib. 24, 10.—5. *Comitia consuli uni rogando* edicuntur<sup>11</sup>. Ib. 23, 31.—6. *Concilium legi perferenda* habitum est, advocato populo ab armis. Ib. 3, 16.—7. *Ambiorix dixit omnibus hibernis* Caesaris oppugnandis hunc esse dictum diem. Cic. B. G. 5, 27.—8. *His avertendis terroribus* in triduum<sup>14</sup> serae<sup>15</sup> indictae sunt. Liv. 3, 5, 14.—9. *Galli haud procul inde ubi* nunc Aquileja est, locum oppido condendo<sup>17</sup> cepērunt<sup>18</sup>. Ib. 39, 22.—10. *Numa multa loca sacris faciendis* dedicavit. Ib. 1, 21.—11. *Consul vias communitibus* subrehendis<sup>21</sup> ex Thessalia muniri<sup>22</sup> jubet. Ib. 44, 9.—12. *Caduceator* regis venit ad petendam<sup>24</sup> veniam legatis mittendis. Ib. 33, 11.—13. *Castris direptis Apolloniatae* tormenta<sup>26</sup> quae oppugnandae urbi comparata<sup>27</sup> erant ad tuenda<sup>28</sup> moenia devexere<sup>29</sup>. Ib. 24, 40.—14. *Multitudo incolarum libertinorumque et opificum* urbi frequentandae<sup>31</sup> retenta est. Ib. 26, 11.—15. *Tertium exercitum tuendis* parari<sup>32</sup> finibus fama erat. Ib. 10, 32.—16. *Placuit averruncandae* deorum irae victimas<sup>34</sup> caedi<sup>35</sup>. Ib. 8, 6. [For similar constructions see Liv. 1, 21; 3, 35; 3, 37; 6, 23; 10, 41; 21, 47; 25, 7; 26, 40; 27, 15; 31, 6; 42, 3; 43, 14. Cic. Or. 2, 55; Cic. Mur. 11, 25; Plaut. Rud. 5, 3, 18.]

B. GERUNDIAL DATIVES GOVERNED BY PREDICATIVE PHRASES WITH NEUTER VERBS, OR THEIR EQUIVALENTS. 17. *Praetor ad opprimendam* (lo *oppress*) servorum conjurationem missus alios, jam congregatos<sup>36</sup> pugnando, vicit, alios verberatos<sup>37</sup> crucibus<sup>38</sup> affixit<sup>39</sup>. Liv. 33, 36.—18. *Quum dies venisset rogationi*<sup>40</sup> ex senatusconsulto ferendae, concursabat<sup>41</sup> totus ille grex Catilinae. Cic. Att. 1, 14, 5.—19. *Philo Romae juri dicendo*<sup>42</sup> urbana sors evenit<sup>43</sup>. Liv. 22, 35.—20. *Neque receptus*<sup>44</sup> Romanis in Thessaliam, neque commeatibus<sup>45</sup> pervenhendis<sup>46</sup> eo patuit iter. Ib. 41, 6.—21. *Comitia consulibus rogandis* fuere. Ib. 40, 18.—22. *Secundum poenam nocentium*<sup>47</sup> ut in utramque partem<sup>48</sup> arcendis<sup>49</sup> sceleribus exemplum nobile<sup>49</sup> esset, indicio<sup>50</sup> libertas et civitas<sup>51</sup> data est. Ib. 2, 5, 9.—23. *Non exercitus, non dux scribendo exercitus*<sup>52</sup> erat. Ib. 4, 43, 24. *Senectuti ornandae* quod honestius potest esse perfugium quam juris interpretatio<sup>53</sup>? Cic. Or. 1, 45.—25. *Editum*<sup>54</sup> ab decemviris est ut supplicatio<sup>55</sup> prodigiis<sup>56</sup> expiandis<sup>57</sup> fieret<sup>58</sup>. Liv. 42, 2. (See Liv. 25, 3.)

C. GERUNDIAL DATIVES DEPENDENT ON *esse* WITH PREDICATE-NOUNS.—26. *Decretum est ut Capua esset locus comportandis*<sup>59</sup> condendisque<sup>60</sup> fructibus. Cic. L. Agr. 2, 32.—27. *Datum hoc nostro generi*<sup>61</sup> est, inquit Decius, ut *tuendis*<sup>62</sup> periculis publicis

1 The Pomptinian district.—2 *Nepete*, n., an Etruscan town.—3 to survey.—4 *quaestiones exercere*, to preside at the trials.—5 impersonal.—6 just.—7 Might not this be a genitive? And to which rule would it belong, if it were a genitive?—8 suddenly.—9 to settle.—10 *rogare*, to elect; properly meaning 'to ask', because the Senate had originally the appointing power, the people being only entitled to 'ask for the appointment'.—11 to fix, to appoint.—12 to carry.—13 *hiberna*, pl. t., winterquarters.—14 for three days.—15 days of prayer.—16 literally: *not far from thence where* (not far from where).—17 to build.—18 *locum capere*, to select a spot, is a technical phrase, taken from the augural ceremonies.—19 *sacra facere*, to perform religious services.—20 supplies.—21 to transport.—22 *viam munire*, to mend a road.—23 a herald.—24 for asking leave.—25 inhabitants of Apollonia.—26 artillery.—27 intended for.—28 *ad tuenda*, to defend.—29 *devexere*, to carry away.—30 *opifex*, an artisan.—31 *frequentare*, to people.—32 to organize. *Parari* is the predicate-infinitive of a subject-clause.—33 to appease (by religious exercises).—34 victim.—35 *caedere*, to slaughter.—36 assembled.—37 after scourging them.—38 *crux*, cross.—39 *affigere*, to nail.—40 *rogationem ferre*, to take a vote.—41 to flock together.—42 *jus dicere*, to preside over the jurisdiction.—43 *Sors evenit alicui*, literally: The lot falls to somebody. The Roman high magistrates of the same category divided their departments by lot. Translate 'To him fell the department'. *Urbana*, belonging to the city, must be rendered by compounding it with 'jurisdiction'.—44 retreat.—45 to convey.—46 the guilty.—47 on each side.—48 to keep down.—49 notable.—50 informer.—51 citizenship.—52 to enroll the army.—53 expounding.—54 to proclaim.—55 day of prayer.—56 prodigy.—57 *expiare aliquid*, to expiate something.—58 to take place.—59 to forward.—60 to store.—61 race.—62 *luere aliquid*, to atone for something.



piacula<sup>1</sup> simus. Liv. 10, 28.—28. Hæc spolia insignia<sup>2</sup> sint publicis locis decorandis<sup>3</sup> Ib. 10, 39.—29. Sempronius hoc maximum continendis<sup>4</sup> in fide sociis vinculum esse censēbat. Ib. 21, 52.

**Rem. 212.** Rarely gerundials occur as PREDICATE-DATIVES, and in classical language (except in the phrase *solvendo esse*) always as gerundives, the copula denoting ability, or fitness to perform an action, as *oneri ferendo esse*, to be able to bear a burden.

**Obs. 1.** In anteclassical language the dative of the gerund is made dependent on the copula with the force of an ordinary verbal noun, as: *Quid modus est ductando, amando?* Plant. Asin. 1, 3, 17 (= *Qui modus est ductationi et amoris*, or *quem modum habet ductatio*, etc.; see p. 81, no. 1).—In classical prose the following gerundive phrases occur as predicate-datives: *Oneri ferendo esse* (Liv. 2, 9; Ov. Met. 15, 403; Sen. Ep. 71; Ib. Ben. 7, 9; Ib. Qu. N. 6, 22); *honori ferendo esse* to be able to bear an honor, Liv. 4, 35; *gratias referendæ esse*, to be able to return a favor, Liv. 28, 25; *restituendo igni esse* (used of things, adapted to extinguish a fire, Liv. 30, 6); *certamini tolerando esse*, to be able to maintain a combat, Liv. 10, 5; *æri alieno solvendo esse*, to be able to pay one's debts, Liv. 31, 13; the gerund *solvendo esse*, to be solvent (Cic. Fam. 3, 8, 2; Att. 13, 10, 3; Off. 2, 22, 79); *censui censendo esse*, to be subject to assessment in the census, Cic. Flacc. 32, 80<sup>6</sup>. Post-classical authors, especially Pliny, use gerunds as predicate-datives in a passive sense, as *Radix scolymæ vescendo est*, the root of the scolymus is fit to be eaten (Plin. H. N. 21, 56, and often). Such usage is extremely rare in classical prose.

**Obs. 2.** DIFFERENCE BETWEEN THE PREDICATE-GENITIVE, AND THE PREDICATE-DATIVE OF GERUNDIALS. In both the real predicate is an idea understood (§ 466, 2). In the predicate-genitive of a gerund it is the idea of instrumentality or means, such as the noun *instrumentum* or *causa*, of which the gerundial genitive must be considered an ATTRIBUTIVE. In the predicate-dative the idea understood is an ADJECTIVE, such as *idoneus* (fit or able), of which the gerundial dative is an OBJECT, as: *Decretum est ut ad tributum conferrent divites qui oneri ferendo essent*, it was resolved that the rich who were able to bear the burden should contribute to the taxes, Liv. 2, 9. Sometimes either of these two forms may be used with equal propriety, as for instance in respect to medical remedies which may be represented as being *apt* to heal, or *able* (i. e., having the power to heal). *Emplastrum quod puri movendo est*, Cels. 5, 19 (a plaster good for removing an ulceration), where the genitive *puri movendi* would be equally proper. But generally the one case cannot be used in place of the other. In a number of passages the reading is unsettled, some manuscripts giving a genitive, others a dative. In other passages the genitive, if of the first declension, cannot be distinguished in form from the dative. The correct reading, or the case, respectively, may be easily determined according to the rules laid down above. Thus the passage Liv. 30, 9: *Pro se quisque quæ diuinæ obsidioni* (or *obsidionis*, according to other manuscripts) *tolerandæ sunt ex agris convellere* (every one took from the surrounding country what was for sustaining a long siege). All our grammarians give this passage with the dative reading, to illustrate the use of the gerundial dative. This is evidently erroneous, since Livy certainly did not mean to convey the idea that the things taken by the inhabitants were able to sustain a siege. He meant to say that these things were a MEANS for the inhabitants to sustain the siege, and hence the genitive *obsidionis* is the only possible reading in the passage. Thus the passage quoted above (p. 162, Ex. 8): *Ambitiones evertendæ reipublice solent esse* (Cic. Verr. 2, 53) is by some grammarians, for instance Kühner, erroneously taken for a dative.

**Obs. 3.** The expression *solvendo esse* is best explained by supplying the words *æri alieno* (debts), which are actually added Liv. 31, 13. Thus it would become a gerundive phrase, and thereby the gerundial predicate-dative, for classical prose, would be exclusively assigned to the gerundive PHRASES. Most grammarians assert that the phrase only occurs with a negation (*non solvendo esse*, to be insolvent). But this is contradicted partly by the passage of Livy, partly by the use of the Roman jurists, who, in innumerable passages, use the phrase without a negation. See Ex. 7.

1. *Experiendum est sitne aliquis plebæus ferendo magno honori*. Liv. 4, 35.—
2. *Aures mulierum exercitatus oneri ferendo sunt*. Sen. Ben. 7, 9.—3. *Dictator fretus*

<sup>1</sup> A sin-offering.—<sup>2</sup> *insigne*, a badge.—<sup>3</sup> to decorate.—<sup>4</sup> to keep.—<sup>5</sup> The import of this phrase is misunderstood by all the interpreters of this passage. The meaning assigned to it above is not the original one.—<sup>6</sup> to try by experience.—<sup>7</sup> to exercise.—<sup>8</sup> The passage may be understood in two ways; by taking *exercitatus* for an attribute of *aures* (the exercised ears, i. e., by ear-rings), or by taking *exercitatus sunt* for a perfect passive. In the former way, *oneri ferendo* would be a predicate-dative; in the latter, not.

erat, legatum<sup>1</sup> etiamnunc<sup>2</sup> certamini<sup>3</sup> tolerando esse. Liv. 10, 5.—4. Hispani lætatos se dixerunt, Scipionem deorum benignitate<sup>4</sup> esse gratias referendæ. Liv. 28, 25.—5. Oppidani ea modo quæ restinguendo igni forent portantes, in agmen<sup>5</sup> Romanum ruēbant. Ib. 30, 6.—6. Noli mirari quod Magius sponsor<sup>7</sup> Sunii factus est. Nimtrum<sup>8</sup> id fuit: *Solvendo non erat*. Cic. Att. 13, 10, 3.—7. Quum inter fidejussores<sup>9</sup> quidam solvendo esse dixerunt, ea res<sup>10</sup> ad onus<sup>11</sup> ejus qui solvendo est non pertinet. Papin. Dig. 46, 1, 51.

## E. REVERSED PHRASES AND GERUNDS IN THE ABLATIVE.

### 1, Gerundial Ablative.

§ 529. The regular meaning of the gerundial ablative is that of the MEANS and INSTRUMENT of an action. Exceptionally and very rarely it is used as a COMPLETING OBJECT of some of the verbs construed with an ablative case. But more frequently it denotes some of the adverbial ideas related to that of instrumentality, being especially used to indicate the relation of MODALITY. The form of the gerundial ablative is either that of a GERUNDIVE PHRASE, or that of a GERUND ABSOLUTE, or that of gerund with a TRANSITIVE OBJECT.

**Rem. 213.** The use of the gerundial ablative as an ablative of the direct instrument or means is very frequent in all periods of the language. It is rendered by an English participial in *ing*, or by an abstract noun, after the preposition 'by', as

Orator rem angere potest laudando, vituperandoque rursus adfigere, an orator can exalt a thing by praising (by praise), and lower it by censuring (by censure). Cic. Brut. 12, 47.—Orationem Latinam nostris legendis efficit plenior, you will, by reading our writings increase your command of the Latin language. Cic. Off. 1, 1. (literally: make the Latin language fuller).

If a gerundial ablative is dependent on a passive predicate, it often performs the functions of a passive agent, as:

Homini mens discendo alitur et cogitando, the mind of man is nourished by learning and thinking. Cic. Off. 1, 30.—A sentence like this may in English be expressed actively by making the participial in *ing* the active subject (*Thinking nourishes the mind*). But in Latin a gerundial ablative can neither be changed into a subject-nominative, nor into a subject-infinitive. Hence English active sentences of this kind must always assume a passive form in Latin, unless a verbal noun exists which may be used as subject. [The sentence above we may express: *Cogitatio alit mentem*. But of the verb *discere* a noun cannot be formed.]

**Obs. 1.** The logical subject of the gerundial ablative must always be the same as the grammatical subject of the governing verb. But if the governing verb is a passive, either its grammatical or its logical subject (the doer of the action, or passive agent) may be the logical subject of the gerundial, as *Fulvius fallendo impetravit*, Fulvius succeeded by deceiving (i. e., he himself was the person deceiving). *Milites muniendo occupantur*, the soldiers are occupied by fortifying (they fortify). *Urbs prodendo tradita est*, the city was surrendered by treason (the citizens surrendered, and were those that committed the treason). Hence English sentences in which the subject of the participial and of the principal predicate are different cannot be rendered by gerundials. Thus the sentence 'He perished by the sinking of a ship' cannot be rendered by *Nave demergendā periit* unless the person expressed by the subject has sunk the ship.

<sup>1</sup> His lieutenant.—<sup>2</sup> still.—<sup>3</sup> contest.—<sup>4</sup> mercy.—<sup>5</sup> the lines.—<sup>6</sup> to rush.—<sup>7</sup> surety.—<sup>8</sup> Ironical particle: 'The fact is' etc.—<sup>9</sup> bondsman.—<sup>10</sup> fact.—<sup>11</sup> ad onus pertinet, falls to the charge.



Obs. 2. Hence, when words referring to the logical subject of the gerundial, as *quisque* and *ipse*, are combined with it, *they do not agree with the gerundial in the ablative*, but are placed in the *nominative case*, if the grammatical subject of the governing verb is in that case: Callicrates, *agendo ipse* Romane societatis causam, efficit ut qui ab se dissen- serit adversus Romanos dicere videretur: Callicrates, *by pleading, himself*, the cause of the Roman alliance, made those who disagreed with him appear to speak against the Romans. Liv. 41, 24.

1. Ludi et dies festi<sup>1</sup> quid haberent voluptatis *carendo* magis intellexi quam *fructuendo*. Cic. P. R. Q. 1, 3.— 2. Multi patrimonium<sup>2</sup> effuderunt<sup>3</sup> inconsulte<sup>4</sup> largiendo<sup>5</sup>. Cic. Off. 2, 15, 54.— 3. Hannibal scripsit, Campanos *tolerando* paucos dies, totam soluturos<sup>6</sup> obsidionem. Liv. 26, 7.— 4. Blaesius, *docendo* quam ea res patriae salutaria<sup>7</sup> esset, per- vicit<sup>8</sup> ut praesidium Punico Marcello traderetur. Liv. 26, 38.— 5. Homines ad deos nulla re propius accedunt (*approach*), quam salutem hominibus *dando*<sup>9</sup>. Cic. Lig. 12, 38.— 6. Caesar *dando*, *sublevando*<sup>10</sup>, *ignoscendo*; Cato *nilil largiendo*<sup>11</sup> gloriam adeptus est. Sall. Cat. 54, 3.— 7. Unam legem *tollendo*<sup>12</sup> ceteras infirmabit. Liv. 34, 3.— 8. Dux ille ex bellis *bella serendo*<sup>13</sup> vivit. Liv. 21, 10.— 9. Sic ulciscar<sup>14</sup> ea hominum genera singula, quemadmodum<sup>15</sup> a quibusque sum provocatus<sup>16</sup>; malos civis, *rempublicam bene gerendo*; perfidos amicos, *nilil credendo*, atque *omnia cavendo*; invidos, virtuti et gloriae *ser- viendo*<sup>17</sup>; mercatores<sup>18</sup> provinciarum, *revocando* (eos) domum, atque ab eis provinci- arum *rationes*<sup>19</sup> *repetendo*<sup>20</sup>. Cic. P. R. Q. 9, 21.— 10. Gratiam nos infre<sup>21</sup> a Caesare *de- fendenda pace* arbitramur. Cic. Fam. 4, 2.— 11. Milites fatigati per diem totum *via faciendâ*, a Bojorum rege proelio victi sunt. Liv. 33, 36.— 12. Consul, occupatus *op- pugnandis Aetolicis urbibus*, Philippum ad Thessalorum civitates misit. Liv. 39, 24.— 13. L. Marcius omne tempus *muniendis castris convehendisque*<sup>22</sup> *commensalibus*<sup>23</sup> con- sumpsit. Liv. 35, 37.

Rem. 214. When the adverbial relation of MODALITY is expressed by the gerundial ablative, it generally has the force of a present participle used as an accessory predicate (§ 461, R. 12), as *Hannibal vincendo senex factus est* (as if '*vincens*' senex factus est) Liv. 30, 38, Hannibal, grew old as a *con- queror*, in the midst of victories, conquering. (See Ex. 1-4.) Here belongs the combination of the gerundial ablative with negations, when it is some- times an equivalent of the English participial after '*without*', as: *Litteras dedit non scribendo*, he composed a letter without writing. See Ex. 10.

Obs. 1. In this relation the gerundial ablative has often a pregnant meaning, combin- ing that of an ABLATIVE ABSOLUTE (of which it, sometimes, is almost an equivalent) with that of a gerundial. It may, then, often be resolved into clauses with conjunctions, for instance by *while* (Ex. 5, 6, 7), *since* (Ex. 8), *after* (Ex. 9). Sometimes it is chosen in place of an ablative absolute to impart the idea of necessity to the action, as: *Tarde inde ad Maleam pervenit, trahendis plerumque remulco navibus* quae cum committu se- quebantur. Liv. 32, 16 (From there he came late to Malea, *since the ships* which followed with the supplies *had* mostly to be towed).

Obs. 2. The gerundial ablative is (rarely) used instead of *quam* with a subject-infini- tive, after comparatives, having thus the full force of a declined infinitive: *Nullum offi- cium r-ferendâ gratiâ* magis est necessarium, Cic. Off. 1, 15; no duty is more necessary than that of returning a favor (inst. of *quam gratiam referre*).

Obs. 3. The gerundial ablative is very rarely used as a completing object of verbs, or as a limiting object of predicate-nouns or adjectives: *Abstulit continuando magistratum*, he desisted from prolonging his office, Liv. 9, 34.— *Contentus possidendis agris*, satisfied with holding lands, Liv. 6, 14.— *Ut et doctrinae studiis et regendâ civitate princeps esset* (the first in the art of governing the state). Cic. Leg. 3, 6.— *Cura censorum non se tenuit equestri ordini regendo*, the care of the censors was not confined to disciplining the equestrian order. Liv. 24, 18.— Generally verbs and adjectives governing an ablative as completing object, cannot be construed with a gerundial ablative. Constructions such as '*prohibere aliquem diripiendo* (instead of *rapinis*), or '*perpetrando opes est*', or '*impe- rando dignus est*', never occur.

1. Invidiosus<sup>24</sup> nominibus utebatur consul, seditionem muliebrem<sup>25</sup> *appellando*. Cic.

<sup>1</sup> festival.— <sup>2</sup> *patrimonium*, fortune.— <sup>3</sup> *effundere*, to waste.— <sup>4</sup> injudicious.— <sup>5</sup> *lar- giri*, to be liberal.— <sup>6</sup> *solvere*, to raise.— <sup>7</sup> beneficial.— <sup>8</sup> to prevail.— <sup>9</sup> *salutem alicui dare*, to make somebody happy.— <sup>10</sup> to relieve.— <sup>11</sup> to grant.— <sup>12</sup> to set aside.— <sup>13</sup> to raise.— <sup>14</sup> *ulcisci aliquem*, to take revenge on somebody.— <sup>15</sup> *as*.— <sup>16</sup> to provoke.— <sup>17</sup> to live for.— <sup>18</sup> merchant.— <sup>19</sup> account.— <sup>20</sup> to require.— <sup>21</sup> *gratiam inire ab aliquo*, to oblige somebody.— <sup>22</sup> to convey.— <sup>23</sup> supplies.— <sup>24</sup> odious.— <sup>25</sup> womanish.

Off. 2, 4.— 2. Bocchus, *reputando*<sup>1</sup> quae sibi duobus praeliis evenerant, quinque ex necessariis<sup>2</sup> delēgit quorum fides cognita erat. Sall. Jug. 103.— 3. Rex *exerendo* quotidie milites hostem opperiebatur<sup>3</sup>. Liv. 33, 3.— 4. Camillus *Ardea dis hominibusque accusandis* senescēbat<sup>4</sup>. Liv. 5, 43, 7.— 5. His rebus efficitur<sup>5</sup> ut *dando et accipiendo, mutuan- tis- que facultatibus*<sup>6</sup> et *commodandis*<sup>7</sup> nulla re egeamus. Cic. Off. 2, 4.— 6. Magistratus domum ne danto neve *petendâ*<sup>8</sup> neve *gerendâ*<sup>9</sup> neve *gestâ potestate*. Cic. Leg. 3, 4.— 7. Medici toto corpore *curando*<sup>10</sup> minimae etiam parti medentur. Cic. Tusc. 3, 34.— 8. Hannibal, *recordando* quae ipse in transitu Alpium tolerasset, nequāquam<sup>12</sup> facilem transitum expectabat. Liv. 27, 39.— 9. Denique Bomilcar, *omnia tentando*, socium sibi adjungit Nabdalsam. Sall. Jug. 70.— 10. Qui est qui *nullis officii praeceptis tradendis*<sup>13</sup> philosophum se audeat dicere? Cic. Off. 1, 2.

## 2) Ablatives absolute.

§ 530. The ABLATIVES ABSOLUTE (§ 395 foll.) must be con- sidered as one of the various forms which the Latin language has assigned to the PREDICATIVE PHRASES of several classes of dependent clauses. By this form the dependence of the clause is indicated, the ablative case of the phrase having the force of a SUBORDINATING CONJUNCTION. The subject of this pred- icative phrase is called SUBJECT-ABLATIVE, and the predicate, PREDICATE-ABLATIVE.

For the agreement of the predicate-ablative with the subject-ablative see § 396, and R. 35.

Rem. 215. The ablatives absolute are, by their original conception *reversed participial phrases*, expressing, like the gerundial ablative, and true to the fundamental meaning of the ablative case the CAUSE or MEANS of an action. In this original meaning the ablatives absolute very frequently occur in all periods of the language, as: *Neutram partem volēbant potentiorem alterâ oppressâ fieri*, they wished neither party to become the stronger *by the crushing of the one*. Liv. 42, 30.

The cause and means of an action existing always previous to the action as such, this grammatical form (with a perfect participle) was eminently adapted to indicate a TIME ANTERIOR to the main action and such relations which are analogous to those usually expressed by the ablative of substantives. Thus the ablatives absolute gradually be- came a regular form for the predicative phrases of temporal, causal, conditional and modal clauses, and, in general, for all relations usually expressed by the English parti- ciple absolute.

Rem. 216. The ablatives absolute are divided into five classes accord- ing to the different forms of their predicate-ablatives: 1) Ablatives absolute with PERFECT PARTICIPLES of transitive verbs, the subject-abla- tive being the transitive object of the active verb,\* as *legātis dimissis*, after the ambassadors had been dismissed; 2) with PERFECT DEPONENT PARTI- CIPLES, as *legātis profectis*, after the ambassadors had departed; 3) with a PRESENT PARTICIPLE (active or deponent), as *militibus sequentibus*, while the soldiers followed; 4) with a PREDICATE-NOUN, or a PREDICATE-ADJEC- TIVE, as *Cicerōne consule*, while Cicero was (is) Consul; *fratre incolumi*, while (my) brother was (is) safe; 5) with IMPERSONAL PERFECT PASSIVE PARTICIPLES of neuter verbs, as *debellato*, after the war had been finished.

<sup>1</sup> To consider.— <sup>2</sup> relative.— <sup>3</sup> to await.— <sup>4</sup> to grow old.— <sup>5</sup> it follows.— <sup>6</sup> to borrow.— <sup>7</sup> (our mutual) means.— <sup>8</sup> to lend.— <sup>9</sup> to apply for.— <sup>10</sup> to hold.— <sup>11</sup> to cure.— <sup>12</sup> by no means.— <sup>13</sup> *tradere officii praecepta*, to give rules on human duties.

\* This form of the ablatives absolute is always a sure evidence of the verb, employed as participle, being transitive, the same as with all reversed phrases with perfect parti- ciples or gerundives.



To these may be added the participles of the three periphrastic conjugations. For the use of the gerundial ablative with the force of an ablative absolute see R. 213, Obs. 1. For the use of the participle in *ūrus* as abs. abl. see R. 159. For the use of the perfect participle with the force of a periphrastic participle, see § 534.

Obs. 1. The grammatical value of the two tenses in which the predicate-ablative may appear, is not to be taken as ABSOLUTE (in regard to the SPEAKER), but depends, as in infinitive clauses, on its relation to the principal predicate:

(a) If the time of the action expressed by the participle is conceived as COINCIDENT with the time of the action indicated by the principal predicate, the PRESENT PARTICIPLE is used, and the construction must be active (but see Obs. 3 (a).)

(b) If the time of the participial action is conceived as ANTERIOR to that of the principal predicate, the participle must be in the PERFECT, and the construction is PASSIVE (but see Obs. 3 (b).)

The English equivalent of the PRESENT PARTICIPLE, if it is rendered by a participial construction, is likewise a present participle; but if it is rendered by a finite clause, the tense agrees with that of the principal predicate, as: *Celtibēri quīeti manent*, Titurio obtinente provinciam, the Celtiberians remain quiet while Titurius holds (is holding) the province, (or Titurius holding the province); but: *Celtibēri quīeti manēbant* (or manserant) Titurio obtinente provinciam, the Celtiberians remained (had remained quiet) while Titurius held (was holding) the province.

The English equivalent of the PERFECT PARTICIPLE (being likewise a PERFECT participle if a participial construction is chosen) is generally a PLUPERFECT\*, as: *Concilio dimisso legātī audītī sunt*, after the council had been dismissed, the envoys were heard (or 'the council having been dismissed etc.').

Obs. 2. Since ablatives absolute cannot generally be used to express coincident time passively, nor to express anterior time actively, English active constructions, in order to be rendered into Latin ablatives absolute, must frequently be changed in regard to voice. (See § 531.)

Obs. 3. EXCEPTIONS TO THE RULES IN OBS. 1 (a) and (b).

(a) COINCIDENT time may be expressed *passively*, if the action is conceived as a STATE, produced by some former action. In this instance the PERFECT PARTICIPLE may be used in the quality of periphrastic present (§ 506), as: *Consule in Campaniā occupāto* bellum tarde geritur, while the consul is occupied in Campania, the war proceeds slowly. (Here the participle *occupāto* must be resolved into the periphrastic PRESENT *occupātus est*.) If the principal predicate is a perfect (*gestum est*) the participle *occupāto* is to be resolved into a periphrastic imperfect (*occupātus erat*, while he was occupied).

(b) ANTERIOR time may be expressed *actively* by means of a few of the DEPONENT verbs. Thus are used the deponents *mori*, *proficisci*, *transgredi*, *egredi*, *regredi*, *ingredi*, and *oriri*, as: *morituo Tullo* (Liv. 1, 32).—*Prætoribus in provinciam profectis*, after the prætors had departed for their provinces (Liv. 42, 18).—*Per transgressis eis*, when they had hardly crossed (Liv. 43, 21).—*Egressis Tiburtibus*, after the Tiburtians had gone out (Liv. 7, 11).—*Ipsis regressis in castra*, after they had themselves returned to the camp (Liv. 22, 60).—*Ingresso ere*, after spring had commenced (Lucan. 10, 221).—*Orta luce*, after daybreak (Liv. 24, 38; frequent in Cic.); *prolio orto*, after the battle had commenced (Liv. 42, 50).

Obs. 4. Rarely deponent perfect participles in the construction of ablatives absolute, and in ordinary participial constructions, are used with PASSIVE meanings, as *depopulātis agris* (Cæs. B. G. 1, 11); *libertātis dulcedine expertā* (Liv. 1, 17); *transgressis Apenninū* (Liv. 10, 27). Thus are used *adeptus* (Cic. Sen. 2); *ultus* (Liv. 2, 17) and several others.

Rem. 217. RELATION OF THE ABLATIVES ABSOLUTE TO THE PRINCIPAL SENTENCE. The Ablatives Absolute in regard to the principal predicate of the sentence must be considered as one single term (the same as all reversed phrases, § 191), of which the predicate of the sentence (principal predicate) is the governing word. The relation of the Ablatives Absolute to this governing predicate is always OBJECTIVE, and if they have the grammatical value of clauses, such a clause must be considered as the object of the principal predicate. This objective relation is almost always an ADVERBIAL one, being that of TIME, MEANS, CAUSE, or CONDITION. Rarely reversed phrases with participial ablatives are used as COM-

\* In freer style a past tense is frequently substituted for this pluperfect. But a past tense, thus used, may always be replaced by a pluperfect.

PLETING OBJECTS of the verbs or adjectives construed with the ablative case.

Obs. 1. To the verbs and adjectives which are sometimes construed with such participial ablatives as completing objects belong *gloriārī*, *gaudēre*, *opus est*, *contentus*, and perhaps a few more, as: *Nullā re magis gloriāntur quam decepto* per indutias rege, they boast of nothing more than of having deceived the king by the armistice. Liv. 42, 47.—*Si leges iniquæ sunt, sequitur ut commutātis nobis opus sit legibus*, if the laws are unjust, it follows that there is a necessity of our changing the laws. Cic. Clu. 55, 150.—*Si contentus bene re gestā quiescet eo die*; if, satisfied with having done [the thing] well (with his success), he would have rested on that day. Liv. 42, 59. Sometimes such constructions may be considered both as ordinary, or as reversed phrases, as: *Civitātes compositæ cum Philippo pace gaudēbant*, the states were delighted with the peace made with Philip; or 'the states were glad that they had made peace with Philip'. Liv. 31, 15.

Obs. 2. The nature of the adverbial relation which ablatives absolute have in regard to their principal predicate, must generally be inferred from the requirements of the discourse, the same as in the English participles absolute. The rules about the conjunctions which have to be used if ablatives absolute are to be rendered by clauses, are modified according to the different CLASSES of the ablatives absolute (see R. 224, 228). In this respect it is a rule, common to all clauses, that conjunctions cannot generally be used in connection with Latin ablatives absolute, but must be understood and supplied. Exceptions to this rule occur, in good prose, in regard to the CONCESSIVE conjunctions *etsi*, *quamquam* (although), *quavis* (however), and in regard to the comparative conjunctions *quam* (than, as), *sicut* (as), *quasi*, *velut*, *tamquam* (as if) and *nisi* (except if), which are added to the ablatives absolute, the same as to finite clauses, if the relation of the ablatives absolute would be obscure or ambiguous without them, as: *Cum in expectatione senātus esset, bello etsi non indicto, tamen jam decreto*, qui regum suam, Persei qui secutūri amicitiam essent, when the senate—the war being already decreed although not yet declared—was expecting which of the kings would follow its cause, and which (would follow) that of Persens. Liv. 42, 19.—*Velut dis simul cum patriā relictis*, as if their gods had been abandoned (by them) together with their country. Liv. 1, 31.—*Quod quasi deo teste, promiseris, id tenendum est*, what one has promised as if in the presence of God, must be kept.—*Quamvis causā temere insitūtā*, however rashly the matter may have been decided upon. Cic. Att. 9, 6. See Cic. Verr. II. 5, 25; Att. 14, 14; Cæs. B. G. 5, 4; B. C. 1, 37; 2, 13; Liv. 33, 39. See B. VI. under the conjunctions mentioned.

Obs. 3. The double function of ablatives absolute as grammatical objects, and as clauses, is blended in a peculiar and idiomatic manner if the subject-ablative is either an INTERROGATIVE or a RELATIVE form-adjective. In this instance the ablatives absolute are not confined to their own relation to the principal predicate, but (in the same manner as interrogative and relative objects) perform functions which affect the grammatical form of the whole sentence, i. e., they make their own governing sentence a relative clause, or an interrogative sentence, or an interrogative clause. If, in such instances, the ablatives absolute may be rendered by verbal nouns, the construction can generally be imitated in English. But if, as it is often the case, such ablatives absolute must be rendered by CLAUSES or by PARTICIPIALS ABSOLUTE, the sentence must be often recast in English either by assigning the relative or interrogative function to a member of the principal sentence, or by making the ablatives absolute the principal sentence, and reducing the principal sentence to the form of a clause:

1. RELATIVE CONNECTIONS: *Ea est conātus, quibus patefactis nullam sibi in posterum dignitātis locum reliquit*, he undertook things which, if known, would leave to his character no chance for the future (literally: He undertook those things after which having been made known, he left to himself no chance for the future). Cic. Fam. 1, 92.—*Movebatur Cæsar misericordiā civium, quibus salvis atque incolumibus rem obtinere malēbat*, Cæsar was seized with pity for the citizens whom he preferred to preserve while at the same time accomplishing his purpose (literally: while who being safe and unhurt, he preferred to accomplish his purpose (rem obtinere). Cæs. B. C. 1, 72. See p. 535, R.

2. INTERROGATIVE CONNECTIONS: *Tu, quibus rebus gestis, quo hoste superāto concionem donandi causā advocāre ausus es?* What have you done, what enemy have you conquered, to entitle you to call a meeting for decreeing presents to you? (literally: After doing what things, after conquering what enemy did you dare to call etc.) Cic. Verr. 3, 80.

[Try to render the following sentences, both literally and idiomatically, according to the rules given above]: 1. Quā frequentia omnium generum prosequente, creditis nos

<sup>1</sup> Make the ablatives absolute the principal sentence.—<sup>2</sup> crowd.—<sup>3</sup> to accompany.



Capnā profectos? Liv. 7. 30.— 2. Vidēmus, quibus<sup>1</sup> extinctis<sup>2</sup> oratoribus quam in paucis spes, quanto in paucioribus facultas quam in multis sit audacia. Cic. Off. 2. 19.— 3. Grave ipsius conscientiae pondus est, quā sublātā<sup>3</sup> jacent<sup>4</sup> omnia. Cic. N. D. 3. 35, 85.

Obs. 4. The principal predicate on which ablatives absolute depend, is not always a finite verb; it may be an infinitive or participle, which may be itself a predicate-ablative, so that two different ablatives absolute may be dependent one on the other. Such participial constructions, being dependent one on the other, must be generally recast in English either by transforming the governing participial construction into a finite clause, or by giving to the dependent construction the form of a prepositional object. In these instances, as in all complicated constructions with ablatives absolute, grammatical analysis ought to be applied, as indicated for reversed phrases in general (R. 193).

*Eū in constitūtā nullo ordine ex castris egressi, fecerunt ut consimilis fugae profectio videretur.* Having, according to these resolutions literally: after resolving this thing, left the camp in disorder, they made their march appear like a flight. Cæs. B. G. 2. 11. —Servius, conciliatū coluntib<sup>5</sup> plebis agro rīrīm dīcīso, ausus est ferre ad populum, Servius, having won the favor of the plebs by dividing the land in equal shares, dared to apply to the governing ranks\* etc. Liv. 1. 16.

Often two different sets of ablatives absolute are not subordinate, but co-ordinate to each other, which it is often difficult to distinguish, the co-ordination very frequently being asyndetic, as: Helvetii rejecto nostro equitū phalanxē facta sub primam aciem nostram successerunt, the Helvetians, after routing our cavalry and having formed a phalanx, came almost up to our first ranks. Cæs. B. G. 1. 24.

Rem. 218. The subject-ablative can never denote the same person or thing as the subject of the governing predicate. This subject cannot appear in the one of the two propositions as a noun, and in the other as a pronoun. Thus the sentence 'Sempronius came after he had been informed that etc.' could not be rendered *Sempronius venit, eo certiōre facto* etc. Nor, if the sentence had the form 'After Sempronius had been informed, he came', could we render it 'Sempronio certiōre facto, venit'. In such constructions ablatives absolute cannot be used at all, but the participle must be added as an attribute to the subject-nominative, agreeing with it in gender, number and case: *Sempronius, certior factus, venit* (Sempronius, having been informed, came). This construction of the participle, in order to distinguish it from the attribute-participle in reversed phrases, is called 'DIRECT PARTICIPIAL CONSTRUCTION'.

Obs. 1. Our grammarians forbid the use of ablative absolutes even when pronouns are objects or attributes of the principal predicate, laying down the rule that such pronouns are not permitted if they denote the same person or thing as is indicated by the subject-ablative. They require direct participial constructions for all such cases. Thus they declare the following construction as inelegant: 'Cæsare certiōre hac de re facto, legati ad eam venerunt etc. after Cæsar had been informed of it, envoys came to him). Such constructions, however, are quite frequent in the very best writers, as:

1. *Scuto<sup>6</sup> ad Cæsarem relātō<sup>7</sup> inventa sunt in eo foramina<sup>8</sup>* CXX. Cæs. B. G. 3. 53.—
2. Nec is<sup>9</sup> tantum fuit Cato, cujus<sup>10</sup> lingua rītorū<sup>11</sup> viguerit<sup>12</sup>. Liv. 39. 40.— 3. *Sacerdotibus<sup>13</sup> nostris Helvetii nostros circumvenire cepērunt*. Cæs. B. G. 1. 25.— 4. *Cæsar convocātis Aduōrum principibus graviter eos accūsāt*, quod deestitutus sit<sup>14</sup>. Cæs. B. G. 1. 16.

<sup>1</sup> About the double interrogatives see § 421, R. 73. Translate by finite and co-ordinate interrogative clauses, without subordinating conjunctions. The idea expressed by the abl. abs. must be indicated by introducing the attribute 'of the survivors', to be attached to *paucis*.— <sup>2</sup> *extingui*, to be extinguished, to depart life.— <sup>3</sup> by the noun removal.— <sup>4</sup> to lie prostrate.— <sup>5</sup> shield.— <sup>6</sup> *referre*, to bring.— <sup>7</sup> *forāmen*, hole.— <sup>8</sup> such a man.— <sup>9</sup> that his.— <sup>10</sup> in his life-time.— <sup>11</sup> should have flourished.— <sup>12</sup> to follow.— <sup>13</sup> left destitute.

\* In the earlier times *populus* was not the whole people, but only the Patricians.

† The omission of co-ordinating conjunctions in such participial constructions generally indicates that one of the two constructions (either the first or the second) is conceived as prior in time to the other.

- 5. *Nemo erit qui credat, te invitō<sup>1</sup> provinciam tibi esse decretam*. Cic. Phil. 11. 10.— 6. *Jugurtha, fratre meo interfecto*, regnum ejus sceleris sui prædam fecit. Sall. Jug. 14.— 7. *Me libente<sup>2</sup> eripies mihi errorem*. Cic. Att. 10. 4.— 8. *Cæsar obsidibus imp-rātis centum, hos Aduis custodiendos tradit*. Cæs. B. G. 6. 4.— 9. *Cæsar principibus Trevirōrum ad se convocātis hos singillatim (singly) Cingetorigi conciliavit*. Cæs. B. G. 5. 4.

Obs. 2. But more usually, especially in the Latinity of the silver age, direct participial constructions are used in place of ablatives absolute to which pronominal objects or attributes of the principal sentence refer. In order to change into this construction, we strike out the pronoun in the principal sentence replacing it by the noun which is in the form of the subject-ablative, and to which the grammatical form of the dropped pronoun is given. With this noun, the predicate-ablative is made to agree. Hence sentence No. 4 would be thus transformed: *Cæsar convocātis Aduōrum principes graviter accūsāt*. In sentences in which the subject-ablative is itself a pronoun, this pronoun must be substituted for that of the principal sentence. Thus the sentence No. 2 would be changed in the following manner: *Cato cujus vivi lingua viguerit*.

Latin sentences construed according to this form must generally be rendered into English as if a construction of ablatives absolute were employed, as: (*Conantibus* (eos) dicere prohibuit Ariovistus. Cæs. B. G. 1. 47, when they were trying to speak, Ariovistus prohibited them (as if the construction were '*conantibus eis dicere Ariovistus prohibuit eos*')).

DIRECT PARTICIPIAL CONSTRUCTIONS IN PLACE OF ABLATIVES ABSOLUTE.— 1. *Nemo dubitavit quid interelūso<sup>3</sup> ab Thessalia exercitui patendum fuerit*. Liv. 44. 7.— 2. *Parantibus* jam oppugnare supervēnit<sup>4</sup> a Cressa prætor. Liv. 42. 56.— 3. *Orgetorigem damnatum<sup>5</sup>* poena sequi oportebat ut igni cremaretur. Cæs. B. G. 1. 4.— 4. *Hæsitantibus<sup>6</sup>* in responso<sup>7</sup>, ut curia excederet<sup>8</sup> dictum (est). Liv. 42. 16.— 5. *Progressis<sup>9</sup>* quatuor millia passuum nihil optabilius<sup>10</sup> erat quam redire. Liv. 44. 5.— 6. *Ex Corsicā subactā* Cicerējus in Sardiniam transmisit<sup>11</sup>. Liv. 42. 7.— 7. *Ludos spectanti<sup>12</sup>* (Alexandro) nuntius lætus affertur, Persas a suis esse superatos<sup>13</sup>. Curt. 3. 7. 4.— 8. *Hæc dicentis* (Cliti) latus<sup>14</sup> hastā transfixit<sup>15</sup> Alexander. Curt. 8. 1. 57.— 9. *Alexander descendit in flumen, vixque ingress<sup>16</sup>* subito horrōre<sup>17</sup> artus rigere<sup>18</sup> cepērunt. Curt. 3. 5. 3.— 10. *Mendaci<sup>19</sup>* homini ne verum quidem dicenti credere solēmus. Cic. Div. 2. 146.— 11. *Cassandro defuncto<sup>20</sup>* Philippus filius succēdit. Just. 15. 4.— 12. *Talia agentem<sup>21</sup>* atque meditantem (Cæsarem) mors prævenit<sup>22</sup>. Suet. Cæs. 44.— 13. *Hannibal Gracchum in insidias inductum<sup>23</sup>* sustulit<sup>24</sup>. Nep. 23. 5.— 14. *Cæsar imperavit ut Helvetii reducerentur<sup>25</sup>; reductos* in hostium numero habuit<sup>26</sup>. Cæs. B. G. 1. 28.

Rem. 219. GRAMMATICAL FORM OF THE SUBJECT-ABLATIVE. Any word that may be used as subject-nominative (nouns, pronouns, absolute or disjunct adjectives) may be used as subject-ablative. Even indeclinable nouns and form-adjectives occur as subject-ablatives, as *mille occisis, centum fere captis* (Liv. 43, 23). But neither subject-infinitives, nor subject-clauses can be used as subject-ablatives, except some kinds of clauses which may perform the functions of a subject-ablative with impersonal passives as predicate-ablatives (see § 536, R. 234). Personal pronouns, which are often understood as subject-nominatives, cannot be dropped as subject-ablatives. Thus *dico*, I say, must take the form *me dicente* (not *dicente* alone) if it assumes the form of ablatives absolute.

EXCEPTIONS. Nouns of general import, such as may be supplied with absolute adjectives (§ 353), pronouns of the third person, and absolute demonstratives, are sometimes understood as subject-ablatives, especially when they are determined by a RELATIVE CLAUSE, which has then the force of an ABSOLUTE ADJECTIVE, as *missis qui regem certidrem facerent*, after persons had been sent who were to notify the king. *Cognitis*

<sup>1</sup> against thy will.— <sup>2</sup> with my ready permission.— <sup>3</sup> When they would have been cut off.— <sup>4</sup> *supervenire alicui*, to surprise somebody.— <sup>5</sup> when condemned.— <sup>6</sup> when they hesitated . . . they were told.— <sup>7</sup> *responsum*, answer.— <sup>8</sup> see § 440, Rem. 45, 3 note 1.— <sup>9</sup> *progredi*, to advance.— <sup>10</sup> desirable.— <sup>11</sup> crossed his army.— <sup>12</sup> to witness, to be a spectator at.— <sup>13</sup> to defeat.— <sup>14</sup> *latus G. eris*, side.— <sup>15</sup> *transfigere*, to pierce.— <sup>16</sup> when the governing words of the participles are pronouns they are frequently dropped in this construction, and must be supplied in the translation.— <sup>17</sup> a chill.— <sup>18</sup> *rigere*, to be paralyzed.— <sup>19</sup> mendacious.— <sup>20</sup> *defungi*, to die.— <sup>21</sup> to agitate.— <sup>22</sup> to overtake.— <sup>23</sup> to lead.— <sup>24</sup> to crush.— <sup>25</sup> to take back.— <sup>26</sup> treated them as.



quæ transacta erant (inst. of *cognitis eis rebus*), after those things had been ascertained which had been transacted (after ascertaining what had been transacted).

1. Hæc parantibus his<sup>1</sup>, decem regii lembi<sup>2</sup> intrarunt urbem per fluvium. Liv. 44, 12. — 2. Compluribus his (populis) præliis<sup>3</sup> pulsis<sup>4</sup>, Cæsar in finis<sup>5</sup> Vocontiorum pervenit. Cæs. B. G. 1, 10. — 3. Caralitani<sup>6</sup>, simul<sup>7</sup> ad se Valerium mitti audierunt, nondum profecto<sup>8</sup> ex Italia, sua sponte<sup>9</sup> ex oppido Cottam ejiciunt. Cæs. B. C. 1, 30. — 4. Tertio die cum pervenisset ad Citium montem, vix transgressis<sup>10</sup> propter altitudinem nivis, locum castris<sup>11</sup> invenit. Liv. 43, 21. — 5. Adeo<sup>12</sup> secreto regis curatio<sup>13</sup> fuit, admittentibus<sup>14</sup> neminem, ut fama mortuum (eum esse) perferret<sup>15</sup>. Ib. 42, 16. — 6. Romæ imperator, Popillio relicto in custodia<sup>16</sup> jugi<sup>17</sup>, præmissis<sup>18</sup> qui repurgarent<sup>19</sup> iter, ipse cum legionibus agmen<sup>20</sup> ducit. Ib. 44, 4. — 7. Legati senatum accendunt<sup>21</sup>, relictis ordine<sup>22</sup> quæ vidissent. Ib. 42, 25. — 8. Marcus et Acilius peractis quæ agenda in Græciâ erant, principio<sup>23</sup> hiemis Romam redierunt. Ib. 42, 41. — 9. Cæsar, depositis<sup>24</sup> qui erant ex vulneribus ægri, per Epirum iter facere<sup>25</sup> cepit. Cæs. B. C. 3, 78.

Rem. 220. ADJUNCTS OF THE SUBJECT-ABLATIVE AND PREDICATE-ABLATIVE. Both members of the ablatives absolute may take adjuncts, either attributes or objects, the same as the members of an ordinary predicative phrase. The attributes of the subject, if they are adjectives or appositions, must be placed in the ablative (but see Obs. 1). The predicate-ablative may be construed with completing objects, adverbial objects, object-infinitives, and with clauses, finite, participial, or infinitive. The completing and accessory predicates which may be connected with the predicate-ablative must be placed in the ablative, agreeing in gender and number with the subject, as *Statu eodem manente*, the condition (state) remaining the same. *Muræna consule creâto*, Muræna having been elected consul. *Eumene pacatiore invento*, after Eumenes had been found more peaceable. Liv. 37, 45.

Obs. 1. When *quisque* or *perique*, with the force of a partitive apposition (see § 375, R. 36) is combined attributively with the subject-ablative, these words take the form of the NOMINATIVE, not that of the ablative (see R. 213, Obs. 2). The same is the case if the predicate-ablative has a reflexive object which is emphasized by *ipse*, as:

Exercitus Herculis, amisso duce, ac nullis sibi quisque imperium petentibus, brevi dilabitur, the army of Hercules, after the loss of the leader, and since many claimed the command, each for himself, was soon dissolved. Sall. Jug. 18, 3. — Qui acie refugerant milites, missis perique armis, de castrorum defensione non cogitabant, the soldiers who had fled from battle, the most of them leaving behind their arms, did not think of a defence of the camp. Cæs. B. C. 3, 95. — Q. Sempronius, causâ ipse pro se dictâ, quindecim millibus æris damnatur, Q. Sempronius, after having himself defended his cause (having been his own defender), is condemned to fifteen thousand ases. Liv. 4, 44. — Dis auctoribus in spem suam quisque acceptis, After each had accepted the authority of the gods for his hope. Liv. 21, 45.

Obs. 2. The adjuncts of predicate-ablatives are often very complicated. Combinations of this kind often belong to the most perfect specimens of Latin style (especially Cæsar being unsurpassed in the elegant and masterly use of this construction), while they are sometimes so repugnant to the English idiom that a literal rendering would make the period almost unintelligible. In such instances the Latin sentence must be regularly recast, by separating the ablatives absolute and all their adjuncts from the principal part of the sentence, and by rendering the whole complex of the ablatives absolute as an independent sentence. We add an example of this kind:

Helvetii, (c) sen quod timore perterritos Romanos discedere a se existimarent, (e) eo magis quod pridie (f) superioribus locis occupatis prælum non commisissent, (d) sive eo quod re frumentariâ intercedi posse confiderent, (b) commutato consilio atque itinere converso, (a) nostros a novissimo agmine inæqui ac lacessere cepèrunt. Cæs. B. G. 1, 23.

<sup>1</sup> Supply 'persons'. — <sup>2</sup> small boats. — <sup>3</sup> abl. of means: in several battles. — <sup>4</sup> *pellere*, to rout. — <sup>5</sup> *finis* (plur.), territory. — <sup>6</sup> inhabitants of Caralis, the modern Cagliari. — <sup>7</sup> as soon as. — <sup>8</sup> supply *eo*, i. e., Valerio. — <sup>9</sup> of their own accord. — <sup>10</sup> *transgredi*, to cross; supply *eis*, i. e., the soldiers. — <sup>11</sup> for a camp; i. e., *faciemus*. — <sup>12</sup> so. — <sup>13</sup> the cure. — <sup>14</sup> supply 'his friends', 'those about him'. — <sup>15</sup> *perferre*, to report. — <sup>16</sup> for the guarding. — <sup>17</sup> *jugum*, mountain-chain. — <sup>18</sup> to send ahead. — <sup>19</sup> to clear. — <sup>20</sup> the army. — <sup>21</sup> *accendere*, to inflame. — <sup>22</sup> in succession. — <sup>23</sup> beginning. — <sup>24</sup> to leave behind. — <sup>25</sup> to march.

On the principal sentence (a) are first dependent the ablatives absolute (b) *commutato* . . . *converso* (after having modified their plan and changed the direction of their march). The disjunctive co-ordinate clauses (c) and (d) *sen quod timore perterritos* . . . *existimarent*, and *sive eo quod* . . . *confiderent*, are causal clauses dependent on the ablatives absolute (having changed the plan either because they believed that the Romans were turning their march from fear, or because they trusted that they, the Romans, might be cut off from their supplies). The clause (e) *eo magis quod* . . . *commisissent*, is a causal clause subordinate to the first of the co-ordinate clauses (c) (the more because they had not accepted a battle). The ablatives absolute (f) *superioribus locis occupatis* (although they had occupied commanding positions), is a concessive clause, dependent on the second co-ordinate clause (d). — This period literally rendered would make a harsh English construction. Evidently the ablatives absolute (b) must be separated from the rest of the sentence, and be made independent of it, because several clauses, partly subordinate one to the other, are dependent on it, and these in a literal translation, might be taken for dependencies of the principal predicate. \* The Helvetians, either because they supposed the Romans were retreating from fear, especially since on the previous day, although in possession of commanding positions, they had declined battle, or because they were confident that they would cut them off from their supplies, modified their plans, and changed the direction of their march. Soon they began to press on our troops, and to engage them in their rear.

Rem. 221. Ablatives absolute of all classes are rendered in one of the following three ways: 1) by the English participles absolute; 2) by finite clauses with a conjunction; 3) by prepositional expressions with a verbal noun, either the participial in *ing* or an ordinary substantive.

Thus the phrase *navibus amissis* may be respectively rendered 1) having lost the ships; the ships having been lost; 2) after (when, since, because, if, although) the ships had been lost; 3) after (by, on account of, considering) the loss of the ships.

§ 531. In ablatives absolute of the first class (with perfect passive participles, R. 216), the Latin PASSIVE construction is generally changed into an English ACTIVE one if the passive agent (logical subject with 'by') of the participle denotes the same person or thing as the GRAMMATICAL subject of the principal predicate.

Rem. 222. The passive agent of the predicate-ablative, if it denotes the same thing or person as the grammatical subject of the principal predicate, is always UNDERSTOOD in Latin, being never indicated by pronouns or form-adjectives referring to the subject (such as *ab eo*, *ab his* etc.). In this instance the English idiom requires a change of the Latin passive into an active construction, as: *Divico hoc responso dato discessit*, Divico left after he had given (or having given) this answer, or Having given this answer, Divico left (literally: after this answer had been given [by him]). Cæs. B. G. 1, 14. This form, in historical style, is the most usual one in which ablatives absolute occur.

Obs. If English active participial constructions (or their equivalent clauses) whose subject is the same as that of the principal predicate, must be rendered by Latin perfect participles (R. 216, Obs. 1), we must distinguish whether the English participles have transitive objects (in the LATIN sense), or not.

1. If the English participle is WITHOUT a transitive object, it cannot be rendered by ablatives absolute, the attempts of some ancient Latin writers to introduce for this purpose a construction with *impersonal ablatives absolute* having proved abortive. (See R. 234.) We must in this instance either use a DIRECT participial construction (R. 217, Obs. 2) if a DEPENDENT verb is available, or else employ a clause in lieu of a participial construction, as: *CATILINE, having returned to the city, assembled his followers*, Catilina, ad urbem regressus (from the deponent *regredi*) suos convocavit. Here we can neither say *Catilina regresso* (which would be against R. 218), nor *Catilina ad urbem redito*, nor *Catilina ad urbem reditus* (both of which expressions would contain personal



passives formed of neuter verbs). But we may say *Calpurnia postquam ad urbem rediit*, which form *must* be used if there is no deponent verb available.

2. If the participle has a transitive object (the subjects being the same), a participial construction may be employed in two ways: (a) when a deponent verb is available, we use a DIRECT participial construction (the same as in the case No. 1), but not an ablative absolute, as: *Cæsar having promised help*, SENT AN ENVOY TO ARIOVISTUS, *Cæsar auxilium pollicitus* (from the deponent, *polliceri*) legatum ad Ariovistum misit (not *auxilio pollicito*, which would give to the deponent participle a passive meaning). (b) When no deponent verb is available, we must change the construction of the participial clause passively by turning the transitive object into a subject, the active subject becoming the passive agent. Thus, by using the verb *promittere* instead of *polliceri* in the proposed sentence, we change its construction into '*Cæsar, help having been promised by him*, SENT AN AMBASSADOR'. Leaving out the passive agent *ab eo* (by him) according to R. 222, we translate: *Cæsar auxilio promisso legatum misit*. We may, indeed, even here employ a clause with *postquam*, which form may often be preferable from rhetorical reasons. Such a reason may be found in a logical impropriety to make the transitive object a passive subject. Thus the following sentence 'THE CONSUL, after (upon) perceiving the enemy, ORDERED A RETREAT' may be expressed either: Consul, *conspicatus* hostis, receptui canere jussit (using the deponent *conspicari*), or, Consul, *postquam hostis conspexit*, receptui etc. But it would be less elegant to use ablatives absolute (by means of the transitive active *conspicere*): Consul *hostibus conspectis*, although the construction would be perfectly correct from a merely GRAMMATICAL point of view.

1. *Cæsar, necessarii rebus imperiis*, ad legionem decimam devenit<sup>1</sup>. Cæs. B. G. 2, 21. — 2. *His rebus celeriter administratis* ipse ad exercitum contendit<sup>2</sup>. Ib. 3, 9. — 3. *Compluribus expugnatis oppidis* Cæsar statuit expectandam classem. Ib. 3, 14. — 4. *Fama percubuerat* Cæsarem fugere, pene omnibus copiis amissis. Ib. B. C. 3, 79. — 5. *Cæsar Voluseno mandat ut, exploratis omnibus rebus*, ad se quam primum revertatur. Ib. B. G. 4, 21. — 6. *His Cæsar cognitis* milites aggerem<sup>7</sup> comportare<sup>8</sup> jubet. Ib. B. C. 3, 62.

Rem. 223. If the passive agent of the predicate-ablative is not the same with the grammatical subject of the principal sentence, the Latin passive construction is retained in English. Even in this instance the passive agent is generally understood in Latin. If, for the sake of clearness, it is required to mention the doer of the action, the passive agent takes its usual form with *ab* and the ablative.

*Legationibus dimissis* (i. e., a senātu) Harpalus in Macedoniam regressus est, the ambassadors having been dismissed, Harpalus returned to Macedonia. Liv. 42, 15. *Preoccupatis animis ab Eumene rege*, omnis defensio legatorum respuebatur, the minds being (having been) preoccupied by king Eumenes, all defence of the envoys was rejected. Liv. 42, 14.

1. *Omni Gallia pacata*<sup>9</sup>, ab eis nationibus quæ trans Rhenum incolabant<sup>10</sup> legati ad Cæsarem missi sunt. Cæs. B. G. 2, 35. — 2. *Cretensibus*<sup>11</sup> cum hoc responso dimissis, Chalcidenses<sup>12</sup> vocati sunt. Liv. 43, 7. — 3. *Tejis*<sup>13</sup> capitis sex tribunos militum consulari potestate<sup>14</sup> insequens<sup>15</sup> annus habuit. Liv. 5, 24. — 4. *Signo dato* undique<sup>16</sup> simul clamor ingens oritur. Sall. Jug. 57, 3. — 5. *Hac oratione*<sup>17</sup> habita<sup>18</sup> mirum in modum conversæ<sup>19</sup> sunt omnium mentes. Cæs. B. G. 1, 41. — 6. *Interfecto Indutimaro*, ad ejus propinquos a Trevis imperium deferitur<sup>20</sup>. Cæs. B. G. 6, 2. — 7. *Hac oratione ab Divitiaco habitâ* omnes auxilium a Cæsare petere cœperunt. Cæs. B. G. 1, 32. — 8. *Confirmatâ re ab exploratoribus*<sup>21</sup> omnem equitatum (Cæsar) præmisit<sup>22</sup>. Ib. 2, 11.

Obs. It is unusual to refer by pronouns or demonstratives dependent on the predicate-ablative to the grammatical subject or other members of the principal sentence. Such pronouns or demonstratives are regularly left out, and must be supplied according to the requirements of the text.

1. Hannibal spe potiundæ Noke ademptâ (i. e., ei) Acerras recessit. Liv. 23, 17. — 2. Legati, eâ re permissâ (i. e., eis) diem concilio constituerunt. Cæs. B. G. 1, 30. —

<sup>1</sup> *Devenire ad*, to go to meet. — <sup>2</sup> *administrare aliquid*, to attend to something. — <sup>3</sup> to hasten. — <sup>4</sup> *percrebescere*, to become frequent, to be multiplied, to be spread about. — <sup>5</sup> to examine. The passive agent is identical with the subject of *revertatur*, being contained in the verb. — <sup>6</sup> The subject of the principal predicate is sometimes placed between the two terms of the ablative absolute, if it is identical with the passive agent understood. — <sup>7</sup> material for the rampart. — <sup>8</sup> to carry. — <sup>9</sup> *pacare*, to reduce (lit. 'to make peaceful'). — <sup>10</sup> to live. — <sup>11</sup> the Cretans. — <sup>12</sup> those of Chalcis. — <sup>13</sup> § 38, 3. — <sup>14</sup> military tribunes with consular power. — <sup>15</sup> next. — <sup>16</sup> everywhere. — <sup>17</sup> address. — <sup>18</sup> to deliver. — <sup>19</sup> *convertere*, to change. — <sup>20</sup> to confer, § 427, R. 11. — <sup>21</sup> scout. — <sup>22</sup> to send in advance.

3. *Anaxagoram ferunt, annunciatâ* (i. e., ei) *morte filii dixisse*: Sciëbam me genuisse mortalem. Cic. Tusc. 3, 30.

§ 532. The clauses by which ablatives absolute with perfect participles may be rendered, or by which English participial constructions, employed in rendering the ablatives absolute, may be replaced, are 1) TEMPORAL, 2) CAUSAL, 3) CONDITIONAL, 4) CONCESSIVE.

Rem. 224. The TEMPORAL CLAUSES, corresponding to such ablatives absolute, take the conjunctions *after* or *when* (properly with a pluperfect). To this class belong most of the instances of ablative absolute construction.

If the ablatives absolute are the exponents of CAUSAL CLAUSES, the conjunctions *since* or *because* (with a pluperfect, or respectively a perfect) are employed, as

Romani veteres regnari volēbant, libertatis dulcedine nondum experti, the old Romans willed that there should be kings, having not yet experienced the sweetness of freedom (since they had not yet experienced etc.). Liv. 1, 17. — *Flaminium Cælius religione neglectâ* cecidisse apud Trasimenum scribit, Cælius writes that Flamininus had fallen (in the battle) at lake Trasimene because he had neglected his religious duties. Cic. N. D. 2, 8.

CONDITIONAL CLAUSES take the conjunction *if*. They may be hypothetical clauses, or contain ordinary conditions, most generally referring to future events which must have happened before the principal action can take place. In this relation the perfect participle has the force of a FUTURE PERFECT, while in the hypothetical signification the perfect participle is employed with the force of a PLUPERFECT or IMPERFECT SUBJUNCTIVE (Ex. 5).

Hac oratione adducti inter se fidem dant, et regno occupato totius Gallie sese potiri posse sperant, induced by this address they pledged their word to each other, and hoped that they would be able to conquer the whole of Gaul if (after) they would have seized royal power. Cæs. B. G. 1, 3. — Si responderint se impunitate propositâ facturos quod expedit, facinorosos se fatentur, if they shall have answered that they would do what is expedient if *impenitently* should be (would have been secured to them), they acknowledge thereby that they had bad designs. Cic. Off. 3, 9.

If equivalent to CONCESSIVE CLAUSES, ablative absolutes are rendered by *although*, (Ex. 8) or *even if* (Ex. 7).

Tot millia latrocinantur morte propositâ, so many thousands practise robbery although death has been placed before them (is in store for them). Cic. N. D. 1, 86.

In connection with *nondum* or *vixdum* ablatives absolute are sometimes rendered by a temporal clause with '*before*', as

*Hieme nondum confectâ*, before winter was over (before the close of winter). Cæs. B. G. 6, 3.

Render the following sentences both by English absolute participles, and by finite clauses with the conjunctions required by the sense.

1. Ex decem captivis novem revertētur Carthaginem, re<sup>1</sup> a senātu non impetratâ. Cic. Off. 3, 23. — 2. Anaxagorâ<sup>2</sup> receptum est, neglectis die festo<sup>3</sup> custodiis urbis. Liv. 5, 13. — 3. Vos, dato<sup>4</sup> facillitâ<sup>5</sup>, vos consulite! Cæs. B. G. 7, 50. — 4. Cæsar hanc epistolam<sup>6</sup> Ciceroni conscripsit, litteris misit, ne interceptâ<sup>7</sup> epistolâ, nostra ab hostibus consilia cognoscere<sup>8</sup>nt. Cæs. B. G. 5, 18. — 5. Quam sollicitudo vexaret<sup>9</sup> impios subitâ<sup>10</sup>

<sup>1</sup> The object of their mission. — <sup>2</sup> soon. — <sup>3</sup> on a holy day. — <sup>4</sup> opportunity. — <sup>5</sup> written in. — <sup>6</sup> to intercept. — <sup>7</sup> cognoscere, to learn. — <sup>8</sup> anguish. — <sup>9</sup> torment. — <sup>10</sup> tollere, to remove.



suppliciorum<sup>1</sup> metu? Cic. Leg. 1, 14.— 6. *Concesso peccato*<sup>2</sup>, difficile est, ab eo qui peccati vindex<sup>3</sup> esse debet, ut ignoscat impetrare. Cic. Inv. 2, 34.— 7. Navis motum et cursum retinet suum, *intermisso*<sup>4</sup> impetu<sup>5</sup> pulsique<sup>6</sup> remorum<sup>7</sup>. Cic. Or. 1, 33.— 8. Romani, *superioribus locis occupatis*, praelium non commiserunt. Cæs. B. G. 1, 23.

*Rem. 225.* Instead of a clause prepositional expressions with participials in *ing* or other verbal nouns are frequently employed. The prepositions most generally used in rendering ablatives absolute with perfect participles are *after* (upon), *by*, *with*, *without* (in connection with a negative, see R. 236, obs.), *for* (on account of), and *under*, as:

Persuāsit eis ut oppidis vicisque exustis unā proficiscerentur, he persuaded them to join in the expedition *after burning* (having burned) their towns and hamlets. Cæs. B. G. 1, 5.—Nihil amittitur dato spatio, nothing is lost *by giving time*. Liv. 37, 36.—*Fide publicā interpositā*, upon pledging the public faith. Sall. Jug.—*Luminibus amissis*, after the loss of his eyes.—Thebani nonnihil et damnatis principibus et restitatis exsiliis encensēbant, the Thebans were somewhat angry *for* (on account of) the condemnation of their leaders and the reinstatement of the exiles. Liv. 42, 46.—*His exceptis*, with the exception of these. Cic. Off. 2, 3.—*Non expectato solis ortu* classe in Samum trajecerunt, *without expecting sunrise*, they crossed over to Samos. Liv. 37, 12.—*Nullam partem noctis itinere omisso*, *without interrupting their march* during any time of the night. Cæs. B. G. 1, 20.

*Obs.* Often the predicate-ablative itself has the force of a preposition, in the same manner as the participles *adductus*, *inductus*, *permotus* in the direct participial construction (R. 115). Thus a great number of idiomatic phrases are formed, as *diligentiā adhibita* with diligence or care (literally 'having employed diligence'), *interpositā morā*, after some delay (literally 'having placed a delay between'); *nullā interpositā morā*, without any delay. Cæs. B. C. 3, 75; *re bene gestā*, after a successful campaign (literally 'having carried out the thing successfully') Cic. Planc. 25, 61; *clamore sublato*, with shouts. Cæs. B. G. 6, 8; *clade acceptā*, by a defeat; *pecuniā acceptā*, for a consideration. Cic. Off. 3, 22. Here belongs Cæsar's favorite expression *intermisso (interjecto) tempore* or *spatio*, after some time (later). Other idiomatic expressions in the form of ablatives absolute with perfect participles have their origin either in technical usage, or in the peculiar brevity and conciseness by which this form invited the people to condense ideas through it, for which we must substitute different forms. To the former belongs the phrase *signis collatis pugnare*, to fight a pitched battle (for inst. Liv. 45, 1), *signa conferre* being used of the general attack, in which the standards (*signa*) of both armies met (*conferre*). To the latter kind belong for inst. the phrases *causā cognitā*, after a previous examination. Cæs. B. G. 1, 19; *equo admissio* or *citato*, at full gallop. Ib. 1, 22; *desperatā salute*, out of despair. Ib. 6, 5; *additā* or *adjectā aliquā re*, including a certain thing.

The ablatives absolute in the following sentences must be rendered by prepositional expressions.

1. Pompilius, equum nactus, *detractis insignibus*<sup>9</sup> imperatoris<sup>10</sup> decumānā<sup>11</sup> portā, se ex castris eiecit<sup>12</sup>, protinusque<sup>13</sup> equo citato Larissam contendit. Cæs. B. C. 3, 93.— 2. Quæ est tanta atrocitas<sup>14</sup> hujus causæ (case), quod omnibus forensibus<sup>15</sup> negotiis *intermissis*<sup>16</sup> unum hoc iudicium<sup>17</sup> exerceatur<sup>18</sup>. Cic. Cæl. 1, 1.— 3. Victor Tarentinus<sup>19</sup> in turbatam<sup>20</sup> duce amisso navem transgressus<sup>21</sup> est. Liv. 26, 39.— 4. Plus adipiscere re explicatā boni quam addubitātā<sup>22</sup> mali. Cic. Off. 1, 24.— 5. Pericles solis obscuratiōne<sup>23</sup> territos, *redditis*<sup>24</sup> ejus rei causis, metu liberavit. Qu. 1, 17.— 6. Quid est<sup>25</sup>, quum pauperes divitibus esse æquālis velimus, cur illos sumtu ad sacra<sup>26</sup> addito deorum aditu arceamus<sup>27</sup>? Cic. Leg. 2, 10.— 7. Consul, primā luce caduceatōre<sup>28</sup> datis<sup>29</sup> indutiis dimisso, frumentando<sup>30</sup> dies aliquot consumpsit. Liv. 31, 39.— 8. Prætor neutram impetratā re in provinciam redit. Liv. 42, 9.— 9. Alter prætor, consumptā æstate<sup>31</sup> recognoscendis<sup>32</sup> agris, ne visā quidem provinciam suā Romam rediit. Ib.—10. Legati, nullo in præ-

<sup>1</sup> Punishment.— <sup>2</sup> offence.— <sup>3</sup> avenger.— <sup>4</sup> to interrupt.— <sup>5</sup> force.— <sup>6</sup> moving power.— <sup>7</sup> oar.— <sup>8</sup> see § 482, R. 68.— <sup>9</sup> *insigne*, a badge.— <sup>10</sup> render by the adjective *imperatorial*.— <sup>11</sup> the decuman gate of the camp, the main entrance placed at the side farthest from the enemy.— <sup>12</sup> *se eiecit*, to rush out.— <sup>13</sup> *protinus*, forthwith.— <sup>14</sup> enormity. *Quæ tanta* is a peculiar combination of form-adjectives which cannot be literally rendered (literally: *What so great enormity*), transl. *What is there so enormous in etc.*— <sup>15</sup> judicial.— <sup>16</sup> to suspend; suspension.— <sup>17</sup> trial.— <sup>18</sup> to transact.— <sup>19</sup> Tarentian.— <sup>20</sup> to throw into confusion.— <sup>21</sup> *transgredi*, to step over.— <sup>22</sup> to doubt.— <sup>23</sup> eclipse.— <sup>24</sup> *causam reddere*, to explain a reason.— <sup>25</sup> *quid est cur*, what is the reason that.— <sup>26</sup> *sumtum ad sacra addere*, to tax religious worship.— <sup>27</sup> to keep from.— <sup>28</sup> a herald.— <sup>29</sup> to grant.— <sup>30</sup> to forage.— <sup>31</sup> summer.— <sup>32</sup> to examine.

*sentia responso dato*, eos se Chalcidem<sup>1</sup> sequi jussērunt. Liv. 42, 43.— 11. Spero te *diligentiā adhibita* firmiter fore. Cic. Fam. 16, 11.— 12. Panætium nos *correctiōne*<sup>2</sup> *quadam adhibita* potissimum secuti sumus. Cic. Off. 3, 2.— 13. L. Philippus tulit *sententiam*<sup>3</sup> ut civitates quas L. Sulla *pecuniā acceptā* liberavisset rursus essent vectigales<sup>4</sup>. Cic. Off. 3, 22.— 14. Amicitia haud scio an *exceptā sapientiā* quicquam melius sit homini a dis immortalibus datum. Cic. Am. 6, 20.— 15. Cæsar *triduo*<sup>5</sup> *intermisso* cum omnibus copiis Helvetios insequi<sup>6</sup> cepit. Cæs. B. G. 1, 26.

*Rem. 226.* When of two connected sentences the one has happened before the other, the English frequently ignores this fact, connecting the two sentences by a simple co-ordination. The Latin, in this instance, rarely employs the form of co-ordination, but gives to that predicate which is prior in time the form of a perfect participle. When both sentences have the same transitive objects, this participial construction is a direct one: else ablatives absolute are used, as 'SCIPIO TOOK THE CITY AND PLUNDERED IT', *Scipio urbem captam diripuit*.— 'SCIPIO TOOK THE CITY AND SOLD THE INHABITANTS AS SLAVES', *Scipio urbe captā civis sub corōnā vendidit*. Often a co-ordination is applied in addition to the participial construction, as: 'Scipio urbem cepit captamque diripuit'.

1. Legati venērunt Thessalorum ad Antiochum, orantes ut *remoto exercitu* per legatos secum disceptaret<sup>7</sup>. Liv. 36, 9.— 2. Cæsari in animo fuit (*Cæsar intended*), *conjuncto exercitu cum Domitio* per Illyricum<sup>8</sup> Italiæ subsidio<sup>9</sup> proficisci. Cæs. B. C. 3, 74.— 3. Triginta tyranni plurimorum civium *bona publicata*<sup>10</sup> inter se divisērunt. Nep. 8, 1.— 4. Manlius *Gallum* in conspectu duorum<sup>11</sup> exercituum *cæsum*<sup>12</sup>, torque<sup>13</sup> spoliavit. Liv. 6, 42.— 5. Romulus Cæninensium<sup>14</sup> exercitum *fudit*<sup>15</sup> fugatque, *fusum* persequitur. Liv. 1, 10.

§ 533. Ablatives absolute with PRESENT PARTICIPLES (both active and deponent) agree in respect to VOICE with their English equivalents, being always active in both languages. They are more rarely rendered by English absolute participial constructions than by FINITE CLAUSES and by verbal nouns with PREPOSITIONS.

*Rem. 227.* When ablatives absolute of this class are rendered by English absolute participial constructions, the participle is always active and present.\* When finite clauses are applied, their predicate is either in the present or past tense according to the tense of the principal predicate (R. 216, Obs. 1). The finite verb is very frequently in the progressive form in English.

*Rem. 228.* The CLAUSES by which ablatives absolute with present participles are rendered, are the same as those with perfect participles, except that the temporal clauses take the conjunctions *while* or *when*, which are most frequently applied in this construction. Next to 'while' and 'when', the conjunction 'since' is most frequently used, a purely conditional and concessive meaning being the rarest. Sometimes the present ablatives absolute may be rendered by modal clauses with 'so that'.

*Dumnorige licente*, nemo contra liceri audeat, while Dumnorix is bidding, nobody dares to bid against him. Cæs. B. G. 1, 18.— *Præeunte verba pontifice* id votum susceptum est, that vow was made, the pontiff repeating first the words, or 'while the pontiff was repeating the words'. Liv. 42, 28.— *Cedentibus neutris*, ex parte utraque primores ceciderunt, neither party retreating (since neither party retreated), the first in rank fell on each side. Liv. 42, 7.— *Animo sano ac valente*, oratio quoque robusta et virilis est, if the mind is sound and vigorous, language also is strong and manly. Sen. Ep. 114.— *Marius per omnis tribus tribūnus militum declaratus est*, *plerisque faciem ejus ignorantibus*, Marius was declared military tribune by all tribes, although most people did not know him by face. Sall. Jug. 63, 4.— In conspectu steterant, *dirimente anni*, they

<sup>1</sup> Nom. *Chalcis*.— <sup>2</sup> modification.— <sup>3</sup> *sententiam ferre*, to make a motion (in a debate).— <sup>4</sup> *rectigalem esse*, to pay taxes or tribute.— <sup>5</sup> *triduum*, a space of three days.— <sup>6</sup> to pursue.— <sup>7</sup> to transact, to settle the points in dispute.— <sup>8</sup> Illyria.— <sup>9</sup> abstract datives as accessory predicate; transl.: 'to carry help to Italy'.— <sup>10</sup> to confiscate.— <sup>11</sup> the two armies.— <sup>12</sup> *cedere*, to kill.— <sup>13</sup> *torques*, a neck-chain.— <sup>14</sup> the Cæninenses.— <sup>15</sup> to rout.

\* Sometimes, however, it is more idiomatic, to change even these constructions passively in English; and, vice versa, English present passive participles must be changed into Latin actives in order to be rendered by this form of ablatives absolute. But the instances where this happens cannot be reduced to a rule.



stood in sight (of each other), so that the stream separated them (the stream separating them). Liv. 42, 39.

Translate both by finite clauses and by absolute participial constructions, as far as the English idiom permits:

1. *Sallustio rigente*<sup>1</sup>, *amputatæ*<sup>2</sup> *sententiæ*<sup>3</sup> et *obscuræ*<sup>4</sup> *brevitas*<sup>5</sup> *finire*<sup>6</sup> pro<sup>7</sup> cultu. Sen. Ep. 114.— 2. *Nobis* rem publi<sup>8</sup> am *gerentibus*<sup>9</sup> nonne *toga*<sup>10</sup> arma *cesserunt*<sup>11</sup>? Cic. Off. 1, 22.— 3. Rex copias *admōvit*<sup>12</sup>, *plaustris*<sup>13</sup> cum aqua *sequentibus*. Liv. 42, 37.— 4. Minus *invaserat*<sup>14</sup> furor etiam eis qui boni habebantur, *me clamante* nihil esse bello civili miserius. Cic. Fam. 16, 12.— 5. Hicetas Syracusinus<sup>15</sup> dicit, quum terra circa axem se convertat eadem *effici*<sup>16</sup> quæ<sup>17</sup> si *stante*<sup>18</sup> *terrâ* celum *moveretur*. Cic. Acad. 2, 39.— 6. Ille vir utilitatem *sequi*<sup>19</sup> videbatur, sed ea nulla erat, *repugnante*<sup>20</sup> *honestate*<sup>21</sup>. Cic. Off. 3, 11.— 7. *Pompējo deprecante*<sup>22</sup> accepta lex non est. Cic. Off. 3, 30.— 8. *Ignorante*<sup>23</sup> *rege* uter esset Orestes, Pylades Orestem sese esse dixit. Cic. Am. 7, 24.— 9. Viri illi, *me defendente*<sup>24</sup>, capitis *iudiciis* sunt *liberati*<sup>25</sup>. Cic. Prov. Cons. 10, 24.— 10. Jam motus<sup>26</sup> esse ceperant, *discedentibus*<sup>27</sup> a societate<sup>28</sup> *Bætorum quibusdam populis*. Liv. 42, 43.— 11. Thebe in magno motu sunt, *aliis* ad regem *trahentibus* civitatem, *aliis* ad Romanos. Ib. 42, 44.— 12. Nihil potest evenire nisi<sup>29</sup> *causâ antecedente*<sup>30</sup>. Cic. Fato 34.

Rem. 229. In order to render ablatives absolute with present participles, prepositional expressions are far more frequently used than with ablatives absolute formed by perfect participles. The prepositions used are: *during*, *in*, *by*, *under*, *with*, *without* (with negations) *against* (with negations or with participles implying a negation), *although*, and sometimes *on*, *at*, *notwithstanding*. The participle is then rendered by a participial in *ing* or (more frequently) by an ordinary verbal substantive. The subject-ablative is generally turned into a possessive attribute, or into an objective case after *of*. If the subject-ablative is a pronoun or an equivalent demonstrative, an English possessive must be used, as: *Cicerōne suadente*, by Cicero's advice (by the advice of Cicero); *multibus scientibus*, with the knowledge of the soldiers; *eo illo imperante*, under his command; *me permittente*, with my permission; *quo progrediente*, in the course of which; *te dissuadente*, against thy advice; *multis minitantibus*, notwithstanding (in spite of) the threats of many. Here belong a great number of idiomatic phrases, as *ineunte ætate*, in early youth; *ineunte ætate*, in the beginning of summer; *me vidente*, within my sight; *illo audiente*, within his hearing; *repugnante naturâ*, contrary to nature; *anno vertente*, in the course of the year (Cic. N. D. 2, 20).

Defectio solis quæ *Astysge regnante* facta est, the solar eclipse which happened during the reign of Astyages. Cic. Div. 1, 49.— *Neminem nisi juvante deo* singularem virum fuisse credendum est, we must believe that no one has been a distinguished man without the help of God. Cic. N. D. 2, 66.

1. *Gerâmus dñs juvantibus* bellum. Liv. 42, 51.— 2. Athenienses, *Epimēvide suadente*, fecerunt *Contumelie* *lanium*<sup>31</sup> et *Impudentiæ*<sup>32</sup>. Cic. Leg. 2, 28.— 3. In bello nihil adversi<sup>33</sup> accidit, *non praedicente* *me*. Cic. Fam. 6, 6.— 4. Datur petenti<sup>34</sup> *venia dissuadente* primo *Vercingetorige*, postea *caesare*. Cæs. B. G. 7, 15.— 5. Hoc mihi *Pompējus multos audientibus* tribuit<sup>35</sup>. Cic. Off. 1, 22.— 6. *Perinde adolescentiâ* maxima est *imbecillitas*<sup>36</sup> *consilii*<sup>37</sup>. Cic. Off. 1, 32.— 7. In agenda<sup>38</sup> *pius* quam in scribendo opere ponimus, ut<sup>39</sup> *stante* *republicâ* facere solebamus. Cic. Off. 2, 1, 15.— 8. Natali expedit quod non decet, etiam<sup>40</sup> *id* *potes nullorefellente*<sup>41</sup> obtinere. Ib. 3, 19.— 9. Summa civis quos oderat ipse accendi jubebat, nullo *postulante*<sup>42</sup>. Cic. Lig. 4, 12.— 10. Pro se<sup>43</sup> quisque, *nec horlante*<sup>44</sup> *ullo*, *nec imperante*, ad munienda<sup>45</sup> castra versi sunt<sup>46</sup>. Liv. 9, 2.— 11. Erat in eo quidam fervor *ætatis*<sup>47</sup>, *qua progrediente* omnia sunt in dies<sup>48</sup> mitiora. Cic. Sen. 13, 45.— 12. *Ineunte vere* in vitibus<sup>49</sup> *gemma* quæ dicitur<sup>50</sup> sese ostendit. Ib. 15, 53.— 13. Qui fuit iste furor

<sup>1</sup> Vigere, to be in fashion.— <sup>2</sup> to cut short, to mutilate.— <sup>3</sup> sentence.— <sup>4</sup> obscure.— <sup>5</sup> brevity.— <sup>6</sup> esse pro, to be considered as.— <sup>7</sup> cultus, culture = elegant.— <sup>8</sup> rempublicam gerere, to be at the head of the republic.— <sup>9</sup> the toga, as emblem of civil power.— <sup>10</sup> to approach (actively).— <sup>11</sup> plaustrum, wagon.— <sup>12</sup> to seize.— <sup>13</sup> of Syracuse.— <sup>14</sup> to produce effects.— <sup>15</sup> which would be produced.— <sup>16</sup> stare, to stand still.— <sup>17</sup> to act on principles of expediency.— <sup>18</sup> repugnare, to be opposed to something, to be incompatible with something.— <sup>19</sup> morality.— <sup>20</sup> deprecari, to oppose, to protest.— <sup>21</sup> ignorare, not to know.— <sup>22</sup> defendere, to conduct the defence.— <sup>23</sup> literally: to be freed from the trials for their lives, i. e., to be acquitted of a capital crime.— <sup>24</sup> commotion, trouble.— <sup>25</sup> to secede.— <sup>26</sup> alliance with.— <sup>27</sup> except.— <sup>28</sup> to precede.— <sup>29</sup> a temple.— <sup>30</sup> impudens.— <sup>31</sup> reverse.— <sup>32</sup> the petitioners.— <sup>33</sup> to allow.— <sup>34</sup> infirmity, weakness.— <sup>35</sup> judgment.— <sup>36</sup> operam ponere in agenda, to apply one's self to practical life.— <sup>37</sup> the same as.— <sup>38</sup> even if.— <sup>39</sup> to find fault (supply: 'with it').— <sup>40</sup> Translate either by 'although' with a clause, or by 'without' with a participial.— <sup>41</sup> of his own accord.— <sup>42</sup> admonition.— <sup>43</sup> to fortify.— <sup>44</sup> parti ad aliquid, to apply one's self to something.— <sup>45</sup> a certain fervor (or ardor) of age, i. e., owing to his young years.— <sup>46</sup> from day to day.— <sup>47</sup> vines, a grape-vine.— <sup>48</sup> the so-called gem, or, what is called the gem, i. e., the bud in grape-vines).

ut cum Vettio colloqueretur<sup>1</sup>, *populo Româno vidente*<sup>2</sup>. Cic. Vat. 11, 26.— 14. Cælius non modo *permittente* *patre*, sed etiam *suadente* ab eo *semigravit*<sup>3</sup>. Cic. Cæl. 7, 18.— 15. Catulus suâ se manu *interfectum* fratrem suum *audiente* *senatû* dixit. Ib. 24, 60.— 16. Fortasse eis non probâro *causam*<sup>4</sup> qui meum inimicum *repugnante* *vestrâ auctoritatē* *texerunt*<sup>5</sup>. Cic. Prov. Cons. 20, 47.— 17. Municipia<sup>6</sup> illa iter mihi tutum *multis minitantibus* *præstitērunt*<sup>7</sup>. Cic. Planc. 41, 97.

§ 534. Predicate-ablatives in the form of perfect (passive) participles are used with the force of PRESENT PASSIVE PARTICIPLES when they may be resolved into the finite tenses of the PERIPHRASTIC conjugation of the participle (§ 506), as: *urbe replētâ militibus*, while the city was filled with soldiers.

Rem. 230. ABLATIVES ABSOLUTE with PERIPHRASTIC PARTICIPLES follow in their grammatical construction the rules for ablatives absolute with PERFECT participles; but in respect to the English equivalents, i. e. as to the tense, the conjunctions, and prepositions which must be used in rendering them, the rules for ablatives absolute with PRESENT participles must be observed. These periphrastic participles, like the finite tenses of the periphrastic conjugation, denote a past action as a STATE, or as continuing in its effects at the time spoken of, and in the same way as *miles vulneratus est* may mean 'the soldier is wounded', *militē vulnerato* may mean 'the soldier being wounded' or 'since the soldier is wounded (has wounds)'.

Est aliquid naturâ præclarum quod *spernā* et *contemnā* *voluptatē* optimus quisque *sequeretur*, there is something eminent in its nature which every good man should pursue *while spurning* and *despising* pleasure. Cic. Sen. 13, 43. [The acts of spurning and despising are represented as conditions and states, not as temporary acts; hence the periphrastic form is used. The Latin passive voice is changed into an English active construction, according to the rules for ablatives absolute with PERFECT participles (§ 531); but in the use of the conjunction (*while*) and in the TENSE (the present) the rules for ablatives abs. with PRESENT participles (§ 533) are observed.]—Si animus sanus est, ingenium quoque est sobrium, *illo vitiatō* hoc quoque adfiatur, if the former is corrupted, the latter also is tainted. Sen. Ep. 114.—Teutomātus rex, *vulnerato equo*, vix se e manibus prædantium militum eripuit, king Teutomatus, *his horse being wounded* (since his horse was wounded), disengaged himself with difficulty from the hands of the marauding soldiers. Cæs. B. G. 7, 46.

Obs. A number of idiomatic phrases take this form of the periphrastic ablative absolute several of those enumerated R. 225 among the ordinary perfect participles strictly belonging to this periphrastic form, as: *Hoc proposito* numquam eris dives, *on this condition* you will never be rich. Cic. Parad. 6, 1, 45. *Tantis periculis propositis*, when such dangers threaten. Cic. Planc. 36, 89. *Hoc sublato*, *hoc remoto*, by removing this, this being removed, excluded, or taken away, *without this*. *Adhibito discrimine*, strictly speaking.

1. Ex hoc debet intelligi, *talibus præmiis propositis*<sup>1</sup> numquam defutura bella civilia. Cic. Off. 2, 8.— 2. *Temeritatē*<sup>2</sup> *remotâ*<sup>3</sup> gratissima est libertas. Ib. 2, 18.— 3. Antiochus id bellum sine ullo impedimento se gesturum speravit, *occupatis Românis* in Macedonia bello. Liv. 42, 29.— 4. Inter medias hostium classts, *oppletis*<sup>4</sup> non solum *portibus*, sed etiam *litibus*, milites incolumes<sup>5</sup> transportati sunt. Cæs. B. C. 3, 73.— 5. Militibus, *impeditis*<sup>6</sup> *manibus*, simul et de navibus desiliendum<sup>7</sup>, et cum hostibus erat pugnandum. Cæs. B. G. 4, 24.— 6. Plura brevi tempore *eversâ*, quam multis annis *stante republicâ* scripsimus. Cic. Off. 3, 1.— 7. Quotusquisque reperitur qui, *impunitatē*<sup>8</sup> *propositâ*, ab-

<sup>1</sup> *Conspici*, to converse.— <sup>2</sup> move from, separate from.— <sup>3</sup> *causam probare* *alicui*, to convince somebody.— <sup>4</sup> *latus*, to shield.— <sup>5</sup> *municipium*, a community.— <sup>6</sup> *iter tutum præstare*, to guarantee a safe journey.— <sup>7</sup> to hold out.— <sup>8</sup> recklessness, license.— <sup>9</sup> *remotam esse*, to be wanting.— <sup>10</sup> *implere*, to crowd, to fill.— <sup>11</sup> safely.— <sup>12</sup> *impedire* *aliquem*, to engage somebody.— <sup>13</sup> *desilire*, to leap down.— <sup>14</sup> impunity.



stinēre<sup>1</sup> possit injuriā? Cic. Off. 3, 17.— 8. Jam ipse tecum, *nullā persōnā introductā*<sup>2</sup> loquor. Cic. Cael. 15, 35.— 9. Nuntii missi a Cicerōne, *obsessis omnibus viis*, interceptiuntur.<sup>3</sup> Cæs. B. G. 4, 40.

§ 535. When predicate-ablatives consist of NOUNS or ADJECTIVES, the ablative of the present participle of the copula *esse* must be supplied (§ 397). Such ablatives absolute are treated according to the rules of those with present participles. (§ 533), as:

Cæsar graviter accūsāt principes Æduōrum, quod *tam propinquis hostibus* ab eis non sublevētur, Cæsar seriously reproved the chiefs of the Ædui, because he was not relieved by them *while (although) the enemy was so near* (the enemy being so near). Cæs. B. G. 1, 16.

Obs. This class of ablatives absolute passes over into ordinary attributive phrases, consisting of a noun and an adjective in the ablative, which are generally interpreted by supplying a preposition (*cum* or *in*, see § 446, R. 56). Some of these expressions may be interpreted in both ways, as: Metellus *intento* atque *infesto exercitu* in Numidiam procedit (Sall. Jug. 46, 5), where some consider *intento* and *infesto* as predicate-ablatives (his army being full of zeal and ready to give battle), while others supply the preposition *cum* (with an army full of zeal and ready etc.). It is evident that in expressions like these both forms wholly coincide. See p. 259, obs. 3.

Rem. 231. All adjectives that may be used as predicate-nominatives may, with certain restrictions (see obs. 1), be employed as predicate-ablatives. Hence FORM-ADJECTIVES (see § 240) are not, generally, employed in this construction, except if they have the force of descriptive adjectives, as *tantus*, or, if their use as predicate-nominatives would be admissible, as *nullus*, *multus*, *talis*.

Quod populus Rōmānus *tantis vectigalibus*<sup>4</sup> jam vix potest, which (even) the Roman people can hardly afford now, *although its revenues are so great* (in spite of its large revenues). Cic. Par. 6, 45.— Summa erat, vasto atque aperto mari, magnis aestibus, raris ac prope *nullis portibus*, difficultas navigandi, there was the greatest difficulty of navigation, the sea being vast and open, the tides high, *harbors* being scarce and almost none. Cæs. B. G. 3, 13.

Obs. 1. Adjectives used in this connection are liable to obscure the meaning of the author, a twofold ellipsis being always involved in the construction, one in regard to the conjunction, and the other in regard to the copula, both of which must be supplied according to the requirements of the text. Hence this form is but sparingly applied with ordinary adjectives, being frequent only with certain adjectives which, from their habitual use as accessory predicates (§ 547, R. 2) are, as it were, impregnated with a participial meaning, as *integer*, *incolumis*, *salvus*, *invictus*, *inseius*, *consciis*, *præsens*, *absens*, *vivus*, or in set phrases which, by conventional usage, can have only this and no other meaning. Such phrases must be frequently rendered by prepositional expressions, or by circumlocutions, and, often, cannot be properly rendered at all, being based on specific Roman intuitions. To the latter belong the peculiar expressions *pinguis* (*crassa*) *Minervā*, *tenui* *Minervā*, which it requires a whole chapter in Roman mythology to explain. To the former belong the following phrases: *me conscio*, with my knowledge; *te ignāro* or *inseio*, without thy knowledge; *eo præseste*, in his presence; *nobis absentibus*, in our absence; *fratre vivo*, during the life-time of my (thy etc.) brother; *re integrā*, the state of affairs (or 'of the affair') being unchanged, or 'the matter being still untouched' (*res integra est* means 'there is nothing done, or changed in the matter'); *eo invito*, against his consent (he being unwilling); *invictā Minervā*, contrary to one's proclivities; *exercitu incolumi*, the army being uninjured (having suffered no loss); *salvā fide*, consistent with one's word or duties; *salvā republicā*, consistent

<sup>1</sup> To abstain.—<sup>2</sup> *persōnam* *introducere*, to assume a fictitious name. *Persōna* (from *per* and *sonāre*) is the mask which the Roman actors used on the stage; hence *persōnam agere*, to play (sustain) a part.—<sup>3</sup> to intercept.—<sup>4</sup> In a similar passage, Cæsar uses the preposition *in* with the ablative (if the reading is correct): Quod *in tanto imperio* populi Rōmāni turpissimum reipublicæ esse arbitrabatur, which he considered most disgraceful to the republic while the power of the Roman people was so great (considering the great power of the R. P.). Cæs. B. G. 1, 33.

with the safety of the republic; *salvis auspiciis*, by observing the auspices; *salvis legibus*, in accordance with the laws.

Obs. 2. Some ablative expressions with form-adjectives are wrongly considered as predicate-ablatives by the grammarians, for instance the phrase '*hoc senātus*' in the passage *Scipionem in senātum comitis nobis consulibus atque hoc senātu*? (Cic. L. Agr. 1, 1, 3). Here the demonstrative *hoc* is a subject-ablative, *hoc senātus* having the force of *his senatoribus* (these men being senators), which is evident from the opposition of the phrase to '*nobis consulibus*'. But if *hic* is used in the meaning of *talis*, it may be made a predicate-ablative: *Ea sunt tolerabilia hac juventute* (our young men being such). Cic. Att. 10, 11.

Rem. 232. Nouns are used as predicate-ablatives only when denoting PERSONS, either as doers of certain actions, or as holders of certain positions, as *testis*, *dux*, *consul*, etc. Such predicate-ablatives are either rendered by a CLAUSE with *when* or *while* (sometimes by *if* or *because*), or (more frequently) by prepositional expressions, in which case the Latin appellation of the person must be rendered by an abstract noun denoting ACTION or POSITION, instead of by a personal noun; as:

Cicerōne *prætorē*, while Cicero was prætor, or in the prætorship of Cicero; *duce Sempronio*, when Sempronius was leader, or under the command of Sempronius, under Sempronius; *imperatore Scipione*, under Scipio's chief-command; *eo deprecatore*, by his mediation; *me puero*, while I was a boy, or in my boyhood; *auctore Gabinio*, by the authority or instigation, or at the dictation of Gabinus; *teste Vatinius*, in the presence of Vatinius (he being a witness), or by the evidence of Vatinius.

With two co-ordinate subject-ablatives, the predicative-ablative, if a noun, is always placed in the plural, as *Cicerōne et Antonio consulibus*, in the consulship of Cicero and Antonius.

Obs. 1. The expression '*consulibus*' with two persons as subject-ablatives has a peculiar reference to the method of Roman chronology. The Romans did not use figures to designate the years as dates of their own history, except to lay a stress upon the number of years elapsed since the building of Rome. The years as mere chronological dates were indicated by the names of their consuls, in the form of ABLATIVES ABSOLUTE. These names were known to the people from the consular lists kept by the Pontifex Maximus (*fasti consulares* or *Capitolini*).

Rem. 233. Rarely adjectives are used IMPERSONALLY as predicate-ablatives, so that a subject-infinitive or a subject-clause performs the office of subject-ablative, as: *Conspicte sunt due quinquaginta, haud cuiquam dubio quin hostium essent* (it being doubtful to nobody that they belonged to the enemy). Liv. 28, 17.—Multi adnantes navibus, *incerto præ tenebris quid peterent*, federe perierunt, (it being uncertain towards what they were moving, i. e., the objects of which they might take hold, being invisible). Nouns as predicate-ablatives, on account of their personal nature, cannot assume an impersonal form. Such expressions as *comitiis ludis* (at the time of the election, at the time of the games), which the grammarians consider as impersonal predicate-ablatives are mere ablatives of time (§ 453). Resolved into finite predicative phrases, they would be the SUBJECTS (*ludi sunt*, the games are taking place), and not the predicate-nouns of the phrases.

1. Possum nominare<sup>1</sup> rusticos<sup>2</sup> Rōmānos, vicinos meos, *quibus absentibus* numquam fere ulla in agro<sup>3</sup> majora opera fiunt. Cic. Sen. 7, 24.— 2. Vix in ipsis tectis<sup>4</sup> et oppidis frigus infirmū<sup>5</sup> valetudine vitatur, nedum<sup>6</sup> in mari. Cic. Fam. 16, 8.— 3. Nihil te ad me scripsisse demoror<sup>7</sup>, præsertim tam novis<sup>8</sup> rebus. Cic. Fam. 7, 18.— 4. Jugurtha Boccho pollicitus est Numidiæ partem tertiam, si *integrīs suis finibus* bellum compositum<sup>9</sup> foret. Sall. Jug. 97, 2.— 5. Popillius non audēbat Rōmam reverti ne (lest) causam diceret<sup>11</sup> *adverso senātu*, *infestiorē populo*. Liv. 42, 22.— 6. His rebus perfectum est ut, *altissimis fluminibus* atque *impeditissimis*<sup>12</sup> itineribus nullum Cæsar acciperet<sup>14</sup> incommodum. Cæs. B. G. 3, 77.— 7. Philippus tum *te quibeto* totam molem<sup>16</sup> sustinēbat belli. Liv. 36, 7.— 8. Non tu, *vivo consule tuo*, castra intrabis. Liv. 10, 36.— 9. Relinquebatur una per Sequanos via, qua<sup>17</sup> Helvetii, *Sequanis invitis*, propter angustias<sup>18</sup> ire<sup>19</sup> non poterant. Cæs. B. G. 1, 9.— 10. Cæsar exercitum et provinciam

<sup>1</sup> To name.—<sup>2</sup> Roman farmers. (literally: rustic Romans.)—<sup>3</sup> *opera in agro*, field-work.—<sup>4</sup> under the very roofs of houses.—<sup>5</sup> weak.—<sup>6</sup> much less.—<sup>7</sup> I am astonished.—<sup>8</sup> Transl. by the noun *news*.—<sup>9</sup> without a reduction of his territory.—<sup>10</sup> to settle.—<sup>11</sup> *causam dicere*, to have one's trial, to be tried.—<sup>12</sup> opposed, inimical (to him).—<sup>13</sup> exceedingly difficult to pass.—<sup>14</sup> to suffer.—<sup>15</sup> brunt.—<sup>16</sup> by the conjunction *as long as*.—<sup>17</sup> where.—<sup>18</sup> on account of its narrowness.—<sup>19</sup> to march.



*invento sententia tenet.* Cic. Fam. 16, 11.— 11. Cæsar Divitiacum commonefacit<sup>1</sup>, quæ *ipso* *presente* in concilio Gallorum de fratre ejus sint dicta. Cæs. B. G. 1, 19.— 12. Cæsar omnibus<sup>2</sup> *insecis* neque<sup>3</sup> *suspiciantibus*, vigiliâ<sup>4</sup> *tertiâ* jubet omnes legiones ex castris educi. Hirt. B. Afr. 37.— 13. Rannius dixit insidias illas *plurimis consensu* comparari<sup>5</sup>. Liv. 42, 17.— 14. Hoc videmus esse consecuti ut ne quis agere cum populo<sup>6</sup> aut *salvis auspiciis* aut *salvis legibus* aut denique sine vi<sup>7</sup> possit. Cic. Fam. 1, 2.— 15. Utrumvis *salvo officio* se facere posse arbitrantur. Cic. Rosc. Am. 1.— 16. Ea dicam, vobis audientibus, amisso jam tempore, quæ ipsi soli, *re integrâ*, sæpe dixi. Cic. Mur. 21.— 17. Duilius delectabatur crebro funali et tibicine<sup>8</sup>, quæ sibi *nullo exemplo* privatus<sup>9</sup> sumpserat<sup>10</sup>. Cic. Sen. 13, 44.

18. Fabius Maximus *Cepione et Philippo* iterum<sup>11</sup> *consulibus* mortuus est. Cic. Sen. 5, 14.— 19. Hæc conditio fuit *iso prætoris* aratorum<sup>12</sup>. Cic. Verr. 2, 3, 29.— 20. Quod *deum teste* promiseris, id tenendum est. Cic. Off. 3, 29.— 21. Brutus colligam sibi creavit Valerium, *quo adiutore*<sup>13</sup> reges ejecerat. Liv. 2, 2.— 22. Dicit ille, omnem illam tempestatem<sup>14</sup> *Cæsare impulsore*<sup>15</sup> atque *adiutore* esse excitatam. Cic. Prov. Cons. 8, 18.— 23. Helvetii legatos ad Dumnorigem mittunt, ut *eo deprecatore* a Sequanis iter (*the permission of marching*) impetrarent. Cæs. B. G. 1, 9.— 24. Rhodii non favere<sup>16</sup> tantum sed adjuvare etiam bellum poterant, quadraginta navibus *auctore Ilegædocho* preparatis. Liv. 42, 45.— 25. Quid est turpius quam *auctore hoste* de summis<sup>17</sup> rebus capere consilium? Cæs. B. G. 5, 28.— 26. Voces sunt contumeliosæ<sup>18</sup> ab irato accusatore<sup>19</sup> *nullo auctore* emisse<sup>20</sup>. Cic. Ciel. 13, 30.— 27. Regulus in Africa captus est *duce Xanthippo*, imperatore autem patre Hannibalis *Hamilcare*. Cic. Off. 3, 26.— 28. Cæsar rex legiones ex Hispania et magna auxilia *Afranto et Petræo* ducibus habet a tergo<sup>21</sup>. Cic. Fam. 16, 12, 4.— 29. Mihi quidem, *pueris nobis*, M. Scaurus C. Mario cedere<sup>22</sup> non videbatur. Cic. Off. 1, 22.

§ 536. IMPERSONAL ABLATIVES ABSOLUTE consist of a mere predicate-ablative in the neuter singular of a perfect passive participle formed from an impersonal passive verb, as *debellato*, after the war had been finished; *explorato*, after an exploration had been made. This construction is of very rare occurrence.

Rem. 234. Impersonal ablatives absolute are of two kinds:

1. They are formed from impersonal passives of neuter verbs, the doers of the action being uncertain persons, and the verbs having the force of transitive objective phrases, for which, on account of their frequent occurrence in daily life, usage had substituted single verbs. Thus occur e.g. the predicate-ablatives *auspicato*, *augurato*, *litato* (inst. of *auspicis*, *auguris*, *sacriticis rite perfectis*), and *debellato* (inst. of *bello finito*). These have both the nature and form of adverbs (in o), most of which (see § 69) are evidently nothing but predicate-ablatives of impersonal passives, as *secreto* (from *secernere*), *cito* (from *ciere*), *falso* (from *fallere*), *necopinato* (from the ancient *opinare*), *tuto* (from *tueri*), *subito* (from *subire*). Thus occur *optato* (according to one's wishes), *consulto* (deliberately), *testato* (leaving a will); *sortito* (by lot. Cic. Verr. 2, 2, 51); *satisdato*, in '*aliquid satisdato debere*', to owe something on security (often in the jurists, also Cic. Att. 16, 6, 3; Ib. 16, 15, 2). Several of these expressions are compounds of impersonal ablatives, as: *intestato* (without leaving a will), *inconsulto* (unadvisedly; rare, instead of the classical *inconsulte*), *bipartito* and *tripartito* (in two, three divisions; the simple *partito* not occurring in classical language). All these expressions must be considered as conventional formulas, which cannot, by analogy, be extended and applied to other impersonal passives. Thus such participles as '*pugnato*', '*concurso*' (= *quum pugnatum* etc. *esset*) do not occur. But some writers (Livy, Tacitus, etc.) have occasionally coined solitary expressions of this kind.

<sup>1</sup> Repeats to.—<sup>2</sup> any one's.—<sup>3</sup> or.—<sup>4</sup> night-watch.—<sup>5</sup> to prepare.—<sup>6</sup> to address the people.—<sup>7</sup> violence.—<sup>8</sup> *crebro funali et tibicine*, literally: by a frequent torch and a flute-player; i. e. frequent illumination (of his house) with music.—<sup>9</sup> as a private person.—<sup>10</sup> to assume.—<sup>11</sup> for the second time.—<sup>12</sup> *arator*, a farmer.—<sup>13</sup> literally *helper*.—<sup>14</sup> storm.—<sup>15</sup> literally a *mover*, *abettor*.—<sup>16</sup> *favere* (supply *bello*), to give countenance to; *adiuvare bellum* to give assistance in the war.—<sup>17</sup> most important.—<sup>18</sup> abusive.—<sup>19</sup> accuser.—<sup>20</sup> *emittere*, to utter.—<sup>21</sup> § 445, R. 55.—<sup>22</sup> to be inferior, or second to.

\* Some grammarians quote a passage of Cicero (cui, *errato*, nulla venia, *recte facto* exigua laus proponitur, Leg. Agr. 2, 2), to prove that he uses *errato* and *recte facto* as impersonal predicate-ablatives. This reading would be far less defensible than even the alleged examples of Livy, since the doer of the impersonal action would be the logical subject of the sentence. It has long been corrected, being only supported by one single manuscript, the majority of the manuscripts reading *cujus* instead of *cui*, which makes *errato*

which, however, failed to be received into general use, as: *explorato* (after examination, Liv. 23, 42; see Ex. 3); *nondum palam facto* (the affair not having been made public yet, Liv. 32, 55).—*Summoto incesserunt*, they entered after room had been made (by the lictor). Ib. 28, 27 (*summovetur alicui*, a lictor clears the passage for a magistrate).

2. The second kind of impersonal predicate-ablatives corresponds to those impersonal passive predicates which have CLAUSES as subjects (interrogative, or That-clauses, see Book VI.). This form is extremely rare in classical prose, occurring only twice in Cicero: *Adjuncto vero ut eidem etiam prudentes haberentur*, nihil erat quod homines non posse consequi se arbitrantur (= '*postquam accessit ut*', after it was added that, i. e. 'after, in addition to this'). Cic. Off. 2, 12.—*Perfecto enim et concluso*, neque virtutibus, neque amicitia locum esse, si ad voluptatem omnia referantur, nihil præterea est dicendum (= '*Postquam perfectum est*' etc.; after establishing the principle that etc.). Ib. Fin. 2, 27. In Cic. Inv. 2, 10, 30 (hoc loco præterito, et *cur præteratur demonstrato*), '*demonstrato*' may be taken as an ordinary *personal* passive predicate-ablative (per ecthesis=hoc loco demonstrato cur præteratur; see p. 396, d). A few times this construction also occurs in Livy, who uses it as virtually equivalent to an *active* perfect participle, a usage which cannot be considered as generally adopted: Consul ad Pluinnam est progressus, *nondum comperto quam regionem hostis petisset*; 'it having not yet been ascertained (by him)' what route the enemy had taken. Liv. 31, 39. See Ex. 4, 6. In Cæs. B. G. 7, 52 (*exposito quid iniquitas loci posset*) the reading is doubtful, '*exposuit*' being probably the correct reading. In the writers of the silver age this construction occurs oftener.—Here belong also the predicate-ablatives formed from impersonal *predicate-adjectives* with clauses as subjects, as: *Haud cuiquam dubio* (= *quum haud dubium esset*), *quin hostium essent trirēnes*. Liv. 28, 17. See p. 185, R. 233.

1. Præfectus regius, prope jam ut *debellato*, Masinissam persecutus est. Liv. 29, 32.— 2. Scipio, velut jam *debellato*, quod ad Carthaginiensē attineret<sup>1</sup>, Uticæ oppugnandæ intentus erat. Ib. 30, 8.— 3. Amplius profectus est, neque *explorato* circa<sup>2</sup>, nec stationibus<sup>3</sup> satis firmis positus. Ib. 31, 2.— 4. Consul *explorato* antea utrum Leucadem<sup>4</sup> an sinum<sup>5</sup> Ambracium onerariæ<sup>6</sup> tenuissent, in vicem<sup>7</sup> cohortis<sup>8</sup> frumentatum<sup>9</sup> Ambraciam misit. Ib. 32, 15.— 5. Quinctius, *nondum comperto* quam in regionem venisset, milites per agros dimissos (R. 225) vallum cadere<sup>10</sup> jubet. Ib. 33, 5.— 6. Consul *edicto*<sup>11</sup> ut quicumque<sup>12</sup> ad vallum tenderet<sup>13</sup> pro hoste haberetur, obstitit<sup>14</sup> tendentibus suis in castra. Ib. 10, 36.

## F. REVERSED PHRASES AND GERUNDS GOVERNED BY PREPOSITIONS.

### 1, Prepositional Gerundials.

§ 537. Both reversed phrases and gerunds may be connected by means of PREPOSITIONS with their governing words, so as to form either prepositional objects or prepositional attributes. But only a few prepositions can thus be used with the accusative or ablative of GERUNDIALS. The most frequent prepositional connections with gerundials are those by *ad*, *in* (both with the accusative and ablative), *ab*, *de*, and (in certain connections) *ob*. Rarely are used *inter*, *ex*, and *pro*.

to and *recte facto* the datives of substantives. Still the old exploded reading is reiterated in so recent a publication as the 'English Public School Latin Grammar' whose author copies from Ruddiman the assertion that '*errato*' stands for '*si erratum erit a me*', and '*recte facto*' for '*si recte factum erit a me*'. p. 310.

<sup>1</sup> *Quod ad Carthaginiensē attineret*, as far as the Carthaginians were concerned.—<sup>2</sup> *circa*, round about, i. e., in the environs.—<sup>3</sup> *stationes ponere*, to establish stations or posts.—<sup>4</sup> *nox*, *Leucas*.—<sup>5</sup> gulf of Ambracia.—<sup>6</sup> the freight-ships.—<sup>7</sup> in turn.—<sup>8</sup> cohorts.—<sup>9</sup> *frumentari*, to forage.—<sup>10</sup> to cut the material for the rampart.—<sup>11</sup> to proclaim.—<sup>12</sup> whoever.—<sup>13</sup> to press.—<sup>14</sup> to oppose.



*Rem. 235.* Prepositional gerundials take either the form of a gerundive phrase, or that of a gerund absolute, according to the general rules on reversed phrases (§§ 517. 518); but they cannot take the form of a gerund with a transitive object:

*Ad conditiones faciendas*, to make conditions (not *ad faciendum conditiones*); *in libris legendis*, in reading books (not *in legendo libros*).<sup>\*</sup>

*Rem. 236.* Many prepositions are, by their MEANING, excluded from governing gerundials, as *ante*, *prae*, *super*, *lenus*, *sub*, *coram*; but others seem to be excluded from connecting gerundial objects by a mere caprice of the language. Hence many English prepositional expressions with the participial in *ing* cannot be rendered by Latin prepositions with gerundials. Some of these expressions may be rendered by participial reversed phrases; but many cannot even be rendered by these. Thus 'before the building of Rome' may be expressed by *ante Romam conditam*, but not by *ante Romam condendam*.† 'By or through suffering hardships' cannot be expressed by any reversed phrase with a preposition (not *per labores tolerandos*, nor *per labores toleratos*), but by an ablative gerundial or participle (*laboribus tolerandis* or *toleratis*). 'On account of' with a participial is never translated by *propter* with a gerundial, and only in certain connections by *ob*, but most generally by *causā* or *gratiā* with the genitive of a gerundial. 'Without with a participial' may be rendered by *sine* with a verbal noun (as *sine dubitatione*), but never with a gerundial or a participial phrase (not *sine dubitando*, nor *sine diligentia adhibita*, without applying diligence, but *nullā diligentia adhibita*).‡

*Obs.* In order to render the English 'without' with a participial, various combinations are at the disposition of the Latin language:

1. The NEGATION *non* (ne, ne-quidem), or negative form-adjectives (§ 408), or negative conjunctions (*neque*, *neve*, *nisi*), which are combined either with participles or gerundials in one of the following ways:

(a) With PARTICIPLES in the form of accessory predicates, as: *Dicam hoc non reverens assentandi suspicionem*, I shall maintain this without being afraid of the suspicion of flattery. *Cic. Or. 3, 122.*—*Romani non rogati* auxilium offerunt, the Romans offer their help without being asked for it. *Liv. 34, 23.*—*nosse liberalitate uti, non spoliantem se patrimonio*, pecuniae est fructus maximus, to be enabled to be liberal without depriving one's self of one's property, is the greatest blessing of money. *Cic. Off. 2, 18.*

(b) With participles in the form of PREDICATE-ABLATIVES, as *nullo recusante* regnum obtinere, to obtain the throne without any one objecting to it. *Nep. Tim. 3.* *Non expectato solis ortu* trajicere, to cross without expecting the rise of the sun. *Liv. 37, 12.* *Nec auspicio, nec litato* instruunt aciem, they draw up the line of battle without performing either auspices or sacrifices. *Liv. 5, 38.* See R. 225. 229.

(c) With the ablative of gerundials, as *nullis libris scribendis*, without writing any books; *Scipio annum integrum nihil gerundo in Hispania consumpsit*, Scipio spent a whole year in Spain without doing anything. *Liv. 37, 7.* See R. 214.

2. The NEGATIVE PREFIX *in-*, applied to participles, adjectives, or to verbal nouns.

(a) The participles with this prefix occur either in the form of accessory predicates, as *insciens hoc feci*, I have done this without knowing it; *invocatus adest*, he is present without being invited; *inauditum aliquem condemnare*, to condemn one without hearing him. *Just. 22, 3*; or in the form of ablatives absolute, as: *re infecta*, or *infecto negotio*, without accomplishing one's purpose. *Sall. Jug. 58, 7*; *indicta causā* aliquem condemn-

\* Formerly the editions of the classics presented a number of prepositional constructions with gerunds and transitive objects. These have been almost all corrected, being based on inferior readings of some codices. There are, now, only three passages left in which such constructions occur, 1) *Liv. 30, 13*: *in alloquendo victorem*; 2) *Liv. 28, 44*: *non ad defendendum modo Italiam*; 3) *Cic. Tusc. 3, 9*: *Verbū hoc (i. e., invidere) ductum est a nimis intendo fortunam alterius*. In this passage a gerundive construction could not be used at all; because *intuenda fortuna* would have implied that *invidere* was derived from the phrase 'intuenda fortuna', while Cicero meant to say that it was identical with *intueri* alone. Hence in this passage the gerund with a transitive object is a legitimate exception, which however cannot be extended beyond this rare connection.

† We read, indeed, in *Liv. Pref.* 'quae ante conditam condendamque urbem traduntur', 'what is reported of the time before the city was built or projected'. But in this passage *ante conditam urbem* has not the meaning 'before the building of the city', but pregnantly, by a bold antithesis to *ante conditam*, denotes a time in which the building of Rome was not even thought of. Only the antithesis makes this construction tolerable. Poetically *ante domandum* (inst. of *antequam domiti erunt*) occurs in *Virg. Georg. 3, 206*.

‡ *Cum* with an ablative gerund, and *circa* with an accusative gerund are, each once, found in Quintilian; *Cum loquendo juncta* (inst. of *cum usu loquendi juncta*) 1, 5; *circa movendum* valet (inst. of *ad movendum valet*). 4, 5, 6.

nare, to condemn one without hearing his defence, *Cic. Rab. 4*; *causā incognitā*, without having examined the case, *Cic. N. D. 2, 73*; *inscientibus ipis*, without their knowledge (their knowing it); *inauspiciato*, without (using) auspices; *inaugurato*, without (performing) auguries; *inexplorato*, without examining.

(b) The adjective-, with the prefix *in-*, if corresponding to 'without' with a participial, have the force of PARTICIPLES, as *me ignaro et inscio*, without my having any idea of it, *Cic. Planc. 16*: *inscios inopinantesque Menapios oppresserunt*, they surprised the Menapii without their being aware of it, *Caes. B. G. 4, 4*; *exercitu incruento* (*Sall. Jug. 97*) or *incruento praetio* (*Liv. 2, 56*), without shedding any blood.

(c) Verbal nouns with the prefix *in-*, corresponding to 'without' and a participial are placed in the ablative, as *inconsultu meo*, without consulting me; *injussu*, without having received an order, *Liv. 3, 63*; 4, 32 (*injussu suo, injussu imperatoris*, without his command, without the order of the chief-commander, *Caes. B. G. 1, 9*; *Cic. Sen. 20*).

3. FINITE SENTENCES, either co-ordinated by negative conjunctions (*neque*), or subordinated by *ut non* (so as not to), or by *quin* after negative predicates, as: *Panætius de hac re deinceps se scripsit dictum, nec exsolvit id quod promiserat*, *Panætius* wrote he would speak of this subject at the proper place, without, however, performing what he had promised. *Cic. Off. 3, 2.*—*Qui intra praesidia Pompeji fuissent, neque operam in re militari praestitissent*, who had been within the lines of Pompey, without lending their help in the operations of the army. *Caes. B. C. 3, 83.*—*Qui virtuti non studet, malet existimari bonus vir, ut non sit, quam esse, ut non putetur*, who is indifferent to virtue, would rather be taken for a good man, without being one, than be a good man without being considered so. *Cic. Fin. 2, 71.*—*In castello nemo fuit omnino militum quin vulneraretur*, in the fort there was not one soldier without being wounded. *Caes. B. C. 3, 53.*

4. Sometimes the construction of the sentence is recast by making the phrase with 'without' a principal predicate, in combination with a negative, transforming the English principal verb into an object, as: *Nulla profecto alia gens tantā mole cladis non obruta esset*, no other people, indeed, could have met with so overwhelming a disaster without being annihilated. *Liv. 22, 54.* (literally: no other people would have been not annihilated by such a load of disaster).

5. Sometimes a Latin VERBAL NOUN after *sine* may be employed to render the English 'without' with a participial, as: *Caesar hortatur Divitiacum ut sine ejus offensione animi de eo statuat*, *Caesar* admonishes *Divitiacus* to decide about him without feeling offended by it. *Caes. B. G. 1, 19.*

§ 538. The preposition *ad* with the accusative of a gerund or gerundive phrase denotes the AIM, or the PURPOSE of an action (§ 427, 2), and is dependent either as object on verbs, verbal phrases and adjectives, or (rarely) as attribute on verbal nouns, being generally translated by *to* or *for* with a participial in *ing*, or by an object-infinitive (with or without 'in order').

*Hieronymus legatos Carthaginem misit ad fœdus cum Hannibale faciendum*, *Hieronymus* sent ambassadors to Carthage (in order) to make a treaty with Hannibal. *Liv. 24, 6.*—*Ut impellerent hostis ad dedendam urbem*, that they might impel the enemy to surrender the city. *Liv. 25, 24.*—*Ad rebellandum* neque viris neque duces habebant, for revolting (to revolt) they had neither strength nor leaders. *Liv. 33, 29.*—*Silanus propraetor adiutor ad res gerendas datus est*, the propraetor *Silanus* was appointed an aid to administer the affairs (as an aid in his administration). *Liv. 26, 19.*—*Non tam idoneus ad celandam rem videbatur quam ad agendam erat*, he seemed not so much adapted to concealing a thing, as he was adapted to doing it. *Liv. 33, 28.*

*Rem. 237.* The GERUNDIAL DATIVE is to the PREPOSITIONAL GERUNDIAL after *ad*, in the relation of the exception to the rule; both being employed as objects of aim and purpose. The following are the chief differences of these constructions:

1. The gerundial dative is almost exclusively restricted to gerundive phrases, while the prepositional gerundial may assume the form of a gerund absolute (for verbs without transitive objects) or that of a gerundive phrase. We may say either *diem comitiis habendis dicere*, or *diem ad comitia habenda dicere*, but we cannot say *diem conveniendo dicere*, the form *diem ad conveniendum dicere* being the only correct one.

2. The gerundial dative alone is applicable if the principal verb is one which governs the dative of a substantive (R. 209). If the verb may be construed either with a dative or with *ad*, the two constructions have a different MEANING. Thus *desse alicui rei faciendae* means to be remiss in something (R. 209), while *desse ad rem faciendam* means



'to be wanting', as *Vires desunt ad expugnandam urbem* (not *expugnandæ urbī*), the means are wanting to capture the city.—*Adesse* (scribendo) means to be present at an act; *adesse ad aliquam rem faciendam* (Liv. 2, 19) means to be present for a future act.

3. If the gerundial is an ADVERBIAL object of purpose, the dative form is restricted to phrases containing a NOUN to which the purpose primarily refers (R. 211); but the prepositional gerundial may be applied whether it refers to such a noun or not. Hence it is very frequently connected with verbs denoting a motion in space, where the gerundial dative is excluded; as *Mittere legatos ad pacem faciendam*, but not *paci faciendæ*; *ire ad urbem oppugnandam*, not *urbi oppugnandæ*. On the other side the gerundial dative is the normal form to indicate the special purpose of offices, and with the word *comitia*. See R. 211, Obs. 2 (c).

4. When ADJECTIVES govern a gerundial, the prepositional form is far more usual than the gerundial dative (R. 210).

*Rem. 238.* The difference of the PARTICIPIAL gerundive (R. 177) from the prepositional gerundial (both expressing purpose), is determined by the relation of the gerundial to the transitive object, or to the passive subject of the principal predicate. The participial gerundive can only be employed 1) if the gerundial is a transitive verb, and 2) if its transitive object is the same with the transitive object or passive subject of the principal predicate. Hence a prepositional gerundial, not a participial gerundive, is used 1) if it is a neuter or intransitive verb; 2) if it is a transitive verb, but if its transitive object is not identical with the transitive object or the passive subject of the principal predicate, as (a) *Legionem unam in agros ad frumentandum mittit*; (b) *Legatos Athenas ad pacem faciendam mittit*. In neither of these two examples a PARTICIPIAL gerundive would be admissible. But even in such instances where a participial gerundive is correct, it may generally be replaced by a prepositional gerund after *ad*. In this case the transitive object, or the passive subject of the principal predicate loses its gerundive attribute which becomes an adverbial object in the form of a prepositional gerund after *ad*. The transitive object of this gerund must be always UNDERSTOOD, being conceived as a personal pronoun referring to the object or subject of the principal predicate. Thus the following sentence with a participial gerundive '*Instrumenta Athenas reficienda mittit*' might be changed into a sentence with a prepositional gerund '*Instrumenta Athenas ad reficiendum* (i.e. *ea*) mittit', both being rendered in the same way (he sends the instruments to Athens for repair (to be repaired)). It is, however, more usual to apply in such cases participial gerundives (see R. 180), and prepositional gerunds can never be employed when the whole gerundive phrase must be considered as a transitive object of the principal predicate (R. 193). Thus we can never say *pontem ad faciendum curavit*, or *opus ad faciendum locavit* inst. of *pontem faciendum curavit*, *opus faciendum locavit*.

*Rem. 239.* The verbs and verbal phrases with which prepositional gerundials after *ad* may be connected, are

1) Verbs in which the idea of a purpose or aim is contained, so that the gerundial only specifies the idea already implied in the verb; as

*destināre*, to destine, to allot, Liv. 5, 24; *se accommodāre*, to make one's self fit, Ex. 4; *incumbere* and *accedere*, to apply one's self, Cic. Sull. 29; Leg. 2, 18; *se transferre*, to devote one's self, Cic. Mur. 22, 46; *adhibere*, to apply, Liv. 21, 54; *inclinare*, to incline, Liv. 26, 38; *animum convertere*, or *advertere*, to direct one's attention, Liv. 26, 40; 24, 18; *niti* and *adniti*, to strive, Cæs. B. G. 7, 63; Liv. 27, 14; *excitare*, to excite, Ex. 6; *impellere*, to impel, Cic. Leg. 2, 4; *acere*, to stimulate, Liv. 27, 37; *accendere*, to inflame, Ib. 24, 35; *adducere*, to induce, Cic. Mur. 37, 78; *solicitare*, to solicit, Liv. 25, 15; *vocare*, to call, Ib.; *adhortari*, to exhort, Cic. Rab. 1, 1; *elicere*, to instigate, Liv. 25, 15; *invitare*, to invite, Cæs. B. C. 3, 76; *sufficere* and *suppelere*, to be sufficient, Ex. 5; Cic. Off. 1, 19; *pertinere*, to belong, Cic. Off. 1, 6;

and other verbs of similar import. The prepositional gerunds dependent on these verbs must be considered as COMPLETING OBJECTS, since the verbal idea would be incomplete without them. These gerundials are mostly rendered by English object-infinitives, which, in this connection, are neither equivalents of the Latin object-infinitive, nor of English phrases with 'in order to'.

2) Verbs of all kinds, not containing the idea of purpose, to which the gerundial after *ad* is added as an ADVERBIAL object of purpose. Such gerundials are equivalent to a finite clause with *ut*, and are rendered either by 'in order to', or by an object-infinitive equivalent to it, or by

for' with a participial. Here belong all verbs of motion (*ire, venire, proficisci, ducere, mittere*, etc.), and every transitive or neuter verb which may be conceived as an action for a purpose, as:

*Ad reliquas navis reficiendas ære utebatur*, for repairing, (in order to repair) the other ships, he employed brass. Cæs. B. G. 4, 31.—*Brutti multi interfecti a militibus sunt ad extinguendam proditiōis famam*, many Bruttians were killed by the soldiers (in order) to smother the tale of their treachery. Liv. 27, 16.

3) Verbal phrases, either predicative or objective, in which not the verb, but the NOUN is qualified or determined by an idea of aim or purpose, as

*Tempus dare* or *petere ad aliquam rem faciendam*, to give or ask time for doing something. Liv. 27, 24, 40; *diem dicere*, Liv. 22, 11; *signum dare*, Ib. 45, 34; *viam quærere*, Liv. 3, 55, 6; *vires desunt* or *desiunt ad aliquid faciendum*, strength is wanted to do something, Liv. 42, 49. Here belong some predicative expressions with predicate-nominatives, or predicate-datives, as: *Consules ad omnia quæ aspera sunt subeunda duces esse debent*, L. 26, 36. Thus are construed *opus est*, and the frequent phrases with the abstract datives *usui* and *impedimento* (*usui esse*, to be of use; *impedimento esse*, to be an obstacle to), as *Omnia deerant quæ ad reficiendas navis erant usui*, Cæs. B. G. 4, 29.

These expressions must be considered as virtual attributes of nouns, though they are grammatically made dependent on verbs. Hence they are often replaced by grammatical attributes in the genitive, as *signum proficiscendi dedit*, Liv. 22, 42.

*Obs.* It is unusual for gerundials after *ad* to be employed as grammatical attributes without being joined to a verb. But occasionally gerundial attributes with *ad* are found, as *Naves sexaginta tres expugnatae sunt, quaedam cum materiâ ad classem ædificandam*, some with materials for building a fleet, Liv. 26, 47.—*Ibi auditur P. Decii eventus, ingens hortamen ad omnia pro republicâ audenda*, there the affair of P. Decius was heard of, a strong incitement to venture everything for the republic. Liv. 10, 29.

1. Hoc vitium qui effugere volet adhibebit ad considerandas<sup>1</sup> res et tempus et diligentiam. Cic. Off. 1, 6.— 2. Helvetii constituerunt, ea quæ ad proficiscendum (to march) pertinerent, comparare. Cæs. B. G. 1, 3.— 3. Terræ cultum seigniorum<sup>2</sup> suspicor fore si ad eam utendum ferroque<sup>3</sup> subigendam superstitionis<sup>4</sup> aliquid accesserit. Cic. Leg. 2, 18.— 4. Fructuosior<sup>5</sup> hominum generi est vita eorum qui se ad rempublicam et ad magnas res gerendas accommodaverunt. Cic. Off. 1, 21.— 5. Sp. Lucretius, magno natu<sup>6</sup>, non sufficientibus jam viribus ad consularia<sup>7</sup> munera<sup>8</sup> obeunda<sup>9</sup>, intra paucos dies moritur. Liv. 2, 8, 4.— 6. Hoc omnis exercitavit ad arma capiendâ<sup>10</sup> opemque<sup>11</sup> jam prope captae urbi ferendam. Ib. 25, 24.— 7. Cives non dubitabant, hostem delictis exercitiis ad expugnandam Romam venturum. Ib. 22, 56.— 8. Cæsar Rutenos ad finis<sup>12</sup> Volcærum populandos mittit. Cæs. B. G. 7, 64.— 9. Expetuntur<sup>13</sup> divitiæ quum ad usus vitæ necessarios, tum ad perfrendas voluptates. Cic. Off. 1, 7.— 10. Adolescentes, sapientis viros consulentes, opinionem afferunt<sup>14</sup> populo, eorum se fore similes quos sibi ipsi delegerunt<sup>15</sup> ad invitandum. Cic. Off. 2, 13.— 11. Scipio, quod plurimum ad accendendos<sup>16</sup> militum animos intererat<sup>17</sup>, testis<sup>18</sup> spectatorque virtutis atque ignaviae<sup>19</sup> enjusque aderat. Liv. 26, 44.— 12. Ubii navium magnam copiam ad transportandum<sup>20</sup> exercitum pollicebantur. Cæs. B. G. 4, 16.— 13. Consul quum legionibus ad conveniendum<sup>21</sup> diem dixit, non auspicio templum intrasse arguebatur<sup>22</sup>. Liv. 4, 5, 12.— 14. Ab Celtiberis dies ad consultandum<sup>23</sup> petitu est<sup>24</sup>. Ib. 34, 19.— 15. Siculi ortâ luce contionem<sup>25</sup> habituri sunt ad criminandum me, ad concitandumque<sup>26</sup> in vos populum. Ib. 24, 38.— 16. Pompejus tibi gravissimus auctor ad instituendam<sup>27</sup> fidelissimus socius ad comparandam<sup>28</sup>, fortissimus adjutor ad rem<sup>29</sup> perficiendam<sup>30</sup> fuit. Cic. Dom. 12, 30.— 17. In tribunatu plus virum est ad vexandum senatum, quam ad resistendum improbis collegis. Liv. 4, 48, 14.— 18. Hoc mihi numquam impedimento ad rempublicam bene gerendam<sup>31</sup> fuit. Ib. 45, 39.— 19. Hoc nobis maximo usui ad conciliandos barbarorum animos erit. Ib. 26, 43.— 20. Ipsi scitis quanto exercitu ad Capuam obsidendam opus sit. Ib. 26, 8.

<sup>1</sup> To contemplate.— <sup>2</sup> slow.— <sup>3</sup> iron; here 'the plow.'— <sup>4</sup> superstition.— <sup>5</sup> beneficial.— <sup>6</sup> in his advanced age.— <sup>7</sup> consular.— <sup>8</sup> munus, duty.— <sup>9</sup> to perform.— <sup>10</sup> to take up.— <sup>11</sup> P. 1, p. 127.— <sup>12</sup> territory.— <sup>13</sup> expetere aliquid, to seek for something.— <sup>14</sup> to impart.— <sup>15</sup> to select.— <sup>16</sup> to fire.— <sup>17</sup> plurimum interest, it is most important.— <sup>18</sup> witness.— <sup>19</sup> cowardice.— <sup>20</sup> to convey.— <sup>21</sup> to assemble.— <sup>22</sup> to accuse.— <sup>23</sup> to deliberate.— <sup>24</sup> to request, to apply for.— <sup>25</sup> a meeting.— <sup>26</sup> to excite.— <sup>27</sup> to conceive.— <sup>28</sup> to prepare.— <sup>29</sup> your plans.— <sup>30</sup> to carry out.— <sup>31</sup> to administer.







2. In hunc locum armis protegendum quum Macedones concurrerent<sup>1</sup>, atrox<sup>2</sup> prœlium ortum est. Ib. 32, 23. — 3. Bojii *in agrum suum teludum* profecti. Insidres super armis<sup>3</sup> Mincii rivum considerant<sup>4</sup>. Ib. 32, 30. — 4. Eo<sup>5</sup> cum exortu Cæso missus *de armis*<sup>6</sup> Mincii rivum considerant<sup>7</sup>. Ib. 2, 48. — 5. Namtor pulch<sup>8</sup> *Alfapsidum*<sup>9</sup>. *Equorum agrum de populi arborumque teludum*<sup>10</sup> aperit<sup>11</sup>. Ib. 1, 6. — 6. Labores nam *in agrum presidio*<sup>12</sup> armisque *delinendum*<sup>13</sup> decessit<sup>14</sup>. Ib. 1, 59. — 7. Dubitatis, plebis, *in fossas claudisque teludum*<sup>15</sup> decessit<sup>16</sup>. Ib. 1, 59. — 8. Dubitatis, plebis, *in fossas claudisque teludum*<sup>17</sup> decessit<sup>18</sup>. Ib. 1, 59. — 9. Dubitatis, plebis, *in fossas claudisque teludum*<sup>19</sup> decessit<sup>20</sup>. Ib. 1, 59. — 10. Dubitatis, plebis, *in fossas claudisque teludum*<sup>21</sup> decessit<sup>22</sup>. Ib. 1, 59. — 11. Dubitatis, plebis, *in fossas claudisque teludum*<sup>23</sup> decessit<sup>24</sup>. Ib. 1, 59. — 12. Dubitatis, plebis, *in fossas claudisque teludum*<sup>25</sup> decessit<sup>26</sup>. Ib. 1, 59. — 13. Dubitatis, plebis, *in fossas claudisque teludum*<sup>27</sup> decessit<sup>28</sup>. Ib. 1, 59. — 14. Dubitatis, plebis, *in fossas claudisque teludum*<sup>29</sup> decessit<sup>30</sup>. Ib. 1, 59. — 15. Dubitatis, plebis, *in fossas claudisque teludum*<sup>31</sup> decessit<sup>32</sup>. Ib. 1, 59. — 16. Dubitatis, plebis, *in fossas claudisque teludum*<sup>33</sup> decessit<sup>34</sup>. Ib. 1, 59. — 17. Dubitatis, plebis, *in fossas claudisque teludum*<sup>35</sup> decessit<sup>36</sup>. Ib. 1, 59. — 18. Dubitatis, plebis, *in fossas claudisque teludum*<sup>37</sup> decessit<sup>38</sup>. Ib. 1, 59. — 19. Dubitatis, plebis, *in fossas claudisque teludum*<sup>39</sup> decessit<sup>40</sup>. Ib. 1, 59. — 20. Dubitatis, plebis, *in fossas claudisque teludum*<sup>41</sup> decessit<sup>42</sup>. Ib. 1, 59. — 21. Dubitatis, plebis, *in fossas claudisque teludum*<sup>43</sup> decessit<sup>44</sup>. Ib. 1, 59. — 22. Dubitatis, plebis, *in fossas claudisque teludum*<sup>45</sup> decessit<sup>46</sup>. Ib. 1, 59. — 23. Dubitatis, plebis, *in fossas claudisque teludum*<sup>47</sup> decessit<sup>48</sup>. Ib. 1, 59. — 24. Dubitatis, plebis, *in fossas claudisque teludum*<sup>49</sup> decessit<sup>50</sup>. Ib. 1, 59. — 25. Dubitatis, plebis, *in fossas claudisque teludum*<sup>51</sup> decessit<sup>52</sup>. Ib. 1, 59. — 26. Dubitatis, plebis, *in fossas claudisque teludum*<sup>53</sup> decessit<sup>54</sup>. Ib. 1, 59. — 27. Dubitatis, plebis, *in fossas claudisque teludum*<sup>55</sup> decessit<sup>56</sup>. Ib. 1, 59. — 28. Dubitatis, plebis, *in fossas claudisque teludum*<sup>57</sup> decessit<sup>58</sup>. Ib. 1, 59. — 29. Dubitatis, plebis, *in fossas claudisque teludum*<sup>59</sup> decessit<sup>60</sup>. Ib. 1, 59. — 30. Dubitatis, plebis, *in fossas claudisque teludum*<sup>61</sup> decessit<sup>62</sup>. Ib. 1, 59. — 31. Dubitatis, plebis, *in fossas claudisque teludum*<sup>63</sup> decessit<sup>64</sup>. Ib. 1, 59. — 32. Dubitatis, plebis, *in fossas claudisque teludum*<sup>65</sup> decessit<sup>66</sup>. Ib. 1, 59. — 33. Dubitatis, plebis, *in fossas claudisque teludum*<sup>67</sup> decessit<sup>68</sup>. Ib. 1, 59. — 34. Dubitatis, plebis, *in fossas claudisque teludum*<sup>69</sup> decessit<sup>70</sup>. Ib. 1, 59. — 35. Dubitatis, plebis, *in fossas claudisque teludum*<sup>71</sup> decessit<sup>72</sup>. Ib. 1, 59. — 36. Dubitatis, plebis, *in fossas claudisque teludum*<sup>73</sup> decessit<sup>74</sup>. Ib. 1, 59. — 37. Dubitatis, plebis, *in fossas claudisque teludum*<sup>75</sup> decessit<sup>76</sup>. Ib. 1, 59. — 38. Dubitatis, plebis, *in fossas claudisque teludum*<sup>77</sup> decessit<sup>78</sup>. Ib. 1, 59. — 39. Dubitatis, plebis, *in fossas claudisque teludum*<sup>79</sup> decessit<sup>80</sup>. Ib. 1, 59. — 40. Dubitatis, plebis, *in fossas claudisque teludum*<sup>81</sup> decessit<sup>82</sup>. Ib. 1, 59. — 41. Dubitatis, plebis, *in fossas claudisque teludum*<sup>83</sup> decessit<sup>84</sup>. Ib. 1, 59. — 42. Dubitatis, plebis, *in fossas claudisque teludum*<sup>85</sup> decessit<sup>86</sup>. Ib. 1, 59. — 43. Dubitatis, plebis, *in fossas claudisque teludum*<sup>87</sup> decessit<sup>88</sup>. Ib. 1, 59. — 44. Dubitatis, plebis, *in fossas claudisque teludum*<sup>89</sup> decessit<sup>90</sup>. Ib. 1, 59. — 45. Dubitatis, plebis, *in fossas claudisque teludum*<sup>91</sup> decessit<sup>92</sup>. Ib. 1, 59. — 46. Dubitatis, plebis, *in fossas claudisque teludum*<sup>93</sup> decessit<sup>94</sup>. Ib. 1, 59. — 47. Dubitatis, plebis, *in fossas claudisque teludum*<sup>95</sup> decessit<sup>96</sup>. Ib. 1, 59. — 48. Dubitatis, plebis, *in fossas claudisque teludum*<sup>97</sup> decessit<sup>98</sup>. Ib. 1, 59. — 49. Dubitatis, plebis, *in fossas claudisque teludum*<sup>99</sup> decessit<sup>100</sup>. Ib. 1, 59. — 50. Dubitatis, plebis, *in fossas claudisque teludum*<sup>101</sup> decessit<sup>102</sup>. Ib. 1, 59. — 51. Dubitatis, plebis, *in fossas claudisque teludum*<sup>103</sup> decessit<sup>104</sup>. Ib. 1, 59. — 52. Dubitatis, plebis, *in fossas claudisque teludum*<sup>105</sup> decessit<sup>106</sup>. Ib. 1, 59. — 53. Dubitatis, plebis, *in fossas claudisque teludum*<sup>107</sup> decessit<sup>108</sup>. Ib. 1, 59. — 54. Dubitatis, plebis, *in fossas claudisque teludum*<sup>109</sup> decessit<sup>110</sup>. Ib. 1, 59. — 55. Dubitatis, plebis, *in fossas claudisque teludum*<sup>111</sup> decessit<sup>112</sup>. Ib. 1, 59. — 56. Dubitatis, plebis, *in fossas claudisque teludum*<sup>113</sup> decessit<sup>114</sup>. Ib. 1, 59. — 57. Dubitatis, plebis, *in fossas claudisque teludum*<sup>115</sup> decessit<sup>116</sup>. Ib. 1, 59. — 58. Dubitatis, plebis, *in fossas claudisque teludum*<sup>117</sup> decessit<sup>118</sup>. Ib. 1, 59. — 59. Dubitatis, plebis, *in fossas claudisque teludum*<sup>119</sup> decessit<sup>120</sup>. Ib. 1, 59. — 60. Dubitatis, plebis, *in fossas claudisque teludum*<sup>121</sup> decessit<sup>122</sup>. Ib. 1, 59. — 61. Dubitatis, plebis, *in fossas claudisque teludum*<sup>123</sup> decessit<sup>124</sup>. Ib. 1, 59. — 62. Dubitatis, plebis, *in fossas claudisque teludum*<sup>125</sup> decessit<sup>126</sup>. Ib. 1, 59. — 63. Dubitatis, plebis, *in fossas claudisque teludum*<sup>127</sup> decessit<sup>128</sup>. Ib. 1, 59. — 64. Dubitatis, plebis, *in fossas claudisque teludum*<sup>129</sup> decessit<sup>130</sup>. Ib. 1, 59. — 65. Dubitatis, plebis, *in fossas claudisque teludum*<sup>131</sup> decessit<sup>132</sup>. Ib. 1, 59. — 66. Dubitatis, plebis, *in fossas claudisque teludum*<sup>133</sup> decessit<sup>134</sup>. Ib. 1, 59. — 67. Dubitatis, plebis, *in fossas claudisque teludum*<sup>135</sup> decessit<sup>136</sup>. Ib. 1, 59. — 68. Dubitatis, plebis, *in fossas claudisque teludum*<sup>137</sup> decessit<sup>138</sup>. Ib. 1, 59. — 69. Dubitatis, plebis, *in fossas claudisque teludum*<sup>139</sup> decessit<sup>140</sup>. Ib. 1, 59. — 70. Dubitatis, plebis, *in fossas claudisque teludum*<sup>141</sup> decessit<sup>142</sup>. Ib. 1, 59. — 71. Dubitatis, plebis, *in fossas claudisque teludum*<sup>143</sup> decessit<sup>144</sup>. Ib. 1, 59. — 72. Dubitatis, plebis, *in fossas claudisque teludum*<sup>145</sup> decessit<sup>146</sup>. Ib. 1, 59. — 73. Dubitatis, plebis, *in fossas claudisque teludum*<sup>147</sup> decessit<sup>148</sup>. Ib. 1, 59. — 74. Dubitatis, plebis, *in fossas claudisque teludum*<sup>149</sup> decessit<sup>150</sup>. Ib. 1, 59. — 75. Dubitatis, plebis, *in fossas claudisque teludum*<sup>151</sup> decessit<sup>152</sup>. Ib. 1, 59. — 76.

§ 510. The preposition *in* with a gerundial ABLATIVE (gerund or gerundive), is used 1) as the object of verbs with originally local meanings, which require prepositional objects with *in* and the ablative, as *esse, versāri, situm esse* (to be situated), *collocāre* (§ 453, R. 74); 2) as the object of ADJECTIVES, or the attribute of NOUNS restricted or determined in their meanings by the gerundial, as *tardus, celer, dignitas*; 3) to denote INDEPENDENT actions conceived as coincident with the principal predicate, being equivalent to a clause with *while* or *when*.

*In officio colendo sita viue et honestas omnis, all morality in life is contained (lies) in the observation of duty. Cic. Off. 1. 2. -Q. Mucius in praecl. repetenda parabatur*

<sup>1</sup>To hasten.—<sup>2</sup>furious.—<sup>3</sup>river.—<sup>4</sup>*considerare*, to take a position.—<sup>5</sup>*Rather*.—<sup>6</sup>to proceed.—<sup>7</sup>the young men of Alba; *pubes* being a collective noun.—<sup>8</sup>They were called to the interior of the castle.—<sup>9</sup>*prossido* quotation is an abstract native, while the co-ordinate *armis* is an ablativus a harsh connection (§ 469 R. 33–34); surely *sibi* i. e. *Namitōri*). —<sup>10</sup>to maintain.—<sup>11</sup>to call.—<sup>12</sup>to dig out.—<sup>13</sup>*dumtaxat*, to so narrowly.—<sup>14</sup>*hoc tantum boni*, so great a benefit as this.—<sup>15</sup>to magnify.—<sup>16</sup>*rem arduis fieri* to.—<sup>17</sup>regret something bitterly.—<sup>18</sup>separation.—<sup>19</sup>to effect, to bring about.—<sup>20</sup>from his military duties.—<sup>21</sup>to watch over. *In* is here pointedly used in opposition to *ex*. See § 150.—<sup>22</sup>your intentions.—<sup>23</sup>for others.—<sup>24</sup>*componere artis* i. e. *rhetoricas*, to write treatises about the theory of rhetoric.—<sup>25</sup>a sum.—<sup>26</sup>to spend, invest.—<sup>27</sup>*ad periculis suis addidit* would denote that the transaction had the purpose of winning the Etolians. But the author merely conveys the idea that the transactions led to the ruin of the Etolians, the latter being the principal movers in the resolutions referred to.—<sup>28</sup>too late.—<sup>29</sup>after the bad management of affairs, *i. e.* too late to remedy past misfortune.—<sup>30</sup>*cunctio* is used here as if a ruminative native were added.—<sup>31</sup>*causa expedita* for the deliberations concerning etc.). —<sup>32</sup>to conduct.—<sup>33</sup>*causa belli*, the rest of the war. § 372. R. 30.—<sup>34</sup>not a little.—<sup>35</sup>opportune, useful.—<sup>36</sup>to do i. e. Verbs of old usage are followed by *in* with the accusative of an ordinary substantive. § 451. R. 70.—<sup>37</sup>*in fine et opere bellum*, literally ‘to curk the war into’ and ‘to keep the war off’, *i. e.* to take the offensive and the defensive.—<sup>38</sup>See p. 141, foot note 2.—<sup>39</sup>*amicitia junctura*, to make a treaty of alliance.—<sup>40</sup>inhabitants of Furi.—<sup>41</sup>*abies*, pine.—<sup>42</sup>to build.—<sup>43</sup>resources.—<sup>44</sup>to bewail.—<sup>45</sup>their minds that had fallen into, had been moved to.—<sup>46</sup>present.—<sup>47</sup>deliberate.

*finisse regnator, Q. Mucius was believed to have been rather slow in administering public affairs. Cic. Dom. 34, 91.— In consilio capiendo omnem Galliam respiciamus, in taking a resolution (i. e., while, or when we take a resolution) let us consider the whole of Gaul. Cæs. B. G. 7, 77.*

1. *Galli, Cæs. B. G. 1. 1.*  
 2. *Omniis cogitatio*<sup>1</sup> *aut in consiliis capiendis*<sup>2</sup> de rebus honestis<sup>3</sup> et pertinentibus<sup>4</sup> ad bene beatęque vivendum, aut in studiis scientiis<sup>5</sup> cognitionisque<sup>6</sup> *versatus*<sup>7</sup>. Cic. Off. 1. 6.— 2. *Cn. Plancius totam suam quęstiram*<sup>8</sup> *in sustentando*<sup>9</sup> *et conservando collocat*<sup>10</sup>. Cic. P. R. S. 14, 35.— 3. Si respublica stetitset<sup>11</sup>, *in agendo plus quam in scribendo operę ponerę*<sup>12</sup>. Cic. Off. 2, 1.— 4. *Britanni dispersos*<sup>13</sup> *nostros milites in meliendi*<sup>14</sup> *occupatos subito adorti sunt*. Cæs. B. G. 4. 32.— 5. *Curius quum tardus in cogitando, tum in instruendo*<sup>15</sup> *dissipatus fuit*. Cic. Brut. 59, 216.— 6. *Testimonium dicit*<sup>16</sup> *natio minime in testimoniis dicendis religiosa*<sup>17</sup>. Cic. Flacc. 10, 23.— 7. *Perseverantia in omni genere militię*<sup>18</sup>, maxime tamen *in obsidendis urbibus necessaria* est. Liv. 5, 6, 9.— 8. *Omnia illa, dignitas in sententiis dicendis*<sup>19</sup>, *libertas in republicę capessendi*<sup>20</sup>, *en tota sublimia sunt*. Cic. Fam. 1, 8, 3.— 9. *Non illę sunt solę virtutę imperatoris*<sup>21</sup> *quę vulgo existimantur, labor in negotiis, industria in agendo, celeritas in configiendi, consilium*<sup>22</sup> *in providendo*. Cic. Leg. Man. 11, 29.— 10. *Legati in commemorandi*<sup>23</sup> *civitatis (sue) calamitate, ex sexcentis ad tris senatores sese deductos*<sup>24</sup> *esse dixerunt*. Cæs. B. G. 2, 28.— 11. *Maris pericula timere cepi in tantę pecunię regię in Italiam trajiciendę*<sup>25</sup> *et victorę*<sup>26</sup> *exercitū transportando*<sup>27</sup>. Liv. 45, 41.— 12. *Legati in pelendā*<sup>28</sup> *pace ejus rei culpam*<sup>29</sup> *in multitudinem contulerunt*<sup>30</sup>. Cæs. B. G. 4, 27.— 13. *Manus in demonstrandi*<sup>31</sup> *locis*<sup>32</sup> *ac personis*<sup>33</sup> *adverbiorum*<sup>34</sup> *atque pronominum*<sup>35</sup> *obtinent*<sup>36</sup> *vicem*. Quint. 11, 3, 87.

§ 541. The gerundial ablative after *ab* is used as the object of verbs denoting SEPARATION, and of verbs denoting ORIGIN (§ 441, R. 48).

Rem. 243. To the verbs admitting this construction belong *abstinere*, to abstain from, Liv. 39, 25; 2, 22; *detertere* and *absterrere*, to deter, Liv. 10, 11; 23, 1; Cic. Or. 1; Fin. 5, 18; *discedere* (Ex. 3); *decedere*, Cic. Cæc. 2, 5; *ruedere*, Cic. Off. 1, 44; *refugere*, Cic. Or. 2, 3; *excludere*, Cic. Ac. 2, 17, 53; *abstrahere*, Liv. 26, 12; Cic. Sen. 6; *vindicare*, to defend from, Liv. 26, 13; *abhorrere*, Liv. 4, 6, 7; *avertere* (Ex. 5); *avocare*, Cic. Sen. 5, 15; *amovere*, Cic. Pr. Cons. 1, 2; *oriri*, to originate in (Ex. 6), *cepsisse* (Ex. 7), as *detertere hostis a persurgendo*, to deter the enemy from pursuing; *abstinere a prædâ faciendâ*, to abstain from making booty; *avocari a voluptatibus perfruendis*, to be called away from the enjoyment of pleasures.

Obs. To the verbs of origin on which gerundials after *ab* may depend, belong those denoting the derivation of words from Latin verbs, as: *a scribendo fil* (is derived) *scriptor* (see R. 194, 4). Rarely gerundials after *ab* are used as ATTRIBUTES of nouns derived from the verbs mentioned above, as: *Arocatio a cogitandā molestiā*, a calling away (of the mind) from pondering on unpleasant events. Cic. Tusc. 3, 15.

the mind; from pondering on unpleasant events. Cic. *Tus.* 1. 28.

1. Legati *deterperunt* suos *ab auxilio* circumseſſe<sup>37</sup> urbi ferendo. Liv. 40. 47.—2. *Ab horum aetatibus, dignitatibusque, et honoribus violenter abſtinebatur.* Ib. 5. 25, 3.—3. In hoc uno sunt<sup>38</sup> cetera<sup>39</sup> ut homo nunquam *a se ipso inſtituendo*<sup>40</sup> *contemplandoque diſcedat*<sup>41</sup>. Cic. Rep. 2. 42.—4. In litteris ſcripſit Hannibal, profectionem<sup>42</sup> ſuam *abſtracturam*<sup>43</sup> ad defendendam Romam *ab oppugnandâ Capuâ* exercitus Romanos. Liv. 26. 7.—5. Seleucus facile Philippum *ab auxilio* Romanis *ferendo* ad ſua tuncda *avertit*<sup>44</sup>. Ib. 36. 7.—6. *A ſagunto* potiſſimum *oppugnando* bellum Punicum ſecundum *orſus eſt*. Ib. 26. 43.—7. *Discordia* inter plebem ac patres<sup>45</sup> *exorta*<sup>46</sup>, *ab duplicando*<sup>47</sup> *queſtorum*<sup>48</sup>

<sup>1</sup> Thinking.—<sup>2</sup> to take resolutions.—<sup>3</sup> moral subjects.—<sup>4</sup> pertaining.—<sup>5</sup> science.—  
<sup>6</sup> knowledge.—<sup>7</sup> consists in.—<sup>8</sup> quæstorship.—<sup>9</sup> to sustain.—<sup>10</sup> *collocāre in*, to apply to  
 (literally to place in).—<sup>11</sup> to last.—<sup>12</sup> *operam ponere in*, to devote one's labor to.—<sup>13</sup> dis-  
 persed.—<sup>14</sup> *metere*, to cut grain.—<sup>15</sup> *dispositus in instruendo*, prolix in his compositions.  
 —<sup>16</sup> to give evidence (a passive construction must be given to the English sentence).—  
<sup>17</sup> scrupulous.—<sup>18</sup> in military operations of all kinds.—<sup>19</sup> *sententias dicere*, to state the  
 reasons of one's votes in the senate, (to express one's opinions).—<sup>20</sup> *rempublicam capes-  
 sere*, to apply for public office.—<sup>21</sup> imperatorial.—<sup>22</sup> judgment.—<sup>23</sup> to state.—<sup>24</sup> *redi-  
 gere*, to reduce.—<sup>25</sup> to ship over.—<sup>26</sup> victorious.—<sup>27</sup> to convey.—<sup>28</sup> to sue for.—<sup>29</sup> the  
 responsibility for.—<sup>30</sup> to lay on.—<sup>31</sup> to point at.—<sup>32</sup> localities.—<sup>33</sup> *persōna*, person.—  
<sup>34</sup> *adverbium*, adverb.—<sup>35</sup> *pronōmen*, pronoun.—<sup>36</sup> *vicem obtinēre*, to take or supply the  
 place.—<sup>37</sup> to besiege.—<sup>38</sup> *esse*, to be contained.—<sup>39</sup> all other things.—<sup>40</sup> to instruct.—  
<sup>41</sup> to come back from.—<sup>42</sup> to leave off.—<sup>43</sup> march.—<sup>44</sup> *abstrahere*, to abstract, take away  
 from.—<sup>45</sup> to avert.—<sup>46</sup> *exoriri* = *oriri*.—<sup>47</sup> to double.—<sup>48</sup> a quæstor.



numero capta<sup>1</sup> est. Ib. 4, 43, 3.— 8. Consules appellati<sup>2</sup> sunt a consulendo, non a regnando atque dominando. Cic. in Aug. Civ. D. 5, 12.

§ 512. Gerundials after *de* are used, both as objects of verbs, and attributes of nouns, to denote the subject-matter of actions, especially of those expressed by verbs of thinking, saying, writing, and by nouns of similar import (§ 445), as:

*De contemnendâ gloriâ scribere*, to write *on* (about) the despising of glory. Cic. Tusc. 1, 34.—*Lex de tribûnis plebis reficiendis*, a law on the re-election of tribunes of the people.

*Rem.* 244. Hence the gerundial with *de* is also used to express the subject-matter of transactions, wars, strifes, missions, and similar acts, as *Prelia de occupando ponte crebra erant*, there were frequent fights about (for) the possession of the bridge. Liv. 7, 9.—*Legatos de pace faciendâ mittere*, to send envoys for the making of peace. This form of the gerundial is very frequently used in headings of books and chapters, without any governing word, as: *De Morie Contemnenda*, Of Despising Death (Cic. Tusc. I.); *De Homine Libero Exhibendo*, On Producing the Body of a Free Man (Tit. Dig. 43, 29).

1. *De inferendâ injuriâ* satis dictum est. Cic. Off. 1, 8.— 2. Videbamus vos *de immo-mutis*, non *de accipiendis legibus* cogitare. Cic. Phil. 12, 1, 1.— 3. Hac re potes-tissimis hominibus auctoribus, quorum sunt *de amicitiâ gerendis* praeclarissime scripti libri, genus hoc totum orationis tollere. Ib. Fam. 3, 8, 5.— 4. *Lex de pecuniis repetundis* sociorum atque amicorum populi Romani patrum est. Ib. Div. Cae. 20, 65.— 5. Versabor in re saepe quaerita, suffragia in magistratu mandando, *de reo judicando*, in lege aut rogatione sciscendâ, clam an palam ferre melius esset. Ib. Leg. 3, 15.— 6. Regulus captus a Pœnis *de captivis commutandis* Romam missus est. Ib. Off. 1, 14.— 7. Legati ad Vercingetorigem *de pace et amicitia conciliandâ* missi sunt. Cæs. B. G. 7, 55.

§ 513. A gerund or gerundive after *ob* is especially used of actions which the taker of a bribe is expected to perform in consideration of the bribe, as:

*Pecuniam ob dicendum testimonium* accipere, to take money *in order to give testimony* (for giving one's testimony).

*Rem.* 245. Aside from this specific meaning, *ob* sometimes, but rarely, occurs with a gerundial denoting the ulterior purpose of an act, with a force similar to *ad* (Ex. 6-9).

*Obs.* The phrase *pecuniam ob rem faciendam accipere* was frequently used in Sulla's criminal legislation (*leges Corneliae*), and in the laws of Augustus (*l. g. s. Juliae*). It often occurs in Cicero, and very frequently in the Jurists (Ex. 1, 2, 3). The phrase is distinguished from '*ad rem faciendam pecuniam accipere*', which means 'to accept money so that the money is to be applied to some purpose'.

1. *Lege Cornelia de falsis* tenentur qui *ob instruendas lites* pecuniam acceperunt. Ulp. Dig. 48, 10, 9.— 2. Si quis *ob testimonium dicendum vel non dicendum* pecuniam acceperit, poenâ legis Corneliae afficitur. Marc. Dig. 48, 10, 1.— 3. *Lege Julia repetun-*

<sup>1</sup> The passive form of the verb is used on account of its connection with a gerundive, which always is in the passive voice. (p. 104, 80.).— <sup>2</sup> The word consul is derived from.— <sup>3</sup> to inflict.— <sup>4</sup> to impose.— <sup>5</sup> to accept.— <sup>6</sup> *lex*, a condition.— <sup>7</sup> § 355, R. 1.— <sup>8</sup> Abl. absol.— <sup>9</sup> *sunt* does not belong to *scripta*, being used as an independent verb: to exist, to be extant.— <sup>10</sup> literally: 'about the carrying on of friend-ships', i. e., 'about the mutual rights and duties of friends'.— <sup>11</sup> *praeclarissime scripti libri*. See § 425, R. 3. We do not translate participles of this kind, but make the adverb (*praeclarissime*) the attribute of the noun (*libri*). In Latin there is a difference between *praeclarissimus liber* (a renowned book) and *praeclarissime scriptus liber* (an excellent book).— <sup>12</sup> this whole manner of talk.— <sup>13</sup> to suppress, to stop.— <sup>14</sup> *patrônus*, guardian.— <sup>15</sup> to engage.— <sup>16</sup> to discuss.— <sup>17</sup> inst. of *rogando*.— <sup>18</sup> to pass sentence on.— <sup>19</sup> propositions.— <sup>20</sup> *sciscere*, to pass resolutions on.— <sup>21</sup> publicly.— <sup>22</sup> *suffragia ferre*, to poll votes.— <sup>23</sup> to exchange.— <sup>24</sup> amity.— <sup>25</sup> making a treaty of.— <sup>26</sup> on forgery.— <sup>27</sup> *instruere lites* was a technical term denoting the 'instituting of a fraudulent action' by conspiracy, where one of the conspirators would appear as a witness, and the other as the complainant.

*dâram* tenetur qui, quum aliquam potestatem haberet, pecuniam *ob judicandum* vel *non judicandum decernendumve* acceperit. Macer. Dig. 48, 11, 3.— 4. Omitto pecunias *ob jus dicendum* a Verre acceptas. Cic. Ver. 2, 3, 88.— 5. Si illud flagitiosum est, *ob rem judicandam* pecuniam accipere, quanto illud flagitiosius, eum a quo pecuniam *ob absolvendum* acceperis, condemnare. Ib. 2, 2, 32.— 6. Eadem precor a diis immortalibus *ob* Murenae consulatum nâ cum salute *obtinendum*. Cic. Mur. 1, 6.— 7. Consul primo mediocria gerêbat, existimans Jugurthum *ob suos tulandos* in manus venturum. Sall. Jug. 89, 2.— 8. Bocchus dixit, se non hostili animo sed *ob regnum tulandum* arma cepisse. Ib. 102, 12.— 9. Clodius *ob expellendum* urbe Ciceronem plebejo homini in adoptionem se dedit. Suet. Tib. 2.

§ 544. The prepositions *ex* (of, from), *pro* (for), and *inter* (during, § 432, R. 26) rarely occur with gerundials, and have specific meanings in this connection.

*Obs.* None of these prepositions occur with gerundials in Cæsar; Cicero sometimes thus uses *ex* and *pro*; *inter* is used by Livy and the writers of the silver age.

*Rem.* 246. A gerundial after *ex*, in the few passages it occurs in Cicero, is mostly used as an object of the verb *constare*, to consist *in*, or *of*, as: *Virtus quæ ex hominibus tuendis constat*, that virtue which consists in the protection of men. Cic. Off. 1, 44. It is also used 1) as an object of verbs denoting 'to derive from', as *voluptatem capere ex re faciendâ*, to derive pleasure from doing something (Ex. 2); 2) of the derivation of words from verbs, like *ad* (R. 243, obs.). See Ex. 4; 3) as an object of verbs of taking away when the gerundive phrase has the force of a single noun, as: *Tollendum est ex rebus contrahendis* omne mendacium, Every falsehood should be kept out of contracts (res contrahendæ). Cic. Off. 3, 15.

*Rem.* 247. *Pro* with gerundives is (rarely) used in the meaning 'in behalf of', 'instead of', or 'as an equivalent of' (§ 448). See Ex. 5, 6, 7.

*Rem.* 248. In place of *inter* with the accusative of a gerundial, Cicero uses either *in* with an ablative gerundial, or clauses. Livy and the later authors use a gerundial after *inter* in the meaning of a clause with *while* and a predicate in the progressive form, or with the force of a verbal noun or participial after *during*, as: *Mores puerorum se inter ludendū simpliciū detegant*, the habits of boys are more easily discovered while they are playing during their plays. Quint. 1, 12, 12. Ex. 8, 9, 10.

1. *Temperantia* constat *ex prætermittendis voluptatibus* corporis. Cic. N. D. 3, 15, 38.— 2. *Pœna* divina constat *ex reverendis virorum animis* et ex famâ mortuorum. Ib. Leg. 2, 17.— 3. *Summa voluptas ex discendo* capitur. Ib. Fin. 5, 18.— 4. *Ex providendâ* est appellata prudentia. Ib. Leg. 1, 23.— 5. Quod ubi sensit Hasdrubal, *pro opè ferendâ* sociis, pergit ire ipse ad urbem oppugnandam. Liv. 23, 28.— 6. *Pro eâ obâ leguntur* et faciunt nemo dabit. Cato R. R. 144.— 7. *Mais* est secundum naturam, *pro omni et facinorâ* nemo dabit. Cato R. R. 144.— 8. *Mais* est secundum naturam, *pro omni et facinorâ* nemo dabit. Cato R. R. 144.— 9. *Mais* est secundum naturam, *pro omni et facinorâ* nemo dabit. Cato R. R. 144.— 10. *Mais* est secundum naturam, *pro omni et facinorâ* nemo dabit. Cato R. R. 144.— 11. *Mais* est secundum naturam, *pro omni et facinorâ* nemo dabit. Cato R. R. 144.— 12. *Mais* est secundum naturam, *pro omni et facinorâ* nemo dabit. Cato R. 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<sup>1</sup> *Potestas* was technically called the power of a civil high magistrate, the military power being designated by *imperium*.— <sup>2</sup> to pass a resolution.— <sup>3</sup> to pass a judgment.— <sup>4</sup> I do not mention.— <sup>5</sup> *jus dicere*, the same as *judicare*, or *rem judicare*.— <sup>6</sup> to acquit.— <sup>7</sup> *ob consulatum obtinendum*, to obtain his consulship, i. e., to effect (by my prayer) that he be made a consul. Cicero does not say *ad obtinendum*, because the obtaining of Murena's consulship was not the next, but the ulterior purpose of his prayer, which was a general invocation of divine blessing.— <sup>8</sup> i. e., *ejus* (Murenae).— <sup>9</sup> *mediocria gerere*, was a general invocation of divine blessing.— <sup>10</sup> = existimans.— <sup>11</sup> *in manus venire* = to attack; supply not to be very active.— <sup>12</sup> = existimans.— <sup>13</sup> *in manus venire* = to attack; supply *causandus*, to come to a hand to hand fight.— <sup>14</sup> *perperere* = to attack; supply *causandus*, to come to a hand to hand fight.— <sup>15</sup> *perperere* = to attack; supply *causandus*, to come to a hand to hand fight.— <sup>16</sup> *perperere* = to attack; supply *causandus*, to come to a hand to hand fight.— <sup>17</sup> *perperere* = to attack; supply *causandus*, to come to a hand to hand fight.— <sup>18</sup> *perperere* = to attack; supply *causandus*, to come to a hand to hand fight.— <sup>19</sup> *perperere* = to attack; 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## 2. Prepositions with participial phrases.

§ 545. Reversed participial phrases may be connected with their governing words by means of the prepositions *ante*, *post*, *ab*, *ad*, *ob*, *propter*, *pro*, *ex*, *de*, *inter* and *in* (with the ablative), as:

*Ante urbem conditam*, before the building of the city (Liv. Præf.); *sexennio post Vejios captos*, six years after the fall (the taking) of Veji, Cic. Div. 1, 44.

*Rem.* 249. Reversed participial phrases after prepositions, like ablatives absolute, must be considered, primarily, as PREDICATIVE PHRASES OF CLAUSES, the introducing prepositions having the force of corresponding conjunctions. Hence they must, very frequently, be rendered by clauses, especially when the predicate-participles have adjuncts, either in the form of objects or completing predicates, as *Post declaratos consules Albinum et Pisōnem*, after Albinus and Piso had been declared consuls, Liv. 40, 38. Prepositional participial phrases, like the ablatives absolute, may take predicate-nouns or adjectives, in lieu of a verb, in which instance the participle of the copula must be supplied, the same as with predicate-ablatives, as: *Ante me consulem*, before my consulship (before I was consul). See Ex. 3, 4, 11, 12.—Even impersonal participles are thus used, especially in silver Latinity, analogous to the gerund absolute, and to the impersonal ablatives absolute, as *Verba ante expectatum cadentia*, words closing up sooner than expected. Sen. Ep. 114. (Virg. Geo. 3, 348; Ov. Met. 4, 790). See R. 190, and p. 199, obs. 3, 4.

*Rem.* 250. When English prepositional expressions are employed in rendering this kind of phrases, the translation is made the same as in the analogous case of the ablatives absolute or prepositional gerundials, the participle being rendered by a verbal noun (either in *ing* or otherwise formed), or by participles absolute. The Latin prepositions are generally expressed by their ordinary English equivalents, as

*Post urbem captam*, after the capture (taking) of the city, or after taking the city.—*De Messēne receptā*, about the recapture (retaking) of Messene, or about retaking Messene.—*Propter petitam pacem*, on account of the proposal (proposing) of peace, or on account of proposing the peace.

Obs. 1. Participial phrases after *post* are employed: 1) in place of ablatives absolute, resolved by *after* (rarely by *since*), as: *Post illas datas litteras secuta est summa contentio de domo*, after the delivery of those papers followed (the delivery of those papers was followed by) an angry discussion about my house, Cic. Att. 4, 2, 2. But generally there is a slight difference in the two constructions, the prepositional form usually denoting events which are in no connection with those indicated by the principal predicate, while the ablatives absolute are always in a logical connection with the governing sentence. (Compare the analogous difference between *postquam* with a pluperfect, and *postquam* with a perfect. § 348.)

2. These phrases after *post* are also used as equivalents of phrases after *ab* (Obs. 2) with the force of the English 'ever since' with a verbal noun, especially in the expression '*post homines natos*' which means 'ever since the existence of the human race'. Ex. 9, 10, 13. Compare the similar meaning of *postquam*, p. 664.

In modern Latinity, *post* as well as *ante* is employed in chronology to denote the number of years, as dates: *Post Christum natum*, after the birth of Christ. The ancients thus used *ab* (Obs. 2) and *ante*, more rarely *post* (Cic. Fam. 9, 21).

Obs. 2. A reversed participial phrase after *ab* is used: 1) to denote an action or event marking the BEGINNING of a PERIOD, being rendered by *from*. The END of such a period (to or till) is expressed by *ad* with a participial phrase, as: *Regnatum Romæ ab conditâ urbe ad liberatam annos ducentos quadraginta quatuor*, kings reigned in Rome

from the building of the city to (until) its independence (literally 'to the freed one'), a period of 244 years.—It is 2) employed for computation in CHRONOLOGY (so many years counting from). In this connection it is rendered by *after* or *from*, Ex. 14, 15, 16.

Obs. 3. *Ob* and *propter* with participial phrases denote the CAUSE of an action (like *causâ* and *gratiâ*). But the specific office of *ob* (similar to that of *ob* with gerundials) is to represent the participle as an EQUIVALENT, in consideration of which, the principal action has been performed, as *Dare pecuniam ob rem factam*, to give money in consideration of an action performed, while *dare pecuniam ob rem faciendam* means 'to give a bribe, in consideration of an action to be performed'. See Ex. 17-20.

*Propter* is not used of 'equivalents', but corresponds to a clause with *because*. See Ex. 21, 22. After *propter* impersonal participles are used by Livy: *Libris Sibyllinis propter crebrius eo anno lapidatum inspectis*, after the Sibylline books had been inspected because it had frequently rained stones (on account of frequent stone-showers). Liv. 29, 10.

Obs. 4. *Pro* with a participial phrase occurs 1) with an impersonal participle (= *as* or *as if*), as: *Considium timore perterritum quod non vidisset pro viso renuntiase*, that Considius, from fear, had reported as seen by him what he had not seen (or 'what he had not seen, as if he had seen it'). Cæs. B. G. 1, 22. See Ex. 23.—2) In the phrase *pro re nata* (*quodnam esse* = to exist, which literally means 'in proportion to the existing affairs', *e. g.*, as matters stand, in the present circumstances, considering the situation. The phrase is generally dependent on '*non incommodus*' (not evil, not bad, quite well, satisfactory, as: *Antony colloquium cum heribus nostris pro re nata non incommodum fuit*, Antony's conference with our heroes was not bad (quite satisfactory) considering the situation of affairs. Cic. Att. 14, 6. See Ib. 7, 8. Ex. 24.

Obs. 5. *Ex* with a participial phrase represents the principal predicate as DERIVED from, or CONSEQUENT to the action expressed by the participle, and may often be replaced by ablatives absolute. It is rendered by *from*, *on account of*, or *for*: *Ira eadem in nos et in deos papæ*, the wrath of the heavenly gods against us for our breaking the treaty. Liv. 9, 1.—*Ex his rebus breviter disputatis* intelligi potest etc., from this brief discussion it may be seen etc. Cic. Off. 1, 45.—*Non erat minor laus ex contentuenda quam est ex conservanda priora*: No less praise would have arisen to me from declining the province, than has arisen to me from the fact that I have preserved it. Ib. Fam. 2, 12, 13. See Ex. 25-28.

Obs. 6. The use of *de* (Ex. 29) and *in* is analogous to that of *de* and *in* with gerundials: *Pacem esse judices non in armis positâ, sed in abjecto armorum et servitutis metu* (that peace does not exist in laying down arms, but in throwing off the fear of arms and servitude). Cic. Fam. 9, 6, 3.—*In in contractis ostenditur supercilis*, Anger shows in the contraction of the eyebrows, *e. g.*, when they are contracted. Quint. 11, 3, 79.—*Inter* rarely occurs with participial phrases, denoting the interval of time between two acts. Ex. 30.

1. *Peccatum*<sup>1</sup> in Camillum a majeribus nostris est ante receptam per eum a Gallis urbem. Liv. 45, 28.—2. M. Duilius tribunatum insignem<sup>2</sup> ante decemvros creatos gesserat. Liv. 3, 54.—3. Scipio anno ante ne consulem mortuus est. Cic. Sen. 6, 19.—4. P. Decius qui sequentibus ante eum consulat se pro republicâ devoverat<sup>4</sup>. Ib. 13, 43.—5. Thebe ante Epaminondam natum et post eius interitum perpetuo aliēno parerunt imperio. Nep. 15, 10.—6. Senatui post receptam Capream non Italiæ major quam Hispaniæ cura erat. Liv. 26, 18.—7. Post rem actam<sup>5</sup> silentium<sup>6</sup> subito ortum est. Ib. 26, 18.—8. Aratus ad Ptolemaum venit, qui tum regnabat alter (the second of his name) post Alexandriam conditam. Cic. Off. 2, 23.—9. Quæro ex te num quis post urbem conditam tribunos plebis appellavit ne causam diceret<sup>7</sup>. Ib. Vat. 14, 34.—10. Nego, umquam post sacra constituta<sup>8</sup> ullâ de re tam frequens collegium pontificum judicasse. Ib. Har. R. 7, 13.—11. Statuitur, ne post M. Brutum proconsulem sit Creta provincia. Ib. Phil. 2, 38.—12. Post Q. Fulvium et Q. Fabium consules, quibus consulibus<sup>10</sup> Capua devicta atque capta est, nihil est in illâ urbe contra hanc rempublicam factum. Ib. Leg. Agr. 2, 33.—13. Duo hæc capita<sup>11</sup> nata sunt post homines natos teterrima et spurcis simul<sup>12</sup>. Dolabella et Antonius. Ib. Phil. 11, 1.

14. Anno quingentesimo quinquagesimo secundo ab urbe conditâ bellum cum rege Philippo initum est, paucis mensibus post pacem Carthaginiensibus datam. Liv. 31, 5.

<sup>1</sup> *Peccare in aliquem* or *in aliquo*, to outrage somebody.—<sup>2</sup> instead of *insigniter gesserat* (which is unusual). *Insignem tribunatum gerere* must be recast, 'to distinguish one's self as a tribune', which would make very poor Latinity, if literally rendered.—<sup>3</sup> *quinquennium*, five years.—<sup>4</sup> *se devovere*, to sacrifice one's self (in order to atone for something by one's death).—<sup>5</sup> *res acta* = a transaction.—<sup>6</sup> silence.—<sup>7</sup> to appeal to the tribunes for quashing an indictment (literally 'that he may not plead his case').—<sup>8</sup> the foundation (establishment) of our religion (by Romulus).—<sup>9</sup> well attended.—<sup>10</sup> § 367, R. 26. Why can quibus consulibus not be a passive agent?—<sup>11</sup> A contemptuous expression for 'man', of the same force as our 'subject'.—<sup>12</sup> an abusive epithet, equivalent to our *nasty* or *dirty*.



— 15. *Ab incendio*<sup>1</sup> *Capitolio* hic est vicesimus annus. Sall. Cat. 47.— 16. Tres et sexaginta anni sunt a primo Punico ad secundum bellum finitum. Liv. 31, 1.— 17. Ei ob Sempronianae<sup>2</sup> cladis levitatem ignominiam ut ovans<sup>3</sup> urbem intraret concessum est. Ib. 4, 42.— 18. Senatus decrevit, ut quanta dona App. Claudio ob devictum Antiochum regem data ad omnia pulvinaria<sup>4</sup> essent, tanta praetores ad honorem deorum immortalium curarent danda. Ib. 25, 16.— 19. Apparet, imperatorem dis gratias agentem ob rempublicam bene gestam<sup>5</sup> redire. Ib. 45, 39.— 20. C. Sempronius Fulvius ob exercitum in Apulia amisum in contionibus<sup>6</sup> vexabat. Ib. 26, 2.— 21. Haud negaverim<sup>7</sup>, propter non nimis<sup>8</sup> sincere petitam aut expectatam nuper pacem, suspectam<sup>9</sup> esse vobis Punicam fidem. Ib. 30, 30.— 22. Decemviri libros Sibyllinos inspicere<sup>10</sup> iussi sunt, propter terribiles homines novis prodigiis. Ib. 22, 36.— 23. Hoc non placuit patribus, ne Marcus id ipsum<sup>11</sup> quod consultationi<sup>12</sup> reliquerant, pro praedicto<sup>13</sup> ferret. Ib. 26, 2.— 24. Mulieres nostrae, in quibus est tua soror, in praediis<sup>14</sup> illis pro re nata non incommode possunt esse. Cic. Att. 7, 14.

25. Invidiam<sup>15</sup> quae ex continuo<sup>16</sup> illo honore<sup>17</sup> impendebat<sup>18</sup> a te levitam<sup>19</sup> putabo. Liv. 3, 21.— 26. Magna illa communitas<sup>20</sup> est quae conficitur<sup>21</sup> ex beneficiis ultro et citro<sup>22</sup> datis acceptisque. Cic. Off. 1, 17.— 27. Major ex civibus amissis dolor quam letitia fuit hostibus fuit. Liv. 4, 17.— 28. Apud Romanos non maestitia<sup>24</sup> tantum ex male gestis, sed pavor<sup>25</sup> etiam erat, ne extemplo<sup>26</sup> castra hostis aggrederetur. Ib. 42, 60.— 29. Achaei de Messene recepta compositisque<sup>27</sup> ibi rebus exposuerunt<sup>28</sup>. Ib. 40, 20.— 30. Inter Lavinium<sup>29</sup> et Albam Longam deductam coloniam triginta fere interfuisse<sup>30</sup> anni. Ib. 1, 3, 4.

<sup>1</sup> Render by 'conflagration'. — <sup>2</sup> Clades Semproniana (see P. I, p. 350, R. 1), the defeat of Sempronius. — <sup>3</sup> by ovation. — <sup>4</sup> omnia pulvinaria (all cushions) means the feast of the larger lectisternia, in which cushions were prepared for the images of all the gods. — <sup>5</sup> rempublicam gerere is a term used of the administration of the curule magistrates, especially the consuls. Here the term is applied to the gods, as if they were the real administrators. Transl.: 'to govern well the republic'. — <sup>6</sup> popular meeting. — <sup>7</sup> Perf. subj. in the meaning of a qualified assertion: 'I would or shall not deny'. — <sup>8</sup> not quite. — <sup>9</sup> suspicious. — <sup>10</sup> to inspect. — <sup>11</sup> that very fact. — <sup>12</sup> for further deliberation. — <sup>13</sup> pro praedicto ferret = praedictum esse existimaret; praedictare, to decide beforehand. — <sup>14</sup> country-places. — <sup>15</sup> the odium. — <sup>16</sup> to prolong. — <sup>17</sup> office. — <sup>18</sup> would impend, would be liable to arise. — <sup>19</sup> to diminish. — <sup>20</sup> communion. — <sup>21</sup> to arise. — <sup>22</sup> mutually (literally: thither and hither). — <sup>23</sup> fundere, to rout. — <sup>24</sup> mourning. — <sup>25</sup> alarm. — <sup>26</sup> on the spot. — <sup>27</sup> componere, to settle, to arrange. — <sup>28</sup> to report. — <sup>29</sup> Lavinium and Albam Longam are accusatives of place dependent on deductam. — <sup>30</sup> translate by 'there were'.

## EXERCISES.

I. PERIPHRASTIC PARTICIPLE.— 1. Our voyage is neither quick nor smooth<sup>1</sup>, but we are almost drowned<sup>2</sup> by a number<sup>3</sup> of storms<sup>4</sup>.— 2. The whole (omnis) constitution (ratio) of the Senate, of the courts<sup>5</sup>, of the whole republic is changed.— 3. It is written in some passage<sup>6</sup> of (apud) Plato, that the whole character (mos) of the Lacedaemonians was inflamed<sup>7</sup> by eagerness<sup>8</sup> for (of) victory.— 4. I do not wonder that (infin. clause) Scaurus [should] be broken down<sup>9</sup> by<sup>10</sup> this disaster<sup>11</sup>.— 5. It happens very conveniently<sup>12</sup> that (quod) with his incredible boldness a remarkable<sup>13</sup> stupidity<sup>14</sup> is united<sup>15</sup>.— 6. It seemed<sup>16</sup> to every one that this whole hope was destroyed (tollere).— 7. We are very much embarrassed<sup>17</sup> in our domestic affairs<sup>18</sup>.— 8. When I was so much affected [in my] heart, I began to distrust<sup>19</sup> myself.— 9. When I arrived in Italy, the meadows were already clothed<sup>20</sup> with grass<sup>21</sup> and flowers.— 10. Towards (sub) the end of the battle the strength<sup>22</sup> of the soldiers was exhausted<sup>23</sup>, and their courage sank<sup>24</sup>.— 11. When this happened<sup>25</sup> to you, I was separated<sup>26</sup> from you by

<sup>1</sup> Transl. We sail *marigru* neither quickly *citra*, nor by a smooth sea *de impido*. — <sup>2</sup> to drown, *submergere*. — <sup>3</sup> aliquot. — <sup>4</sup> procelae. — <sup>5</sup> iudicium. — <sup>6</sup> locus. — <sup>7</sup> inflammare. — <sup>8</sup> cupiditas. — <sup>9</sup> percellere. — <sup>10</sup> transl. by the force *vis* of. — <sup>11</sup> calamitas. — <sup>12</sup> per commodum. — <sup>13</sup> singularis. — <sup>14</sup> stultitia. — <sup>15</sup> coniungere. — <sup>16</sup> Imperf. personal construct. — <sup>17</sup> perturbare. — <sup>18</sup> res familiaris, sing. — <sup>19</sup> diffidere. — <sup>20</sup> tegere. — <sup>21</sup> herba, pl. — <sup>22</sup> vis, pl. — <sup>23</sup> exhaustire. — <sup>24</sup> deficere. — <sup>25</sup> accidere. — <sup>26</sup> disjungere.

the sea.— 12. During four centuries<sup>27</sup> the Britons<sup>28</sup> were subjected<sup>29</sup> to the Romans, and after (abl. abs.) these were driven<sup>30</sup> out of the island, they were themselves expelled<sup>31</sup> by the Saxons<sup>32</sup>.— 13. The passage<sup>33</sup> over the Alps (*Alpes*) was twice within three months obstructed<sup>34</sup> by snow-storms<sup>35</sup>.— 14. In the same year the town, which had, before, been fortified with a rampart and a wall, was provided<sup>36</sup> with turrets<sup>37</sup> and castles<sup>38</sup>.— 15. Thou wilt soon be stripped<sup>39</sup> of all resources<sup>40</sup>, if thou continuest to squander<sup>41</sup> in that way<sup>42</sup> thy property<sup>43</sup>.— 16. When the rebellious<sup>44</sup> states will have been pacified<sup>45</sup>, the financial<sup>46</sup> distress<sup>47</sup> will be removed<sup>48</sup> in the shortest time.— 17. The life of the dead (*mortuus*) is contained (*placed, ponere*) in the remembrance (*memoria*) of the living (*vivus*).

II. PERIPHRASTIC FUTURE. PRESENT.— 1. Are the citizens going to warrant<sup>49</sup> to thee a safe journey through their territory<sup>50</sup>?— 2. I know the names of all those who are going to invest<sup>51</sup> money in that undertaking.— 3. Sempronius is about to be absent (*abesse*) from the city for (*acc.*) three days.— 4. What soldier can be of good cheer if he is about to fight with the enemy while<sup>52</sup> he is afraid of death?— 5. If you want me<sup>53</sup> to carry<sup>54</sup> this business out to the end, it will be necessary to assist me with your advice and work<sup>55</sup>.— 6. It is no favor<sup>56</sup> to give those [things] which are to hurt<sup>57</sup> those that ask<sup>58</sup> [for them].— 7. I cannot fulfil<sup>59</sup> this condition if thy favor is to benefit<sup>60</sup> me.— 8. I do not know by what reasons you are going to defend this opinion.— 9. I believe that those who are going to teach<sup>61</sup> some science should<sup>62</sup> not be ignorant<sup>63</sup> of the elements<sup>64</sup> of knowledge<sup>65</sup>.— 10. It is necessary (*oportet*) that thou shouldst love my [own] self if we are expected to be true friends.— 11. What I am expected to believe must be of a kind<sup>66</sup> that it could have happened<sup>67</sup>.

III. PERIPHRASTIC FUTURE. PAST AND FUTURE TENSES.— 1. If Cyrus lived thus (*sic*), who was never to be a private [citizen], how must thou live who art to return<sup>68</sup> to the people the power<sup>69</sup> thou hast?— 2. The consul was going to cross<sup>70</sup> as soon as<sup>71</sup> the first light<sup>72</sup> [of day] would show<sup>73</sup> a convenient<sup>74</sup> crossing<sup>75</sup>.— 3. The Roman foragers<sup>76</sup> were led into that part [of the country] where the conference<sup>77</sup> was to take place<sup>78</sup>.— 4. I asked<sup>79</sup> the decemvir among what [persons], and how<sup>80</sup> he was going to distribute<sup>81</sup> that land<sup>82</sup>.— 5. Metellus was asked<sup>83</sup> what he was to do on the next<sup>84</sup> day.— 6. Since you were about to accuse this man in a short time (*brevis*), you ought<sup>85</sup> to have preserved<sup>86</sup> that most important<sup>87</sup> witness<sup>88</sup>.— 7. It is announced<sup>89</sup> that the delegates<sup>90</sup> who were to assemble<sup>91</sup> yesterday have been summoned<sup>92</sup> for (*ad*) the third day before the Ides of April<sup>93</sup>.— 8. Caesar was going to march<sup>94</sup> through Illyria<sup>95</sup> if (in the event that) Pom-

<sup>27</sup> Saeculum. — <sup>28</sup> Britannus. — <sup>29</sup> subicere. — <sup>30</sup> ejicere. — <sup>31</sup> expellere. — <sup>32</sup> Saxo. — <sup>33</sup> iter. — <sup>34</sup> obstruere. — <sup>35</sup> nix, a snow-storm. — <sup>36</sup> instruere. — <sup>37</sup> turris. — <sup>38</sup> castellum. — <sup>39</sup> nudare. — <sup>40</sup> auxilium. — <sup>41</sup> dilapidare. — <sup>42</sup> ita. — <sup>43</sup> bona. — <sup>44</sup> seditiosus. — <sup>45</sup> pacare. — <sup>46</sup> nummarius. — <sup>47</sup> difficultas. — <sup>48</sup> extinguere. — <sup>49</sup> praestare. — <sup>50</sup> plur. of *finis*. — <sup>51</sup> collocare. — <sup>52</sup> by the participle of *timere*, agreeing with *mihi*. — <sup>53</sup> if I am to. — <sup>54</sup> to carry out. — <sup>55</sup> operari. — <sup>56</sup> beneficium. — <sup>57</sup> nocere. — <sup>58</sup> petere. — <sup>59</sup> Those that ask, by the participle. — <sup>60</sup> praestare. — <sup>61</sup> prodesse. — <sup>62</sup> to teach a science. — <sup>63</sup> *artis praeccepta tradere*. — <sup>64</sup> debere. — <sup>65</sup> rudis. — <sup>66</sup> elementum. — <sup>67</sup> littere. — <sup>68</sup> ejusmodi ut. — <sup>69</sup> to happen, *feri*. — <sup>70</sup> reddere. — <sup>71</sup> pote-tas. — <sup>72</sup> transire. — <sup>73</sup> as soon as, *ubi*. — <sup>74</sup> lux. — <sup>75</sup> ostendere; transl. by subjunct. pluperf., which has the force of a subjunctive of the future perfect. — <sup>76</sup> opportūnus. — <sup>77</sup> transitus. — <sup>78</sup> pabulator. — <sup>79</sup> colloquium. — <sup>80</sup> to take place, *esse*. — <sup>81</sup> querere ex. — <sup>82</sup> quemadmodum. — <sup>83</sup> to distribute among. — <sup>84</sup> *pariri* with dative. — <sup>85</sup> ager. — <sup>86</sup> to ask somebody. — <sup>87</sup> *querere ex aliquo*. — <sup>88</sup> proximus. — <sup>89</sup> debere. — <sup>90</sup> servare. — <sup>91</sup> gravis. — <sup>92</sup> testis. — <sup>93</sup> *nuntiare*, with an infin. clause. — <sup>94</sup> legatus. — <sup>95</sup> convenire. — <sup>96</sup> convocare. — <sup>97</sup> Aprilis. Translate: *Idus Aprilis*, see § 112, C; § 180, 4. — <sup>98</sup> proficisci. — <sup>99</sup> Illyricum.



pey would<sup>96</sup> cross over<sup>97</sup> to Italy.— 9. Flaminius would not even have kept quiet<sup>98</sup> if<sup>99</sup> the enemy had remained<sup>100</sup> quiet.— 10. Hannibal said that nobody could give a truer<sup>2</sup> advice than the one<sup>3</sup> who advised<sup>4</sup> the other [to do] that which he himself would have done if he were in the same situation (*locus*).— 11. This rule (*imperium*) seemed to the Lacedæmonians so (*adeo*) despotical (*superbus*) and worthless<sup>5</sup>, that (*ut*) they undoubtedly<sup>6</sup> would have taken up<sup>7</sup> arms on the spot<sup>8</sup>, if the fortune of the city (*civitas*) had been as of old (transl.: *had been the old*).— 12. If any of our allied cities<sup>9</sup> shall be (*have been*) about to treat<sup>10</sup> with the enemy, it will be visited<sup>11</sup> with the most serious<sup>12</sup> punishment.

IV. INFINITIVES OF THE PERIPHRASTIC FUTURE.— 1. I believe that thy brother will perish if he shall<sup>13</sup> persevere in this undertaking<sup>14</sup>.— 2. I hope that our republic will flourish<sup>15</sup>, and be powerful<sup>16</sup> for all time (*pl.*) to come<sup>17</sup>.— 3. The soldiers promised (*polliceri*) to obey Cæsar implicitly<sup>18</sup>.— 4. The tribunes threatened to arrest<sup>19</sup> the consul.— 5. I hope that Sempronius will be able (*posse*) to pay<sup>20</sup> all [his] debts<sup>21</sup>.— 6. Plato believed that states (*respublica*) would be happy<sup>22</sup> only<sup>23</sup> from the moment<sup>24</sup> that philosophers would rule them.— 7. Sempronius stated<sup>25</sup> that his brother would not need<sup>26</sup> any help.— 8. Cicero said that Hortensius would be worthy of the highest praise if he would be willing (*velle*) to sacrifice<sup>27</sup> his private dislikes<sup>28</sup> to the republic.— 9. Fulvius said that he would be willing<sup>29</sup> to suffer<sup>30</sup> the severest punishment if he would<sup>31</sup> ever change<sup>32</sup> his opinion.— 10. Cæsar said that he would now (*jam*) do immediately<sup>33</sup> what, otherwise<sup>34</sup>, he would have been willing (*R. 144*) to postpone<sup>35</sup> for some time.— 11. The fellow-citizens of Themistocles<sup>36</sup> had conceived the hope that he would once<sup>37</sup> be a distinguished<sup>38</sup> man.— 12. Gellius says that if Cicero had not been consul, the republic would have been totally<sup>39</sup> destroyed<sup>40</sup>.— 13. Hannibal believed that Antiochus in this way (*ita*) would have shut out the enemy from the sea<sup>41</sup>, and would have made [their] fleet useless<sup>42</sup>.— 14. It was evident<sup>43</sup> that, if<sup>44</sup> the Rhodians would have been relieved from this care, they would have made<sup>45</sup> those parts<sup>46</sup> of the sea perfectly safe.— 15. It seems (*videri*) that Anicius would have accomplished<sup>47</sup> this task (*negotium*) if it had not been for his sickness<sup>48</sup>.

V. CIRCUMLOCUTIONS OF THE PASSIVE, AND USE OF *forem*.— 1. Themistocles said to the Lacedæmonians that their ambassadors could not other-

<sup>96</sup> Subj. imp.— <sup>97</sup> trajicere.— <sup>98</sup> to keep quiet, *quiescere*.— <sup>99</sup> by ablatives absolute.— <sup>100</sup> *esse*, which is dropped in the construction.— <sup>1</sup> *quiētus*.— <sup>2</sup> *fidēlis*.— <sup>3</sup> *is*.— <sup>4</sup> *suadēre* with dat.— <sup>5</sup> *indignus*.— <sup>6</sup> *hand dubie*.— <sup>7</sup> *capere*.— <sup>8</sup> *extemplo*.— <sup>9</sup> Transl.: If any city (*civitas*) of (ex) our allies.— <sup>10</sup> *foedus facere*.— <sup>11</sup> *afficere*.— <sup>12</sup> *gravis*.— <sup>13</sup> perfect future.— <sup>14</sup> *conatus*, G. us.— <sup>15</sup> *florēre*.— <sup>16</sup> *vigēre*.— <sup>17</sup> *in omne tempus*.— <sup>18</sup> to obey implicitly, *dicto audientem esse*.— <sup>19</sup> *in vincula conjicere*.— <sup>20</sup> *solvere*.— <sup>21</sup> *res alienum*.— <sup>22</sup> *beatus*.— <sup>23</sup> *tum demum*.— <sup>24</sup> Transl.: If philosophers would have commenced (*pluperf. subj.*) to rule (*regere*) them.— <sup>25</sup> § 411.— <sup>26</sup> *indigēre*.— <sup>27</sup> *condonare aliquid alicui*.— <sup>28</sup> *simulas*.— <sup>29</sup> Transl.: That he would not refuse (*recusare*) that (*quod*) with subjunctive he would suffer.— <sup>30</sup> to suffer the severest punishment, *summa supplicia perire*.— <sup>31</sup> see § 347.— <sup>32</sup> to change one's opinion, *de sententiā dīcedere*.— <sup>33</sup> to do immediately, *repente*.— <sup>34</sup> *alioquin* has the force of an hypothetical clause.— <sup>35</sup> to postpone for some time, *in longiorē diem cedere*.— <sup>36</sup> Transl.: His fellow-citizens (*qui*) had conceived (*concepere*) the hope, that Themistocles etc.— <sup>37</sup> *aliquando*.— <sup>38</sup> *egregius*.— <sup>39</sup> *funditus*.— <sup>40</sup> to be destroyed, *interire*.— <sup>41</sup> Transl.: Would have taken (*adimere*) from the enemy the use of the sea.— <sup>42</sup> *inutilis*.— <sup>43</sup> *apparēbat*, with infinitive clause.— <sup>44</sup> Transl.: If this care had been taken (*demere*) from the Rhodians (*Rhodiis*).— <sup>45</sup> to make perfectly safe, *tutum præstare*.— <sup>46</sup> *regio*, in the singular.— <sup>47</sup> *conficere*.— <sup>48</sup> Transl.: unless (*nisi*) he had been hindered by sickness.

wise<sup>49</sup> return than if he himself would have been sent back<sup>50</sup>.— 2. The ambassadors said they would counsel peace<sup>51</sup> when (*cum*) the deserters would have been delivered up<sup>52</sup>, and the hostages would have been returned<sup>53</sup>.— 3. Labienus believed, that Cæsar would soon<sup>54</sup> (*brevi*) be deserted by all his troops.— 4. I would have kept silent<sup>55</sup>, had I known<sup>56</sup> that my opinion would have been rejected.— 5. I hardly<sup>57</sup> believe<sup>58</sup> that the President<sup>59</sup> will be re-elected<sup>60</sup>.— 6. Sempronius hopes to receive<sup>61</sup> the votes of all the electoral bodies.— 7. Titurius believes that the army will be cut off<sup>62</sup> from [its] supplies<sup>63</sup>, if they stay<sup>64</sup> at this place.— 8. I hope that your own person<sup>65</sup> will be respected<sup>66</sup> by the enemy (*plur.*).— 9. Ambiorix promised that the person of the general (*dux*) should not be violated (*nocere*) by his [soldiers].— 10. Alcibiades would never have gone with the fleet<sup>67</sup> to Sicily, if he had known beforehand<sup>68</sup> that he would soon be recalled by his citizens to defend himself<sup>69</sup> at Athens against the charge of sacrilege.— 11. The consul said that Fulvius would have been killed by the soldiers of his own legions<sup>70</sup> if he had led these men to death<sup>71</sup>.— 12. The accused (*reus*) stated (*proferre*), that if he had not<sup>72</sup> surrendered the city, the citizens would have been slaughtered, and the city itself sacked<sup>73</sup> and burned.

VI. PARTICIPLE OF THE PERIPHRASTIC FUTURE.— 1. Alexander took his clothes off<sup>74</sup> in order to throw himself<sup>75</sup> into the river.— 2. Darius had arrived at the village<sup>76</sup> of Arbēla (*pl. t.*) [which, *part.*] he was going to make renowned<sup>77</sup> by his defeat.— 3. Alexander commanded (*jubere*) that 30,000 young men<sup>78</sup> should be drafted<sup>79</sup> out of all provinces, in order to have at the same time (*simul*) hostages and soldiers.— 4. On the next<sup>80</sup> day [the] two most renowned<sup>81</sup> captains<sup>82</sup> of [the] two most powerful<sup>83</sup> nations proceeded<sup>84</sup> to battle, being about either to crown<sup>85</sup> on that day their manifold (*multus*) brilliant achievements<sup>86</sup>, or to wipe them out altogether<sup>87</sup>.— 5. After the consul had perceived<sup>88</sup> that the ambassadors had come to<sup>89</sup> ascertain<sup>90</sup> the plans of the war, he commanded them to leave<sup>91</sup> the camp forthwith (*extemplo*).— 6. These are riches more precious<sup>92</sup> than gold, [and] to<sup>93</sup> accompany<sup>94</sup> you into eternal life.

VII. PREDICATE-GERUNDIVES IN THE PRESENT.— 1. Children should be educated for a religious<sup>95</sup> and virtuous<sup>96</sup> life.— 2. Purity<sup>97</sup> of style<sup>98</sup> must be borrowed<sup>99</sup> from the ancients<sup>100</sup>.— 3. The bonds<sup>1</sup> of liberality<sup>2</sup> must not be overstepped<sup>3</sup>.— 4. The walls of the town and all its fortifications<sup>4</sup>

<sup>49</sup> Transl.: could not return unless (*nisi*).— <sup>50</sup> to send back, *remittere*.— <sup>51</sup> to counsel peace, *paris auctorem esse*.— <sup>52</sup> *tradere*.— <sup>53</sup> *reddere*.— <sup>54</sup> *soon* must be connected with the predicate-infinitive.— <sup>55</sup> *tacere* (plup. subj.).— <sup>56</sup> if I had known.— <sup>57</sup> *vix*.— <sup>58</sup> subj. perf.— <sup>59</sup> *princeps reipublicæ*.— <sup>60</sup> Transl.: that the power (*imperium*) will be prorogued (*prorogare*) to the President.— <sup>61</sup> Transl.: that his name will be reported (*referre*) by (*inere abl.*) all electoral bodies (*centuria*).— <sup>62</sup> *intercludere* with abl.— <sup>63</sup> *commeatus* G. us.— <sup>64</sup> *manere* (by the periph. future).— <sup>65</sup> your own person, *tu ipse*.— <sup>66</sup> Transl.: will not be violated (the negation being either connected with *spere* or with the predicate-infinitive).— <sup>67</sup> *classe proficisci*.— <sup>68</sup> *præscire*.— <sup>69</sup> Transl.: in order that (*ut*) he should defend himself (*causam dicere*, subj. imp.) concerning (*de*) sacrilege (*sacra violata*, the violated sacred things).— <sup>70</sup> the soldiers of his own legions, *sui legionarii*.— <sup>71</sup> ad sup. violated sacred things.— <sup>72</sup> if not, *nisi*.— <sup>73</sup> *diripere*.— <sup>74</sup> Transl.: he took (*destruere*) [his] garment (*vestis*) from [his] body.— <sup>75</sup> *se projicere*.— <sup>76</sup> *vicus*.— <sup>77</sup> *nobilis*.— <sup>78</sup> young men, *juniores*.— <sup>79</sup> *legere*.— <sup>80</sup> *posterus*.— <sup>81</sup> *longe clarissimus*.— <sup>82</sup> *dux*.— <sup>83</sup> *opulentus*.— <sup>84</sup> *procedere*.— <sup>85</sup> *cumulare*.— <sup>86</sup> *decus*; add: acquired before (*ante partus*).— <sup>87</sup> to wipe out altogether, *evertere*.— <sup>88</sup> *animadvertere*.— <sup>89</sup> in order to.— <sup>90</sup> *explorare*.— <sup>91</sup> *excedere* with abl.— <sup>92</sup> *pretiosus*.— <sup>93</sup> (which are) about to.— <sup>94</sup> *prosequi*.— <sup>95</sup> *sanctus*.— <sup>96</sup> *honestus*.— <sup>97</sup> *integritas*.— <sup>98</sup> *oratio*.— <sup>99</sup> *petere*.— <sup>100</sup> *vetus*.— <sup>1</sup> *modus* (*sing.*).— <sup>2</sup> *munificentia*.— <sup>3</sup> *transire*.— <sup>4</sup> *munitio*.



ought to be destroyed.— 5. It is necessary to abandon<sup>6</sup> the whole region to the barbarians.— 8. Our towns must, before all [other things] be protected<sup>7</sup> from plunder.— 9. Peace ought to be made by you as soon as possible.— 10. The worst<sup>8</sup> torments<sup>9</sup> must be endured by the captives.— 11. It is necessary to restrain<sup>10</sup> ambition<sup>11</sup>, but to encourage<sup>12</sup> rectitude<sup>13</sup> and integrity<sup>14</sup>.— 12. A speaker<sup>15</sup> must not fear<sup>16</sup> the murmuring<sup>17</sup> of popular assemblies<sup>18</sup>.— 13. We must not pass over<sup>19</sup> [in] silence<sup>20</sup> those most important<sup>21</sup> things, conception<sup>22</sup> and invention<sup>23</sup>.— 14. The consuls must cast lots<sup>24</sup> about [their] provinces, whenever<sup>25</sup> their names are reported<sup>26</sup> by the electoral bodies.— 15. The arrogance of these officials<sup>27</sup> cannot be endured at all.— 16. We cannot deny<sup>28</sup> the good faith of these ambassadors.— 17. I do not know whether this business ought to be postponed (*differre*) or not.

VIII. PREDICATE-GERUNDS IN THE PRESENT.— 1. A walk ought to be taken after dinner<sup>29</sup>.— 2. The meeting must be adjourned.— 3. A hard battle was fought [which lasted] till evening.— 4. It must be very much desired<sup>30</sup> that there should be no further<sup>31</sup> delay<sup>32</sup>.— 5. It must be acknowledged<sup>33</sup> by all of you that the enemy has fought bravely.— 6. Duties must never be forgotten.— 7. One must easily pardon friends.— 8. Soldiers must meet<sup>34</sup> dangers without shrinking<sup>35</sup>.— 9. This man does not listen to reason<sup>36</sup>.— 10. Nobody ought to be injured (*nocere*) without cause.— 11. These wretches<sup>37</sup> ought to be spared.— 12. It is often necessary to speak in the courts<sup>38</sup> *ex tempore*<sup>39</sup>, but still in (*by*) connected<sup>40</sup> and precise<sup>41</sup> language<sup>42</sup>.— 13. Boldness and recklessness (*temeritas*) ought to be opposed (*obviam ire*) rather late (*sero*) than never.— 14. Those that are accused of treason<sup>43</sup> must either enlist in the army<sup>44</sup> or suffer death<sup>45</sup>.— 15. We should enjoy<sup>46</sup> pleasures moderately<sup>47</sup>, and devote<sup>48</sup> only so much<sup>49</sup> time to exercises<sup>50</sup> of the body, as not to interfere<sup>51</sup> with our studies<sup>52</sup> or<sup>53</sup> duties<sup>54</sup>.— 16. The character<sup>55</sup> of this man is such<sup>56</sup> that<sup>57</sup> you must take great care<sup>58</sup> lest<sup>59</sup> you be deceived<sup>60</sup> by him.

IX. PREDICATE-GERUNDS AND GERUNDIVES IN THE PAST AND FUTURE TENSES.— 1. It was necessary to buy peace from the barbarians.— 2. The war ought either not to have been undertaken<sup>61</sup> at all, or to be conducted<sup>62</sup> according to (pro) the dignity<sup>63</sup> of the Roman people.— 3. Such (*eiusmodi*) terms<sup>64</sup> of peace ought to have been quickly<sup>65</sup> accepted by the king.— 4. The Roman commander had to cross a great many<sup>66</sup> rivers and to build a number of<sup>67</sup> bridges.— 5. A march of a hundred miles<sup>68</sup> had to be made by the consul within two days<sup>69</sup>.— 6. It had been necessary for Metellus to perform<sup>70</sup> an enormous task<sup>71</sup>; for he had to reorganize<sup>72</sup> an inefficient<sup>73</sup>

<sup>6</sup> Relinquere.— <sup>7</sup> tueri.— <sup>8</sup> raptum.— <sup>9</sup> summus.— <sup>10</sup> cruciatus.— <sup>11</sup> G. n. 4.— <sup>12</sup> eaccedere.— <sup>13</sup> gloria cupiditas.— <sup>14</sup> exultare atque firmare.— <sup>15</sup> probitas.— <sup>16</sup> integritas.— <sup>17</sup> orator.— <sup>18</sup> exasperare.— <sup>19</sup> fremitus.— <sup>20</sup> G. n. 8.— <sup>21</sup> popular assembly, *comitia*.— <sup>22</sup> transire.— <sup>23</sup> silentium.— <sup>24</sup> gravis.— <sup>25</sup> cogitatio.— <sup>26</sup> inventio.— <sup>27</sup> to cast lots about something, *sortiri aliquid*.— <sup>28</sup> cunprimus.— <sup>29</sup> referre (future perfect).— <sup>30</sup> magistratus.— <sup>31</sup> disputare.— <sup>32</sup> See § 460, R. 10.— <sup>33</sup> to desire very much, *cupere*.— <sup>34</sup> apparatus.— <sup>35</sup> there is delay, *mora interponitur*.— <sup>36</sup> confiteri.— <sup>37</sup> obviam ire.— <sup>38</sup> pavor.— <sup>39</sup> Transl.: This man cannot (*gerund*) be counselled (*gerundivum*).— <sup>40</sup> miser.— <sup>41</sup> to speak in the courts, *in foro dicere*.— <sup>42</sup> *ex tempore*, *subito*.— <sup>43</sup> continuous.— <sup>44</sup> coactum.— <sup>45</sup> ought to.— <sup>46</sup> proditio.— <sup>47</sup> to enlist in the army, *in armis*.— <sup>48</sup> mortem obire.— <sup>49</sup> perfici.— <sup>50</sup> modicum.— <sup>51</sup> tribuere.— <sup>52</sup> only so much, *tantum*.— <sup>53</sup> exercitatio.— <sup>54</sup> Transl.: that (*ut*) we take (*dehinc*) nothing (*quid*) from.— <sup>55</sup> littere.— <sup>56</sup> neque... neque.— <sup>57</sup> officia honestatis.— <sup>58</sup> mos (*plur.*).— <sup>59</sup> ejusmodi.— <sup>60</sup> ut.— <sup>61</sup> to take great care, *maxime cavere*.— <sup>62</sup> ne.— <sup>63</sup> circumvenire.— <sup>64</sup> suscipere.— <sup>65</sup> gerere.— <sup>66</sup> dignitas.— <sup>67</sup> lex.— <sup>68</sup> alacer.— <sup>69</sup> plurimus.— <sup>70</sup> aliquot.— <sup>71</sup> a mile, mille passus.— <sup>72</sup> two days, *biduum* (a space of two days).— <sup>73</sup> peragere.— <sup>74</sup> opus.— <sup>75</sup> ad disciplinam revocare.— <sup>76</sup> iners.

and almost dissolved<sup>74</sup> army.— 7. Mithridates had been obliged to comply with<sup>75</sup> all this, and moreover<sup>76</sup> to release<sup>77</sup> all captives without ransom<sup>78</sup>.— 8. Peace was granted<sup>79</sup> to the French<sup>80</sup>, but they had to cede<sup>81</sup> a not inconsiderable<sup>82</sup> part of their territory<sup>83</sup>, and to pay an enormous tribute<sup>84</sup>.— 9. All had to die who had left the camp with Titurius.— 10. All officers (*dux*) had to acknowledge (*confiteri*) that the most liberal<sup>85</sup> conditions had been granted to them.— 11. The road was so (*adeo*) narrow that<sup>86</sup>, breaking the ranks<sup>87</sup>, the soldiers had to march<sup>88</sup> in single files<sup>89</sup>.— 12. You ought to have treated (*tractare*) this point<sup>90</sup> with greater accuracy<sup>91</sup>.— 13. You ought to have resisted with greater energy<sup>92</sup> the unjust commands<sup>93</sup> of the tyrant.— 14. If the enemy had succeeded<sup>94</sup> in reaching the town a little earlier<sup>95</sup>, Cæsar would have been obliged to invest<sup>96</sup> the place by a tedious<sup>97</sup> siege<sup>98</sup>.— 15. So obstinate was the battle<sup>99</sup> that, if the enemy had resisted<sup>100</sup> the attack till evening, our [soldiers], since the road<sup>1</sup> to the water was not free<sup>2</sup>, would have been obliged to march back to<sup>3</sup> the places they had occupied the night before<sup>4</sup>.— It is the question<sup>5</sup> whether Alexander could<sup>6</sup> have obtained so great a glory if he had been obliged to fight in Italy instead of<sup>7</sup> in Asia.— 17. It will not be necessary for the nation (*gens*) of the Thracians (*Thrax*) to fear either<sup>8</sup> Perseus, engaged<sup>9</sup> in war with the Romans, or Perseus in peace.— 18. We shall be obliged to refute (*refellere*) this opinion, before we proceed<sup>10</sup> any farther<sup>11</sup>.

X. PREDICATE-GERUNDS AND GERUNDIVES IN THE INFINITIVE.— 1. The senate resolved (*decernere*) that the king be bound to account<sup>12</sup> first of all for the murder<sup>13</sup> of Aretaurus.— 2. The daughters of the king wrote that they had to endure<sup>14</sup> at that place all the evils of exile.— 3. Domitius Corbulo said that the enemy ought to be defeated by the spade<sup>15</sup> and the pick-axe<sup>16</sup>.— 4. Many Lacedæmonians were of the opinion (*existimare*) that Athens ought to be radically (*funditus*) destroyed and to be wiped<sup>17</sup> out from the earth<sup>18</sup>.— 5. The senate resolved (*censere*) that the consuls, without any delay<sup>19</sup>, should depart<sup>20</sup> for their provinces.— 6. It seemed (*videbatur*) to many that the siege of Capua ought to be raised<sup>21</sup>, and that the enemy ought to be met<sup>22</sup> at (*ad*) the gates of the city of Rome.— 7. Hannibal said that if Antiochus had followed his council, the Romans would have had to fight a great deal<sup>23</sup> nearer to the river Tiber.— 8. I think that this war ought not to have been commenced<sup>24</sup> at all.— 9. I believe that it will soon (*brevi tempore*) be necessary to repeal this law.

XI. PARTICIPIAL-GERUNDIVE.— 1. Nature assigned<sup>25</sup> to woman (*plur.*) the household-gods<sup>26</sup> to guard<sup>27</sup>.— 2. The ediles<sup>28</sup> gave on contract the house of the traitor<sup>29</sup> to be torn down<sup>30</sup> within two days.— 3. I am going to hand over<sup>31</sup> the republic to Muraena for upholding<sup>32</sup> and defending it.—

<sup>74</sup> Dissolutus.— <sup>75</sup> to comply with something, *facere aliquid*.— <sup>76</sup> præterea.— <sup>77</sup> liberare.— <sup>78</sup> pretium.— <sup>79</sup> concedere.— <sup>80</sup> Gallus.— <sup>81</sup> cedere with abl.— <sup>82</sup> aliquantus.— <sup>83</sup> plur. of *finis*.— <sup>84</sup> tributum.— <sup>85</sup> æquus.— <sup>86</sup> ut.— <sup>87</sup> Transl.: after the ranks (*agmen*, in the sing.) had been broken (*solvere*).— <sup>88</sup> *incedere*.— <sup>89</sup> *singuli*, agreeing with 'soldiers'.— <sup>90</sup> locus.— <sup>91</sup> diligentia.— <sup>92</sup> animus.— <sup>93</sup> imperium.— <sup>94</sup> Transl.: If it had been done that (*ut*) the enemy reached (*pervenire ad*).— <sup>95</sup> maturus.— <sup>96</sup> cingere.— <sup>97</sup> longinquus.— <sup>98</sup> obsidio.— <sup>99</sup> Transl.: so obstinately (*acriter*) was it fought.— <sup>100</sup> *sustinere*, subj. imp.— <sup>1</sup> iter.— <sup>2</sup> to be free, *patere*.— <sup>3</sup> regredi.— <sup>4</sup> Transl.: to the places of the camp of last (prior) night.— <sup>5</sup> queritur.— <sup>6</sup> subj. perf.— <sup>7</sup> instead of, *non*.— <sup>8</sup> not... either... nor, *neque, neque*.— <sup>9</sup> occupare.— <sup>10</sup> Perseus in peace, *Perseus quietus*.— <sup>11</sup> progredi, subj.— <sup>12</sup> any farther, *longius*.— <sup>13</sup> to account for something, *rationem aliquis rei reddere*.— <sup>14</sup> cades.— <sup>15</sup> subire.— <sup>16</sup> Transl.: by works (*opus*).— <sup>17</sup> dolabra (*pl.*).— <sup>18</sup> to wipe out, *extinguere*.— <sup>19</sup> orbis terrarum.— <sup>20</sup> mora.— <sup>21</sup> proficisci in.— <sup>22</sup> tollere.— <sup>23</sup> obviam ire.— <sup>24</sup> aliquanto.— <sup>25</sup> inferre.— <sup>26</sup> attribuere.— <sup>27</sup> Lares familiares.— <sup>28</sup> custodire.— <sup>29</sup> ædilis.— <sup>30</sup> proditor.— <sup>31</sup> demolire.— <sup>32</sup> tradere.— <sup>33</sup> sustinere.



4. Demetrius, son of Philip, was delivered (*dare*) to the ambassadors to be taken back<sup>32</sup> to [his] father.— 5. The Roman people assigned to<sup>33</sup> Pompey the enacting of the final scenes in the Mithridatic war.— 6. Sp. Licinius took the charge<sup>34</sup> of the war in order to hinder it.— 7. Does it (*hoc*) mean (*esse*) helping<sup>35</sup> a people, to abandon<sup>37</sup> it to the tender mercies<sup>38</sup> of the enemy?— 8. The transport to Rome<sup>39</sup> of [the image of] Juno, the queen [of goddesses], was assigned to young men (*juvenis*) selected from the whole army.— 9. The execution of these designs<sup>40</sup> was left to the consuls.— 10. The consul charged<sup>41</sup> Amynder with the task<sup>42</sup> of rousing<sup>43</sup> the Ætolians<sup>44</sup> to the war.— 11. Sempronius rented<sup>45</sup> to Gajus all the property he owned in Albany county.— 12. Sempronius contracted<sup>46</sup> with Gajus about providing with fences<sup>47</sup> and roads<sup>48</sup> all the lands (*prædium*) he owned in Albany county.— 13. The Senate ordered<sup>49</sup> the consul to see<sup>50</sup> that the confiscated<sup>51</sup> lands (*ager*) of the Ligurians were promptly<sup>52</sup> restored to them.— 14. Cæsar had (*curare*) all the old ships repaired<sup>53</sup>, and new ones built in Gaul.

#### XII. REVERSED PHRASES AS SUBJECTS AND TRANSITIVE OBJECTS.—

1. The exposure<sup>54</sup> of the king's fraud made the inhabitants<sup>55</sup> cautious.— 2. The capture (*capere*) of Heraclea broke at length (*tandem*) the spirits<sup>56</sup> of the Ætolians.— 3. Especially<sup>57</sup> the sinking<sup>58</sup> of the royal flagship<sup>59</sup> by a much smaller Rhodian<sup>60</sup> vessel, struck the enemy with dismay<sup>61</sup>.— 4. It seemed as if (*that*) the liberation<sup>62</sup> of Chalcis would bring the neighboring communities (*civitas*) over<sup>63</sup> to the alliance<sup>64</sup> with (*of*) the Romans.— 5. The king mourned<sup>65</sup> for the loss<sup>66</sup> of his friend more than for [that] of his crown<sup>67</sup>.— 6. Gajus has taken<sup>68</sup> Sempronius's farm (*prædium*) on shares.— 7. The Senate assigned (*attribuere*) to Scipio the pacification<sup>69</sup> of Spain.— 8. The public accuser (*accusator*) caused the punishment (*punire*) of all [persons] who had acted against<sup>70</sup> the usury (*usurius*) laws.

XIII. GENITIVE OF THE GERUND.— 1. Wisdom must be defined<sup>71</sup> [as] the art of living.— 2. God separated man from the other creatures<sup>72</sup> by nothing so much (*magis*) as by the faculty<sup>73</sup> of speech<sup>74</sup>.— 3. Who does not know<sup>75</sup> that the hope of impunity<sup>76</sup> is the greatest incentive<sup>77</sup> to sinning?— 4. The ediles were charged<sup>78</sup> with the care of paving<sup>79</sup> the streets

<sup>32</sup> Reducere.— <sup>33</sup> Transl.: assigned (*deferre*) to Pompey the end (*exitus*) of the Mithridatic (*Mithridaticus*) war to achieve (*conficere*).— <sup>34</sup> to take the charge of something, *suscipere aliquid*.— <sup>35</sup> *auxilium ferre*.— <sup>37</sup> *obijcere*.— <sup>38</sup> Transl. to abandon it to the enemy for being slaughtered (*trucidare*).— <sup>39</sup> Translate: Queen Juno was assigned (*assignare*) to be transported (*deportare*) to Rome.— <sup>40</sup> Transl.: These things to be done were left (*permittere*) to the consuls.— <sup>41</sup> to charge somebody with something, *attribuere alicui aliquid*.— <sup>42</sup> Transl.: attributed to Amynder the Ætolians to be roused.— <sup>43</sup> *concitare*.— <sup>44</sup> Ætoli.— <sup>45</sup> Transl.: S. rented (*locare*) to Gajus all the property (*prædia*) which he held (*habebat*) in Albany county (*ager Albanus*) to be used (*frui*). The addition 'to be used' shows that a *locatio rei*, not a *locatio operis* is meant.— <sup>46</sup> Translate: S. gave out on contract to Gajus all the lands etc. to be provided etc.— <sup>47</sup> to provide with fences, *sæpere*.— <sup>48</sup> to provide with roads, *sternere*.— <sup>49</sup> *mandare aliquid alicui*.— <sup>50</sup> Transl.: that (*ut*) he should care the confiscated lands to be promptly restored (*restituere*) to the Ligurians (*Ligures*).— <sup>51</sup> *adimere*.— <sup>52</sup> *sine mora*.— <sup>53</sup> *reficere*.— <sup>54</sup> Transl.: The detected (*detegere*) fraud (*fraus*) of the king.— <sup>55</sup> *cantus*.— <sup>56</sup> *animi*.— <sup>57</sup> *maxime*.— <sup>58</sup> *demergere*.— <sup>59</sup> *heptēris*.— <sup>60</sup> Rhodius.— <sup>61</sup> to strike with dismay, *percellere*.— <sup>62</sup> *liberare*.— <sup>63</sup> to bring over, *traducere*.— <sup>64</sup> *societas*.— <sup>65</sup> to mourn for something, *lugere aliquid*.— <sup>66</sup> *amittere*.— <sup>67</sup> *regnum*.— <sup>68</sup> Transl.: ha- taken (conducere) the farm of Sempronius to be cultivated (*colere*) on shares (*partiaro*).— <sup>69</sup> *pacare*.— <sup>70</sup> to act against a law, *in legem peccare*.— <sup>71</sup> *appellare*.— <sup>72</sup> *animal*.— <sup>73</sup> *facultas*.— <sup>74</sup> *dicere*.— <sup>75</sup> not to know, *ignorare*.— <sup>76</sup> *impunitas*.— <sup>77</sup> *illicēbra*.— <sup>78</sup> to charge somebody with something, *alicui aliquid mandare*.— <sup>79</sup> *sternere*.

(*via*) within (*in*) the city with pebblestone<sup>80</sup>, and [those] without the city with gravel<sup>81</sup>.— 5. Postumius went<sup>82</sup> to Præneste for the sake of offering a sacrifice<sup>83</sup> in the temple of Fortuna.— 6. I, on my part, have our ancestors<sup>84</sup> for an authority<sup>85</sup> and for [my] teachers in<sup>86</sup> the observance<sup>87</sup> of religious duties<sup>88</sup>.— 7. The multitude was standing<sup>89</sup> on the top of<sup>90</sup> the walls of the city, eager to see<sup>91</sup> Alexander.— 8. Neither of the generals (*dur*) thought (*memorem esse*) of sending help<sup>92</sup> to our hard pressed<sup>93</sup> [soldiers].— 9. The barbarians were powerless<sup>94</sup> to resist our armies.— 10. Neither of the officers (*dur*) had<sup>95</sup> any time for saving himself.— 11. I do not believe that Gajus has spoken thus (*ita*) for the sake of praising us.— 12. The Helvetians carried<sup>96</sup> all their carts to (*in*) one place for the sake of defending themselves.— 13. Cleopatra was desirous of excusing<sup>97</sup> herself to (*apud*) Cæsar.

XIV. GENITIVE OF GERUNDIVE AND PARTICIPIAL PHRASES.— 1. Antiochus did not cross over<sup>98</sup> to Europe for the sake of commencing<sup>99</sup> war, but [for the sake] of liberating Greece.— 2. By this error the general lost the opportunity (*locus*) of achieving a success<sup>100</sup>.— 3. The Senate gave<sup>1</sup> to the ediles authority to repair the porticoe of Æmilius.— 4. This answer<sup>2</sup> of the king furnished<sup>3</sup> to the ambassadors no material<sup>4</sup> for pleading<sup>5</sup> his cause before (*apud*) the Senate.— 5. Although (*cum*) after the Pharsalian<sup>6</sup> battle I always advocated<sup>7</sup>, not the laying down<sup>8</sup>, but the throwing down<sup>9</sup> of arms, I did not succeed<sup>10</sup> in bringing<sup>11</sup> the king over to my opinion<sup>12</sup>.— 6. The method (*ratio*) of choosing<sup>13</sup> and arranging<sup>14</sup> the words is easy.— 7. Many renounce<sup>15</sup> pleasures for the sake of obtaining (*adipisci*) greater pleasures.— 8. Demosthenes was zealous<sup>16</sup> in hearing Plato.— 9. Both took part<sup>17</sup> in suppressing<sup>18</sup> the Catilinarian conspiracy.— 10. It is reported<sup>19</sup> that Cæsar was desirous of acquiring<sup>20</sup> the royal title<sup>21</sup>.— 11. The glory of having successfully<sup>22</sup> conducted<sup>23</sup> and finished the Mithridatic war was conceded to Pompey.— 12. A shouting was heard, a sign<sup>24</sup> that (*genitive*) the town was taken.— 13. The consul was deeply affected<sup>25</sup> by the news<sup>26</sup> that [his] brother had been killed.— 14. The prisoners did not dare to deny the charge<sup>27</sup> of having entrapped<sup>28</sup> Roman horsemen by an ambuscade<sup>29</sup>.

XV. GERUNDIAL DATIVE.— 1. That man was in charge of<sup>30</sup> the department<sup>31</sup> for public works.— 2. The common council<sup>32</sup> gave to decemvirs the supervision<sup>33</sup> of the burial<sup>34</sup> of the dead<sup>35</sup>.— 3. The means<sup>36</sup> of the state were neither sufficient for arming nor for supporting<sup>37</sup> the army.— 4. Those men devoted their care not to governing<sup>38</sup> but to plundering<sup>39</sup> the city (*civitas*).— 5. Romulus selected<sup>40</sup> a place of<sup>41</sup> remarkable<sup>42</sup> adapt-

<sup>80</sup> *Silex*.— <sup>81</sup> *glarea*.— <sup>82</sup> *proficisci*.— <sup>83</sup> to offer a sacrifice, *sacra facere*.— <sup>84</sup> *maiores*.— <sup>85</sup> Transl.: I have our ancestors authors and teachers (agreeing with *maiores*).— <sup>86</sup> *Genitive*.— <sup>87</sup> *colere*.— <sup>88</sup> religious duties, *religiones*.— <sup>89</sup> *constare*.— <sup>90</sup> on top of, *in*.— <sup>91</sup> *cognoscere*.— <sup>92</sup> open ferre.— <sup>93</sup> hard pressed, *labrans*.— <sup>94</sup> *impotens*.— <sup>95</sup> by *esse*.— <sup>96</sup> *comportare*.— <sup>97</sup> *purgare*.— <sup>98</sup> *trajicere*.— <sup>99</sup> *inferre*.— <sup>100</sup> to achieve a success, *rem bene gerere*.— <sup>1</sup> *facere*.— <sup>2</sup> *responsum*.— <sup>3</sup> *præbere*.— <sup>4</sup> *materies*.— <sup>5</sup> *agere*.— <sup>6</sup> *Pharsalicus*.— <sup>7</sup> to advocate something, *auctorem alicujus rei esse*.— <sup>8</sup> *deponere*.— <sup>9</sup> *abjicere*.— <sup>10</sup> *non posse*.— <sup>11</sup> to bring over, *adducere ad*.— <sup>12</sup> *auctoritas*.— <sup>13</sup> *deligere*.— <sup>14</sup> *collocare*.— <sup>15</sup> *carere*.— <sup>16</sup> *studiosus*.— <sup>17</sup> to take part, *participem esse*.— <sup>18</sup> *opprimere*.— <sup>19</sup> *tradere*.— <sup>20</sup> *obtinere*.— <sup>21</sup> *nomen*.— <sup>22</sup> *bene*.— <sup>23</sup> *gerere*.— <sup>24</sup> *index*.— <sup>25</sup> to be deeply affected, *summo dolore affici*.— <sup>26</sup> *nuntius*.— <sup>27</sup> *crimen*.— <sup>28</sup> *circumvenire*.— <sup>29</sup> *insidiæ*.— <sup>30</sup> to be in charge of something, *præesse alicui rei*.— <sup>31</sup> Translate by *opera publica administrare*.— <sup>32</sup> *decuriones*.— <sup>33</sup> by *præficere*.— <sup>34</sup> *sepelire*.— <sup>35</sup> *mortuus*.— <sup>36</sup> *pecunie*.— <sup>37</sup> *alere*.— <sup>38</sup> *regere*.— <sup>39</sup> *diripere*.— <sup>40</sup> *deligere*.— <sup>41</sup> *ablat. of quality*.— <sup>42</sup> *singulâris*.



edness<sup>43</sup> for building the city.— 6. Tarquinius was bent on seizing<sup>44</sup> the city of Gabii by fraud, while (*cum*) he assumed the mask<sup>45</sup> of being engaged<sup>46</sup> in the business of his city.— 7. The Plebs demanded (*poscere*) that (*ut*) as soon as possible<sup>47</sup> an assembly for choosing consuls should be held<sup>48</sup>.— 8. Two commissions of triumvirs<sup>49</sup> were appointed (*creare*), the one (*plur.*) for receiving the gifts of the people, the other (*plur.*) for repairing the temples of Matūta and Fortūna.— 9. When the day for drafting the army had arrived, the most serious<sup>50</sup> disturbances<sup>51</sup> arose<sup>52</sup> in the city.

XVI. GERUNDIAL GENITIVES AND DATIVES AS PREDICATES.— 1. The Parisians<sup>53</sup> brought<sup>54</sup> everything to the city which they believed<sup>55</sup> might make<sup>56</sup> the siege tolerable.— 2. Such<sup>57</sup> harangues<sup>58</sup> [must] contribute to fan<sup>59</sup> and nourish<sup>60</sup> strife<sup>61</sup>.— 3. It does not seem that the decrees of the king are apt to preserve peace, but [that they are apt] to produce<sup>62</sup> war.— 4. Some [persons] believe that many books<sup>63</sup> on physical science have a tendency to dissolve and destroy religion (*plur.*).— 5. Daily<sup>64</sup> exercises<sup>65</sup> are conducive to the preservation of life and health.— 6. In the construction<sup>66</sup> of buildings<sup>67</sup> care should be especially taken<sup>68</sup>, that the walls are able to bear a [great] weight.— 7. In our country<sup>69</sup>, those that are<sup>70</sup> devoting themselves to political life<sup>71</sup>, should especially see that (*ut*) they are in a condition to bear the struggle.— 8. An action for fraud<sup>72</sup> lies<sup>73</sup> against those who, while (*cum*) they were insolvent, have induced<sup>74</sup> others<sup>75</sup>, to give<sup>76</sup> them goods<sup>77</sup> on credit.

XVII. GERUNDIAL ABLATIVE.— 1. Learning by heart<sup>78</sup> strengthens<sup>79</sup> the memory.— 2. The first ranks<sup>80</sup> of our [soldiers] were tired<sup>81</sup> by fighting.— 3. Scipio employed<sup>82</sup> the few days which<sup>83</sup> he had proposed<sup>84</sup> to spend at Carthage with drilling<sup>85</sup> his naval<sup>86</sup> and land-forces<sup>87</sup>.— 4. You can defend me best by punishing those who have grasped<sup>88</sup> the steel<sup>89</sup> for the sake of killing me.— 5. Hannibal, with the appearance of fleeing<sup>90</sup>, left the camp with all his troops, in order to (*ut*) surprise<sup>91</sup> the enemy [while] engaged<sup>92</sup> in plundering<sup>93</sup> the camp.— 6. The Numidians fought by running forward<sup>94</sup> and again (*rursus*) retreating (*se recipere*).— 7. Romulus taught our ancestors that they might (*posse*), by the cultivation<sup>95</sup> of the fields, have a plenty of<sup>96</sup> everything.— 8. Dost thou not feel that the judges, by my acquittal<sup>97</sup>, have condemned thee?— 9. The Romans, by throwing<sup>98</sup> grappling hooks<sup>99</sup> upon the ships of the enemy, made the naval battle similar to [a fight] on land<sup>100</sup>.— 10. Alcibiades, by showing<sup>1</sup> how great a damage<sup>2</sup> they would (*vere going to*) inflict<sup>3</sup> on the Lacedæmonians by the capture<sup>4</sup> of Syracuse, prevailed on<sup>5</sup> the Athenians to send a

<sup>43</sup> Opportunitas.— <sup>44</sup> capere.— <sup>45</sup> to assume the mask, *simulāre*, with an infinitive clause (that he was engaged).— <sup>46</sup> engaged in the business of the city. *operibus urbānis occupātum esse*.— <sup>47</sup> primo quoque tempore.— <sup>48</sup> habere.— <sup>49</sup> *duo triumviri* (two sets of triumvirs).— <sup>50</sup> gravis.— <sup>51</sup> commotiones.— <sup>52</sup> *offici*.— <sup>53</sup> Parisienses.— <sup>54</sup> *invehi in*.— <sup>55</sup> subjunctive.— <sup>56</sup> by *esse* with a predicate-gerundial.— <sup>57</sup> *eiusmodi*.— <sup>58</sup> oratio.— <sup>59</sup> inflammare.— <sup>60</sup> alere.— <sup>61</sup> certamen.— <sup>62</sup> incitare.— <sup>63</sup> libri de summā ratione naturæ conscripti.— <sup>64</sup> quotidianus.— <sup>65</sup> ambulatio.— <sup>66</sup> structūra.— <sup>67</sup> *edea*.— <sup>68</sup> to take care that, *videre ut*.— <sup>69</sup> apud nos.— <sup>70</sup> those that are, *participles*. See § 356.— <sup>71</sup> rempublicam capessere.— <sup>72</sup> actio doli.— <sup>73</sup> Translate: By the action for fraud are held (*tenere*) those who.— <sup>74</sup> *perducere*, with *ut*.— <sup>75</sup> *alter* (sing.).— <sup>76</sup> to give on credit, *credere*.— <sup>77</sup> merx (pl.).— <sup>78</sup> ediscere.— <sup>79</sup> confirmare.— <sup>80</sup> acies.— <sup>81</sup> fessus.— <sup>82</sup> absumere.— <sup>83</sup> to spend which, transl.: during which (*abl.*) to stay (*commorari*).— <sup>84</sup> statueret.— <sup>85</sup> exercere.— <sup>86</sup> navālis.— <sup>87</sup> *copiæ pedestres*.— <sup>88</sup> sumere.— <sup>89</sup> ferrum.— <sup>90</sup> fugæ specie.— <sup>91</sup> opprimere.— <sup>92</sup> *accipere*, with *abl.*— <sup>93</sup> diripere.— <sup>94</sup> procurare.— <sup>95</sup> colere.— <sup>96</sup> to have plenty, *abundare*.— <sup>97</sup> absolvere.— <sup>98</sup> *inijicere in*.— <sup>99</sup> grappling hook, *harpago*.— <sup>100</sup> a fight on land, *pugna pedestris*.— <sup>1</sup> docere.— <sup>2</sup> damnum.— <sup>3</sup> inferre alicui.— <sup>4</sup> Transl. by ablatives absolute: 'after they had captured' (*expugnare*).— <sup>5</sup> persuadere.

great fleet to Sicily.— 11. The accused escaped<sup>6</sup> punishment by feigning<sup>7</sup> insanity<sup>8</sup>.

XVIII. ABLATIVES ABSOLUTE (FIRST CLASS).— 1. Scipio, by the destruction<sup>9</sup> of two cities most inimical (*inimicus*) to this empire, not only has wiped out (*delere*) the present wars, but also those to come<sup>10</sup>.— 2. Philip hoped that, by taking<sup>11</sup> the cities of the Ætolians, he would be stronger<sup>12</sup> for the war.— 3. Cæsar resolved<sup>13</sup> to cross over<sup>14</sup> to Britain, by the subjection<sup>15</sup> of which he believed that the fear<sup>16</sup> of the Roman name would be increased among the barbarians.— 4. After the hostages and the arms had been surrendered by the inhabitants, Cæsar, after the lapse<sup>17</sup> of two days<sup>18</sup>, marched<sup>19</sup> into the territory of the Remi.— 5. After hearing the ambassadors, Cæsar answered that he would accept their surrender, if they would<sup>20</sup> deliver him their arms and the noblest of [their] state [as] hostages.— 6. After L. Mummius had taken Corinth he adorned with pictures and statues not Italy only, but also the provinces.— 7. When Fabricius by Pyrrhus's ambassador was offered<sup>21</sup> a large quantity<sup>22</sup> of gold, he did<sup>23</sup> not accept it, saying he wished rather to rule<sup>24</sup> those that<sup>25</sup> had it than have it himself.— 8. Cn. Scipio died in the greatest poverty, without leaving even so much<sup>26</sup> money as was sufficient<sup>27</sup> for the dowry<sup>28</sup> of his daughters.— 9. M. Salinator was condemned by the people because he had not divided the booty equally<sup>29</sup> among<sup>30</sup> his soldiers.— 10. When (*quum*) P. Valerius's soldiers had been routed<sup>31</sup>, the Senate resolved, that<sup>32</sup> he should receive no reinforcements before<sup>33</sup> he had defeated the enemy.— 11. The consul Hirtius sent to the besieged Mutinians<sup>34</sup> letters written on (*by*) lead, which<sup>35</sup> [some of his] soldiers carried swimming over the river, having fastened them to [their] arms (*sing.*).— 12. The consul, although he had defeated the enemy, nevertheless (*tamen*) retreated<sup>36</sup> to the camp, fearing<sup>37</sup> he might<sup>38</sup> fall into an ambushade.— 13. The inhabitants represented<sup>39</sup> that if [their] arms should have been taken<sup>40</sup> from them, they could not protect themselves against the neighboring communities [which were] most hostile to them.

XIX. ABLATIVES ABSOLUTE, DIRECT PARTICIPLES, OR FINITE CLAUSES. [Apply either ablatives absolute or direct participles according to the rules, finite clauses to be used only if neither of the two former constructions be admissible. Wherever either ablatives absolute or direct participles are allowed, translate in both ways.]— 1. The Spaniards<sup>41</sup>, after having hitched<sup>42</sup> oxen to vehicles<sup>43</sup>, placed<sup>44</sup> them in front<sup>45</sup>, and, the signal<sup>46</sup> being given for battle, fired<sup>47</sup> the vehicles [which were] full of pitch-wood<sup>48</sup> and sulphur<sup>49</sup>; then (*deinde*) they drove<sup>50</sup> the oxen against the enemy, threw<sup>51</sup> [their] line<sup>52</sup> in confusion<sup>53</sup> and broke through<sup>54</sup> [them].— 2. Pontius Cominius, after

<sup>6</sup> Transl.: was liberated from punishment.— <sup>7</sup> *simulāre*.— <sup>8</sup> Transl.: that he was insane (*furere*).— <sup>9</sup> evertere.— <sup>10</sup> those to come, by *futurus*.— <sup>11</sup> *expugnare*.— <sup>12</sup> *firmus*.— <sup>13</sup> statueret.— <sup>14</sup> *trajicere*.— <sup>15</sup> *subigere*.— <sup>16</sup> timor.— <sup>17</sup> by *intermittere*.— <sup>18</sup> *biduum*.— <sup>19</sup> *proficisci*.— <sup>20</sup> *pluperf. subj. of tradere*.— <sup>21</sup> Transl.: Fabricius, when Pyrrhus's ambassador offered to him.— <sup>22</sup> *poundus*.— <sup>23</sup> Transl.: after not having accepted it, said.— <sup>24</sup> *imperare*.— <sup>25</sup> *participles*.— <sup>26</sup> so much as, *is qui*.— <sup>27</sup> to be sufficient, *sufficere*.— <sup>28</sup> *dos*.— <sup>29</sup> *æqualis*, equal.— <sup>30</sup> *dative*.— <sup>31</sup> *fugare*.— <sup>32</sup> Transl.: that no (*ne*) reinforcements (*auxilia*) should be sent to him.— <sup>33</sup> *nisi*.— <sup>34</sup> *Mutinensis*.— <sup>35</sup> Transl.: after which had been fastened (*religare*) etc., the soldiers swam over (*tranare*) the river.— <sup>36</sup> *se recipere*.— <sup>37</sup> *veritus ne*.— <sup>38</sup> *subj. imperf. of incidere*, to fall.— <sup>39</sup> *exponere*.— <sup>40</sup> *adimere*.— <sup>41</sup> *Hispanus*.— <sup>42</sup> *adungere*.— <sup>43</sup> *vehiculum*.— <sup>44</sup> *constituere*.— <sup>45</sup> *prima fronte*.— <sup>46</sup> *signum*.— <sup>47</sup> *incedere*.— <sup>48</sup> *æda*.— <sup>49</sup> *sulphur*.— <sup>50</sup> *participial construction*.— <sup>51</sup> *participial construction*.— <sup>52</sup> *acies*.— <sup>53</sup> to throw in confusion, *consternare*.— <sup>54</sup> *perrumpere*.



he had been let down<sup>65</sup> over (§ 434, R. 32) the Tarpeian<sup>66</sup> rocks, [and] had swum<sup>67</sup> across the Tiber, came to Veji, accomplished<sup>68</sup> his mission<sup>69</sup> and returned in a similar way<sup>70</sup> to his [companions].— 3. The Campanians<sup>71</sup>, after they had been closely<sup>72</sup> invested<sup>73</sup> by the Romans, sent a man (*quidam*) disguised as<sup>74</sup> a deserter, who concealed<sup>75</sup> a letter under *abla* [his belt<sup>76</sup>], and, when he had found an opportunity of passing<sup>77</sup> the lines, carried<sup>78</sup> [it] to the Carthaginians.— 4. After Sulla had pardoned<sup>79</sup> Caesar, [his] friends complained<sup>80</sup> of his leniency<sup>81</sup> remarking<sup>82</sup> that there were many Marii in the one Cæsar.— 5. Hannibal, having been informed<sup>83</sup> that several of (*ex*) his soldiers had fled to the enemy, declared publicly<sup>84</sup> that he himself had sent them under the guise of deserters. When the Romans had heard<sup>85</sup> what he had declared, they sent back the deserters after having cut off<sup>86</sup> their hands.— 6. Cæsar, after he had pursued<sup>87</sup> the enemy for a while<sup>88</sup>, led his troops back<sup>89</sup> to the camp, deeming<sup>90</sup> [it] sufficient<sup>91</sup> for the present<sup>92</sup> that terror was struck<sup>93</sup> into the enemy.

XX. ABLATIVES ABSOLUTE OF THE SECOND CLASS. [*One or two sentences must be rendered by direct participial constructions.*]— 1. After Numa had died, Tullus Hostilius was made king.— 2. After the consuls had departed<sup>94</sup>, each for his [own] province, the Senate directed<sup>95</sup> [its] attention to settling<sup>96</sup> the difficulties in Spain.— 3. After the prætors had left (*egredi*) the city (*abl.*), they made<sup>97</sup> the drafting<sup>98</sup> of the army their first business.— 4. After the consul had returned (*regredi*) from the province, he demanded (*postulâre*) from the Senate the honor of a triumph<sup>99</sup>.— 5. When Alexander had crossed<sup>100</sup> the Hypasis, the army, exhausted<sup>101</sup> by hardships<sup>102</sup>, demanded<sup>103</sup> to be (*ut*) led<sup>104</sup> home.— 6. After day had dawned, the enemy made<sup>105</sup> a sally<sup>106</sup> from (*abl.*) all the gates and came near<sup>107</sup> the camp.

XXI. ABLATIVES ABSOLUTE OF THE THIRD CLASS.— 1. Manlius, when the army raised a mutiny<sup>108</sup> in his behalf<sup>109</sup> against his father, who had condemned him to death, persuaded the soldiers that they would suffer<sup>110</sup> him to be punished.— 2. A general is in a great danger, if (*si*) some reverse<sup>111</sup> happens under his command.— 3. If (*si*) Æteus or Minos should say such [things], it would seem unbecoming<sup>112</sup>, but (*at*) when Æteus says [it], applause<sup>113</sup> is raised.— 4. This ought not to have been made a charge<sup>114</sup> when these [men] are the judges<sup>115</sup>, or when we conduct the defence.— 5. A noise<sup>116</sup> was heard in the assembly<sup>117</sup>, the Æthai being indignant<sup>118</sup> that (*infin. clause*) they were treated<sup>119</sup> like the Messenians<sup>120</sup>.— 6. The Senate, since Sulpicius opposed<sup>121</sup> the petition<sup>122</sup>, resolved<sup>123</sup> (*consuere*) that the per-

<sup>65</sup> To let down, *demittere*.— <sup>66</sup> Tarpeianus.— <sup>67</sup> to swim across the Tiber, *Tiberim transire*.— <sup>68</sup> perpetrare (participial construction).— <sup>69</sup> legatio.— <sup>70</sup> similiter.— <sup>71</sup> Campani.— <sup>72</sup> diligentissime.— <sup>73</sup> circumcidere.— <sup>74</sup> subornatus pro.— <sup>75</sup> *per abla*, participial construction.— <sup>76</sup> balteus.— <sup>77</sup> to pass the lines, *per exoubias effugere*.— <sup>78</sup> perferre.— <sup>79</sup> ignoscere.— <sup>80</sup> queri de aliquâ re (partic. constr.).— <sup>81</sup> *indignitas*.— <sup>82</sup> dicere (finite verb).— <sup>83</sup> certiorum facere.— <sup>84</sup> *publice*.— <sup>85</sup> *ablat.*— <sup>86</sup> *præcidere*.— <sup>87</sup> *insequi*.— <sup>88</sup> paulisper.— <sup>89</sup> reducere.— <sup>90</sup> habere.— <sup>91</sup> satis.— <sup>92</sup> in present a.— <sup>93</sup> *insequi*.— <sup>94</sup> *proficisci*.— <sup>95</sup> *minum adicere* alieni rei.— <sup>96</sup> componere.— <sup>97</sup> Transl.: they put (*afferre*) their mind *animos* first to granting *relatios* the army.— <sup>98</sup> scribere.— <sup>99</sup> Transl.: that *ut* it should be allowed to him to triumph (*triumphare*).— <sup>100</sup> *transgredi*.— <sup>101</sup> *fatigare*.— <sup>102</sup> molestare.— <sup>103</sup> *colligare*.— <sup>104</sup> *reducere*.— <sup>105</sup> *partic. constr.*.— <sup>106</sup> *eruptio*.— <sup>107</sup> to come near the camp, *ad castra succedere*.— <sup>108</sup> *seditionem* *perferre*.— <sup>109</sup> in behalf, *pro*.— <sup>110</sup> pati.— <sup>111</sup> Transl.: some adverse *facti* *q*.— <sup>112</sup> *improbare*.— <sup>113</sup> *incedere*.— <sup>114</sup> *plausus*, G. *us* (partic.).— <sup>115</sup> *excitare*.— <sup>116</sup> to make something a charge, *aliquid excusare loco ponere*.— <sup>117</sup> to be the judge, *iudicare*.— <sup>118</sup> the two coordinate clauses must be connected by *neque ... neque*.— <sup>119</sup> to conduct the defence, *defensio*.— <sup>120</sup> *fremitus*.— <sup>121</sup> *con-*— <sup>122</sup> to be indignant, *indignari*.— <sup>123</sup> to treat somebody like another, *habere aliquem eodem loco quo alium*.— <sup>124</sup> Messenians.— <sup>125</sup> *refragari*.— <sup>126</sup> *supplicatio*.

mission<sup>127</sup> should not<sup>128</sup> be given.— 7. That man threatened within the hearing of the Senate that he would kill his adversary with his [own] hand.— 8. In the beginning (*inire*) of his youth Themistocles lived rather dissolutely<sup>129</sup>, so that (*partic. constr.*) his own father disinherited<sup>130</sup> him.— 9. The Senate assented<sup>131</sup> to [the view of] Fulvius against the opinion of Lentulus.— 10. We trust (*sperare*) that with the help of the immortal gods this conspiracy will be crushed<sup>132</sup>.— 11. The resolution was carried<sup>133</sup> unanimously<sup>134</sup> without any one's opposition<sup>135</sup>.— 12. While Capua was besieged by the Romans, Hannibal led his army to the river Anio, and took a position<sup>136</sup> within a little distance (*non longe*) from the city of Rome.— 13. Since Fulvius is engaged<sup>137</sup> in (*by*) important<sup>138</sup> work for the state, you had better<sup>139</sup> select<sup>140</sup> another help for<sup>141</sup> you.— 14. Who should not wish<sup>142</sup> to engage<sup>143</sup> in so great a science, so great rewards being held out!

XXII. ABLATIVES ABSOLUTE OF THE FOURTH CLASS.— 1. As long as my mind<sup>144</sup> is able<sup>145</sup>, and my strength<sup>146</sup> unabated<sup>147</sup>, I shall never cease<sup>148</sup> to oppose<sup>149</sup> this political system<sup>150</sup>.— 2. A conspiracy of the principal<sup>151</sup> communities<sup>152</sup> of Gaul was formed<sup>153</sup> in Cæsar's absence.— 3. Flaccus did not believe, that the Senate would grant<sup>154</sup> in his absence what it had denied<sup>155</sup> to him in his presence.— 4. Hieronymus broke<sup>156</sup> the friendship which, in the lifetime of his grandfather<sup>157</sup> Hiero, had existed<sup>158</sup> between the Roman people and the Syracusians<sup>159</sup>.— 5. This promise has been given by thee not only without my knowledge, but also against my will.— 6. Labienus said that he could not<sup>160</sup> support<sup>161</sup> Cæsar's undertaking in consistency with<sup>162</sup> his sworn duties<sup>163</sup>.— 7. Your plans are such<sup>164</sup> that (*ut*) they cannot be carried out<sup>165</sup> in conformity with<sup>166</sup> the laws.— 8. In the consulship of Manlius and Censorinus the third Punic war began (*oriri*).— 9. In the battle of Cannæ<sup>167</sup> almost the whole Roman army, under the command of Varro and Æmilius, was either killed<sup>168</sup> or captured.— 10. A great dispute<sup>169</sup> arose whether the laws that were enacted<sup>170</sup> under the influence<sup>171</sup> of Cæsar, should be abolished<sup>172</sup> or confirmed.— 11. If thou art [his] witness and endorser<sup>173</sup>, I shall readily<sup>174</sup> consent<sup>175</sup> that the republic be entrusted<sup>176</sup> to Pompey's faith.— 12. Numa is said to have formed<sup>177</sup> the religious institutions with the help<sup>178</sup> of the goddess Egeria.— 13. If (*si*) a people has prudent and shrewd<sup>179</sup> leaders, there is nothing, in their opinion<sup>180</sup>, that they cannot reach under their auspices<sup>181</sup>.— 14. This happened in my senior-year<sup>182</sup>.— 15. Antiochus alone will be able, with the help of the gods, and by the co-operation<sup>183</sup> of the Ætolians, to restore Greece to [its] former<sup>184</sup> dignity.

<sup>127</sup> *Veniâ dare*.— <sup>128</sup> connect the negation with the governing verb.— <sup>129</sup> *liberius*.— <sup>130</sup> *exheredare*.— <sup>131</sup> *assentiri*.— <sup>132</sup> *opprimere*.— <sup>133</sup> *sententiam ferre*.— <sup>134</sup> Transl.: *by all votes* (*suffragium*).— <sup>135</sup> *repugnare*.— <sup>136</sup> *castra ponere*.— <sup>137</sup> *occupare*.— <sup>138</sup> *summa rei-publicæ negotia*.— <sup>139</sup> Transl. by the future of the predicate-gerundive.— <sup>140</sup> select for you, *tibi sumere*.— <sup>141</sup> *adjutor*, transl.: some other *alius quis*.— <sup>142</sup> *perf. subj.*.— <sup>143</sup> *se con-*— <sup>144</sup> *ferre ad disciplinam*.— <sup>145</sup> *ingenium*.— <sup>146</sup> *integer*.— <sup>147</sup> *vires*.— <sup>148</sup> *illibatus*.— <sup>149</sup> *int.*— <sup>150</sup> *obstare*.— <sup>151</sup> *system (ration)* of administering (*gerere*) the republic.— <sup>152</sup> *prin-*— <sup>153</sup> *esse*.— <sup>154</sup> *Syracusius*.— <sup>155</sup> to be connected with the governing verb.— <sup>156</sup> *suffragari*.— <sup>157</sup> *salvus*.— <sup>158</sup> *jasjaramum et fides*.— <sup>159</sup> *is, ea, id*.— <sup>160</sup> *exsequi*.— Notice that 'cannot' is not to be rendered by *non posse* or *negare*, which would give to the deponent-infinitive a passive meaning.— <sup>161</sup> *salvus*.— <sup>162</sup> *Cannensis*.— <sup>163</sup> *cadere*.— <sup>164</sup> *certamen*.— <sup>165</sup> *per-*— <sup>166</sup> *ferre*.— <sup>167</sup> *auctor*.— <sup>168</sup> *tollere*.— <sup>169</sup> *sponsor*.— <sup>170</sup> *facilis*.— <sup>171</sup> *assentiri*.— <sup>172</sup> *mandare*.— <sup>173</sup> to form the religious institutions, *sacra constituere*.— <sup>174</sup> a helper, *adjutor*.— <sup>175</sup> *callidus*.— <sup>176</sup> Transl.: that they do not believe (*subj.*) that they can reach (*consequi*).— <sup>177</sup> not by auspices, but by *auctor*.— <sup>178</sup> senior-year, by the personal noun *senior*.— <sup>179</sup> *socius*.— <sup>180</sup> *pristinus*.



XXIII. PREPOSITIONAL GERUNDIALS AFTER *ad*, *in* (with accusative), AND *ob*.— 1. The defender most conscientiously<sup>76</sup> made use of all arguments that were available<sup>76</sup> for the protection<sup>77</sup> of an accused person.— 2. How few are there now who are nominated<sup>78</sup> for high public offices<sup>79</sup>, unless<sup>80</sup> [their] means<sup>81</sup> are sufficient<sup>82</sup> for bribing<sup>83</sup> [the electors].— 3. The agents of Perseus inveigled<sup>84</sup> the communities of the Achæi to take up arms against the Romans.— 4. Thou wilt have to select braver men for so great a venture<sup>85</sup>.— 5. The consul, after having sent his brother Manlius to collect<sup>86</sup> from the Bœotians the rest of the money which<sup>87</sup> they had promised, and having appointed<sup>88</sup> a day for a conference with the envoys<sup>89</sup>, led his army back to Apamœa.— 6. The troopers<sup>90</sup> of Mago with<sup>91</sup> whom he roamed through<sup>92</sup> this part of the country<sup>93</sup>, were neither (*non modo*) strong<sup>94</sup> enough to operate<sup>95</sup> against the enemy, nor even (*sed ne quidem*) to protect the fields against (*ab*) foragers<sup>96</sup>.— 7. The tenth legion gave the assurance (*confirmare*) that it was fully prepared<sup>97</sup> to meet (*obrium ire*) the enemy.— 8. By this letter of the king, Pausanias was made bolder to carry out (*perficere*) what he had promised.— 9. It is by no means<sup>98</sup> expedient that<sup>99</sup> the office<sup>100</sup> of our Presidents should be extended<sup>1</sup> to another (*alter*) term<sup>2</sup>, lest any one<sup>3</sup> by a long lease<sup>4</sup> of power should be<sup>5</sup> either more reluctant<sup>6</sup> to lay down<sup>7</sup> [his] office, or more strengthened<sup>8</sup> to obtain it again<sup>9</sup>.— 10. The Senate ordered the consul to take along<sup>10</sup> everything that might be useful for the siege<sup>11</sup> or defence of cities.— 11. Several things (*res*) were in the way (*impedimento*) of quickly conducting (*gerere*) the war.— 12. Hannibal sent a strong body of troops<sup>12</sup> into the district of Puteoli<sup>13</sup> to lay it waste by fire and sword (*ferro et igni*).— 13. Gajus has deposited<sup>14</sup> with me a large sum<sup>15</sup> of money [as a contribution] for the building of an orphan-house<sup>16</sup>.— 14. [Every person] who shall have either given, or offered, or accepted money [as an inducement] for voting<sup>17</sup> is punishable<sup>18</sup> under our laws.

XXIV. GERUNDIALS AFTER *in* (with abl.), *ab*, *de*, *pro*, *ex*, and *inter*.— 1. In the distribution<sup>19</sup> of public offices<sup>20</sup> the rulers<sup>21</sup> of the republic should especially (*imprimis*) see [to] what is most useful to the people, not [what is useful] to the applicants<sup>22</sup>.— 2. When dangers are impending<sup>23</sup>, the custom of physicians ought to be imitated, who cure<sup>24</sup> slight<sup>25</sup> cases by gentle<sup>26</sup> remedies, but to more serious<sup>27</sup> diseases are obliged (*cogere*) to

<sup>76</sup> Religiosus. — <sup>76</sup> to be available, *pertinere*. — <sup>77</sup> tueri. — <sup>78</sup> proponere (*subj.*). — <sup>79</sup> Transl.: for conducting (*gerere*) the republic. — <sup>80</sup> nisi. — <sup>81</sup> copia. — <sup>82</sup> suppetere (*subj.*). — <sup>83</sup> largiri. — <sup>84</sup> concitare. — <sup>85</sup> Transl.: for venturing (*audere*) so great a thing. — <sup>86</sup> exigere. — <sup>87</sup> Transl.: out of that which they had promised. If literally translated, the relative 'which,' in Latin, would refer to the rest, and not to the whole of the money. — <sup>88</sup> dicere. — <sup>89</sup> Transl.: having said to the envoys a day for conferring (*colloqui*). — <sup>90</sup> equitatus (*sing.*). — <sup>91</sup> Transl.: the troopers who under the command (*dux*) of Mago roamed etc. — <sup>92</sup> *pervagari* with accusative. — <sup>93</sup> Translate: this region. — <sup>94</sup> validus. — <sup>95</sup> to operate against somebody, *laccere aliquem*. — <sup>96</sup> pabulator. — <sup>97</sup> superlative of *paratus*. — <sup>98</sup> minime. — <sup>99</sup> infinitive clause. — <sup>100</sup> The office of a high magistrate, if military power is contained in it, is rendered by *imperium*. — <sup>1</sup> prorogare in. — <sup>2</sup> Transl.: term of four years, *quadriennium*. — <sup>3</sup> ne quis. — <sup>4</sup> Transl.: after (*abl. abs.*) the power (*potestas*) has been made old (*inveterascere*, to make old). — <sup>5</sup> subjunctive of *esse*. — <sup>6</sup> tardus. — <sup>7</sup> deponere. — <sup>8</sup> munus. — <sup>9</sup> rursus. — <sup>10</sup> secum portare. — <sup>11</sup> obsidere. — <sup>12</sup> body of troops, *agmen*. — <sup>13</sup> Puteolanus. — <sup>14</sup> deponere. — <sup>15</sup> magna pecunia. — <sup>16</sup> *orphnotrophæum* (late and modern Latin, derived from the Greek). — <sup>17</sup> suffragia ferre. — <sup>18</sup> nostris legibus teneri. — <sup>19</sup> deferre. — <sup>20</sup> public office, *munus*. — <sup>21</sup> those who rule (*gerere*) the republic. — <sup>22</sup> part. of *petere*. — <sup>23</sup> Transl.: in dangers to be approached (*adire*). — <sup>24</sup> curare. — <sup>25</sup> Transl.: those that are (*partic.*) slightly (*leviter*) sick (*agrotare*). — <sup>26</sup> Transl.: gently (by *lenis*). — <sup>27</sup> gravis.

apply dangerous cures<sup>28</sup>.— 3. Prestige<sup>29</sup> is one of the greatest aids<sup>30</sup> in the management<sup>31</sup> of the more important<sup>32</sup> affairs.— 4. In defending yourself against<sup>33</sup> so serious charges, you ought to have been<sup>34</sup> a little more careful.— 5. This man had<sup>35</sup> all [the qualities] which are most important<sup>36</sup> for winning<sup>37</sup> popularity, ease<sup>38</sup> in speaking, liberality<sup>39</sup> in giving, [and] leniency<sup>40</sup> in forgiving.— 6. The sight<sup>41</sup> of the walls (*mœnia*) deterred the Carthaginians from attacking (*oppugnare*) the city.— 7. I shall never cease<sup>42</sup> from promoting<sup>43</sup>, to the best of my abilities<sup>44</sup>, the interests<sup>45</sup> of my fellow-citizens.— 8. The third book of Cicero's Tusculan<sup>46</sup> disputations is written on alleviating<sup>47</sup> sorrow<sup>48</sup>.— 9. An agreement was made<sup>49</sup> by both (*utroque*) leaders, that (*ut*) ambassadors should be sent from (*ex*) all states to (*de*) draft a treaty<sup>50</sup> of peace.— 10. How wretched is the condition of those who are ignorant (*expers*) of the pleasure which is derived from seeing<sup>51</sup> and hearing!— 11. This law, instead of diminishing vices, holds out rewards for committing crimes.— 12. It is reported<sup>52</sup> that Brennus, while weighing<sup>53</sup> the gold given by the Romans, was surprised<sup>54</sup> and cut down<sup>55</sup> by Camillus.

XXV. PARTICIPIAL PHRASES AFTER PREPOSITIONS.— 1. Cæsar forbade the soldiers to rest<sup>57</sup> before the end<sup>58</sup> of the march.— 2. Fulvius drafted<sup>59</sup> [his] will<sup>60</sup>, but before signing and sealing<sup>61</sup> the paper<sup>62</sup> he regretted<sup>63</sup> [his] purpose.— 3. This happened a few months (*abl.*) before I became a consul.— 4. After Albinus and Piso had been declared consuls, Flaccus, the unsuccessful<sup>64</sup> candidate, was taunted<sup>65</sup> by his own mother.— 5. Six years<sup>66</sup> after the fall<sup>67</sup> of Veji, the city of Rome was taken by the Gauls.— 6. That day when<sup>68</sup> the news<sup>69</sup> of the loss<sup>70</sup> of the Cannæan<sup>71</sup> battle came<sup>72</sup> to the city, was far the most gloomy<sup>73</sup> ever since the building<sup>74</sup> of the city.— 7. Among these orators Servilius Glaucia was far the most wicked<sup>75</sup> since the existence of mankind, but very acute and shrewd and especially full of fun<sup>76</sup>.— 8. Cæsar was consul in the year 694 after the building of Rome.— 10. To all generals who had commanded (*præesse*) armies in the war, great rewards were given for their successful conduct of the war.— 11. After the expulsion<sup>77</sup> of the Gauls it was proposed by many, that all the citizens should move<sup>78</sup> to Veji on account of the destruction<sup>79</sup> by fire of the city of Rome.— 12. After (*postquam*) the report<sup>80</sup> on the failure<sup>81</sup> in capturing the city has been made by you, let us speak (*agere*) now<sup>82</sup> on the means<sup>83</sup> to capture it.— 13. I have prevailed upon him<sup>84</sup> to go to the country<sup>85</sup> for a few days, which unquestionably<sup>86</sup> was the best<sup>87</sup> [he could do] under the circumstances.

<sup>28</sup> Curatio. — <sup>29</sup> gloria. — <sup>30</sup> Transl.: *plurimum adjuvare*. — <sup>31</sup> administrare. — <sup>32</sup> magnus. — <sup>33</sup> Transl.: in excusing so great charges (*crimen*). — <sup>34</sup> Transl.: greater diligence ought to have been used (*uti*). — <sup>35</sup> by *esse*. — <sup>36</sup> to be most important, *maximi momenti esse ad*. — <sup>37</sup> gratiam conciliare. — <sup>38</sup> facilitas. — <sup>39</sup> munificentia. — <sup>40</sup> clementia. — <sup>41</sup> by *conspicere*. — <sup>42</sup> to cease from, *recedere ab*. — <sup>43</sup> augere. — <sup>44</sup> quantum optime potero. — <sup>45</sup> utilitates. — <sup>46</sup> Tusculanus. — <sup>47</sup> lenire. — <sup>48</sup> ægritudo. — <sup>49</sup> an agreement is made by, *convenit* (impers.) *inter*. — <sup>50</sup> to draft a treaty of peace, *pacem jungere*. — <sup>51</sup> spectare. — <sup>52</sup> tradere. — <sup>53</sup> pendere. — <sup>54</sup> opprimere. — <sup>55</sup> cadere. — <sup>56</sup> conquiescere. — <sup>57</sup> by *conficere*. — <sup>58</sup> conscribere. — <sup>59</sup> testamentum. — <sup>60</sup> to sign and seal, *obsignare*. — <sup>61</sup> tabulæ. — <sup>62</sup> pœnitere. — <sup>63</sup> Transl.: who had suffered (*ferre*) a repulse (*repulsa*). — <sup>64</sup> to taunt somebody, *exprobrare alicui*. — <sup>65</sup> sexennium (*abl.*) — <sup>66</sup> by *capere*. — <sup>67</sup> quo. — <sup>68</sup> nuntius. — <sup>69</sup> by *amittere*. — <sup>70</sup> Cannensis. — <sup>71</sup> pervenire. — <sup>72</sup> funestus. — <sup>73</sup> condere. — <sup>74</sup> improbus. — <sup>75</sup> full of fun, *ridiculus*. — <sup>76</sup> expellere. — <sup>77</sup> migrare. — <sup>78</sup> destruction by fire, *incendere ac diruere*. — <sup>79</sup> to make a report on something, *referre de aliquâ re*. — <sup>80</sup> Transl.: on not capturing the city. — <sup>81</sup> jam. — <sup>82</sup> by the gerundive of *capere*. — <sup>83</sup> to prevail on somebody, *auctorem esse alicui, ut*. — <sup>84</sup> rus. — <sup>85</sup> haud dubie. — <sup>86</sup> commodissimus.



## BOOK FIFTH.

ADVERBIAL RELATIONS.—USE OF THE TENSES.—  
USE OF THE MOODS.

## CHAPTER FIRST.

## ADVERBIAL RELATIONS.

## I. ADVERBIAL RELATIONS IN GENERAL.

§ 546. INCIDENTAL (ADVERBIAL) relations or 'CIRCUMSTANCES' are the different relations of PLACE, TIME, or MODALITY in their combination with the predicate or other members of the sentence. The language generally does not express these relations by describing them through words and phrases, but by peculiar grammatical forms to which usage has assigned the meanings of descriptive words. Such forms are applied to all phrases, predicative, objective, and attributive.\*

EXAMPLES. 1. OBJECTIVE RELATIONS OF PLACE: *Cæsar in Galliâ bellum gerit* (in denoting the PLACE of the action). *Unde profectus es?* Whence (from what PLACE) did you depart? *Longe abest*, he is far (a long WAY) distant.—ATTRIBUTIVE RELATIONS: *Pugna Cannensis*, the battle of Cannæ (being fought AT A PLACE near Cannæ). *Bellum Hispaniense*, the war in Spain (distinguished from a war against the Spaniards, which might not be carried on in Spain). Here the attributive ending *ensis* denotes local relations.—PREDICATIVE RELATIONS: *Gajus rusticatur*, Gajus lives in the country.

2. OBJECTIVE RELATIONS OF TIME: *Post diem sextum venit* (post denoting 'AT A TIME').—*Diu moratus est*, he tarried a LONG TIME.—ATTRIBUTIVE RELATIONS: *Opus crastinum*, the work of to-morrow; *labor quotidianus*, every day's work.—PREDICATIVE RELATIONS: *Veniet*, he will come; *venit*, he has come; etc.

3. OBJECTIVE RELATIONS OF MODALITY: *Diligenter laborat*, he works diligently (in a diligent MANNER). *Quanti hoc aestimas*, At what price do you value this?—ATTRIBUTIVE RELATIONS: *Bellum ferox*, a war performed in a brutal MANNER. (Here the mere form of an agreeing adjective expresses the relation of manner.) *Homo diligentior*, a man diligent in a higher degree.—PREDICATIVE RELATIONS: *Gajus lacrimans abiit*, Gajus left weeping (the participle, as accessory predicate, expressing an action coincident with his leaving, being one of the relations of modality).

§ 547. The adverbial relations are expressed by the following grammatical forms: 1) adverbs; 2) prepositional combinations; 3) the cases of the substantive, taken in an adverbial or prepositional sense; 4) the form of an accessory predicate, consisting of a participle expressed or understood, agreeing with its logical subject; 5) adjectives derived from nouns or adverbs denoting time, place, or manner; 6) the tenses of the principal predicate; 7) by clauses.

Of these forms only the ADVERBS, the cases of SUBSTANTIVES, and the ACCESSORY PREDICATES are to be considered here, the other forms being assigned to different chapters. The prepositional expressions are likewise considered here so far as they belong to the subjects treated.

\* Thus for inst. the English expressions 'in the way of', 'in the form of' are indicated by the mere ending *tim* in a great number of substantive adverbs. The ideas of CAUSE, MEANS, PRICE may be expressed by descriptive words (*causa*, *instrumentum*, *pretium*), but they are most generally indicated by mere inflectional endings, to which usage, in certain connections, has assigned these, and no other, meanings.

Rem. 1. ADVERBS are condensations of speech, combining three different elements in one word, namely 1) the RADICAL IDEA, being either an adjective, noun, verb, or preposition, which must always be expressed, and cannot be understood, \* as *amanter*, whose radical is the stem of the verb *amare*; *hinc*, whose radical is the demonstrative idea, expressed by the form-adjective *hic*; 2) the GENERAL idea of an ADVERBIAL relation (place, time, modality), which is always understood in the same way as the governing nouns of the absolute adjectives; 3) the special manner or PREPOSITIONAL RELATION specifying the general ideas of place, time, or modality, either as direction *to*, or *from* a place, or as manner *in* which, cause *for* which, or time *at* which the action is performed. These special relations are indicated by INFLECTIONAL ENDINGS (*bi*, *de*, *ter*, *e*, *o*, *tim*, and some others).

Rem. 2. The form of the accessory predicate is always a PRESENT PARTICIPLE expressed or understood, and agreeing with the noun indicating the doer of its action. This form always belongs to the relation of MODALITY, as '*Gajum cœnantem vidi*' (the same as *in cœnâ*). When the participle of the copula is to be used as accessory predicate, it is always understood, and the predicate-adjective or predicate-noun belonging to it takes its inflection, the same as in the absolutes, as: *Gajum incolumem dimisit*, he dismissed Gajus unhurt (so that he *was* unhurt; similar to the adverb '*impune*').—*Sempronius Hispaniam proconsul profectus est*, Sempronius went as proconsul to Spain, i. e. being a proconsul, in the quality of a proconsul, which we might imagine to have the force of a (not existing) adverb '*proconsuliter*'.

## II. RELATION OF PLACE.

§ 548. The relation of PLACE is expressed 1) by prepositions with substantives (B. IV., Ch. I.); 2) by the locative form-adverbs; 3) by some adverbs formed from nouns, adjectives and prepositions; 4) by the accusative and ablative cases of nouns.

Rem. 3. LOCATIVE FORM-ADVERBS are the adverbs formed from the roots of most determinative form-adjectives (§ 242 foll.) by attaching to them certain endings which, in all respects, have the nature of case-endings. Thus FOUR CASES are formed, called the first, second, third, and fourth locative cases. They denote either LOCAL DIRECTIONS (*to*, *from*, or *through*), or the BEING at a place, the place being indicated by the same pronominal expressions, as the form-adjectives from whose roots they are derived. The locative form-adverbs, like the determinative form-adjectives, are divided into adverbs of the INTERROGATIVE, DEFINITE, INDEFINITE, and RELATIVE forms (§ 241).

Rem. 4. The FIRST LOCATIVE CASE has the force of the preposition *in* with the ABLATIVE of *locus*, accompanied by that form-adjective from whose root it is derived. It expresses the place *at* or *in* which something is done, and is formed by the ending *bi*, which is attached to the root of the determinatives in the same way as the case endings of the corresponding adjectives. Thus *is* (root *i*) forms *ibi*, which means *in eo loco* AT THAT PLACE, or THERE.—The SECOND LOCATIVE CASE has the force of the preposition *ex* or *ab* (with *loco*), and is formed by attaching the ending *nde* to the root of the determinatives, as *inde* (*ex* or *ab eo loco*), thence (from that place).—The THIRD LOCATIVE CASE takes the place of the preposition *ad* or *in* with the ACCUSATIVE of *locus*, denoting direction *to*

\* The radical part of the adverb is often obscured by corruptions, which the root has suffered in the course of time, and the etymology of some of the adverbs is difficult to trace as *inde*, *unde*. But modern science has proved that ALL adverbs are derived words. Many adverbs are adapted in their forms with prepositions (*prope*, *ante*, *post*, *contra*, *circa* etc.), or are derived from them, as *extra*, *infra*, *postea*, *interea* etc. The view of some grammarians that all prepositions were originally adverbs, is erroneous.

1 See Cic. Cæc. 30, 87: *Unde utrumque declarat, et ex quo loco, et a quo loco* (i. e. from the interior or from the exterior of a place).



a place. It has the same form as the ablative neuter<sup>1</sup> of the determinative adjectives, as *eo* (*ad eum locum*), thither (to that place).—The **FOURTH LOCATIVE CASE** has the form of the ablative feminine of the adjectives, and represents the preposition *per*, or the ablative *viā*, denoting direction through, or by way of some place.

## SYNOPSIS OF THE LOCATIVE FORM-ADVERBS.

## 1) Interrogative and Relative Forms.

| ADJECTIVES.                              | LOCAL ADVERBS.  |   |  |                            |
|--|---|---|--|----------------------------|
|  | FIRST CASE.   | SECOND CASE.  | THIRD CASE.                                      | FOURTH CASE.               |
| Quis, who, which<br>Uter, which (of two) | ubi, where<br>utrobi, <sup>2</sup> in which of the two places | unde, whence<br>utrinde, from which of the two places | quo, whither<br>utro, to which of the two places | quā, which way             |
| Quicunque, whoever or whichever          | ubicunque, wherever   | undecunque, whencesoever                              | quocunque, whithersoever                         | quācunque, what way soever |
| Quisquis, whoever or whichever           | ubiqui, wherever  | undecunde, whencesoever                               | quoquo, whithersoever                            | quāquā, what way soever.   |

## 2) Definite Form.

|                |                           |                              |                          |                         |
|----------------|---------------------------|------------------------------|--------------------------|-------------------------|
| Is, that, he   | ibi, there                | inde, thence                 | eo, thither              | eā, by that way         |
| Hic, this      | hic, here                 | hinc, hence                  | huc, hither              | hāc, by this way        |
| Ille, that     | ille, <sup>3</sup> yonder | illinc, from yonder          | illuc, to yonder         | illāc, by yonder way    |
| Iste, that     | iste, yonder              | istinc, der place            | istuc, place             | istāc, way              |
| Idem, the same | ibidem, at the same place | indidem, from the same place | eodem, to the same place | eādem, by the same way. |

## 3) Indefinite Form.

|                                     |                                  |                           |                                 |                                  |
|-------------------------------------|----------------------------------|---------------------------|---------------------------------|----------------------------------|
| Quis, some                          | enbi, <sup>4</sup> some          | cunde, from some          | quo, to some                    | quā, by some                     |
| Aliquis, some                       | alicubi, where                   | alicunde, place           | aliquo, place                   | aliquā, way                      |
| Quispiam, some                      | uspiam, some-where               | —                         | — <sup>5</sup>                  | —                                |
| Quisquam, any                       | usquam, <sup>6</sup> any-where   | —                         | quoquam, to any place           | quāquam, by any way              |
| Quisque, each                       | ubique, <sup>7</sup> every-where | undique, from every place | —                               | quāque (usque quāque), every way |
| Quivis, <sup>8</sup> every possible | ubivis, in every possible place  | —                         | quovis, to every possible place | quāvis, by every possible way    |
| Uterque, both, each of two          | utrobique, in both places        | utrimque, from both sides | utroque, to both sides          | —                                |
| Alius, another                      | alibi (alias) elsewhere          | aliunde, from elsewhere   | alio, to another place          | aliā (rare) by another way.      |

<sup>1</sup> There is no doubt that this case was not an ablative originally. It had most probably the same form as the dative ending of nouns (*ibi*), which probably had originally a locative meaning, and the final *i* of which was dropped in the course of time.—<sup>2</sup> or *utrobi*. The locative cases of *uter* are either anteclassical, or postclassical; but *utrobi* was used in the official language of the Pretorian edict.—<sup>3</sup> the four adverbial cases of *ille* and *iste* (*ille*, *illinc* etc.) are chiefly anteclassical.—<sup>4</sup> The forms *cubi* and *cunde* are only used after *si* or *ne*, being written in one word with these conjunctions (*sicubi*, *necunde*).—<sup>5</sup> *quicquam* is anteclassical.—<sup>6</sup> Out of *usquam* the negative *usquāquam*, nowhere, is formed, which replaces the first locative case of *ubique*.—<sup>7</sup> another form of the first locative case of *quisque* is *usque* (throughout), which generally is used to define the prepositions *ad* or *in*, and in connection with other locative adverbs. See Obs. 8.—<sup>8</sup> The locative cases of *quilibet*, and *uterlibet* are extremely rare; of *utervis* no locative cases are in use.

## REMARKS ON THE SYNOPSIS.

Obs. 1. According to the common theory the local adverbs of the first and second cases are considered as compounds of *ibi*, *ubi*, *inde* and *unde*. But it is evident that *bi* and *nde* are locative endings, added in the same way to the stem of the demonstrative *is*, as to those of all the other determinatives.

Obs. 2. Those determinatives which are formed by suffixes (*idem*, *quicunque*, *quisque* etc.) take the locative case-endings before the suffix, the same as the regular case-endings in the corresponding adjectives, as: *ibidem* (from *idem*), *ubique* (instead of *cubique*, from *quisque*).

Obs. 3. The interrogative root *cu* drops the *c* in the first and second locative cases (*ubi*, *unde*, *ubique* instead of *cubi*, *cunde*, *cubique*), but not in *aliquis* and its collateral form *quis* (some), which make *alicubi*, *alicunde*, *cubi*, *cunde*.

Obs. 4. In the definite form *hic* (instead of *hi-ce*) forms its first and second locative cases *hic* and *hinc* (contracted, probably, from *hibi-ce* and *hinde-ce*); the third locative case being *hūc* (which corresponds to the dative *huic* in the same way as *eo* to the assumed dative *eōi*). Thus are formed the locative cases of *ille* and *iste* which, in anteclassical language had the collateral forms *illic* and *istic*.

Obs. 5. *Quisquam* forms not *ubiquam*, but *usquam* which, probably, is corrupted from *ubiquam*, by dropping the *i*, and changing *b* into *s*, according to the analogy of *asportāre* and *ostendere* (inst. of *asportāre*, *ostendere*).

Obs. 6. The adverbs formed with suffixes generally change the ending *nde* of the second case into *ndi*, as *undique*, *indidem* (instead of *undecque*, *indedem*). *Alius*, in the second case, makes *aliunde* (inst. of *aliunde*) according to the analogy of *audiunt*, in place of *audint*.

Obs. 7. It is probable that the locative ending *i* attached to the name of cities, and a few other nouns (*domi*, *ruri*, *humī*), is nothing but the ending *bi* of the first locative case. After dropping *b*, the *i*, in names of cities of the first declension, has been contracted with the characteristic *a* in the same manner as the genitive-ending *i*, and both forms became thus identical.

Obs. 8. Several prepositions (*ad*, *inter*, *præter*, *propter*, *circa*, *post*, *ante*, *tenus*, *versus*), and the semi-preposition *usque*, enter compositions with the third or fourth locative cases, which are either prefixed or suffixed to them. The locative cases, in this connection, partly retain their locative meaning, partly express the relations of time, modality, and cause. Thus are formed the conjunction and adverb *quoad* (as far), and the adverbs *hucusque*, *eousque*, *hactenus*, *eatennis* (thus far), *aliquatenus* (in some degree), *quousque* and *quatenus* (how far), *quocirca* and *quapropter* (from what reason), *præterea* (besides), *interea* (meanwhile), *propterea* (therefore), *postea* and *posthac* (afterwards), *antea* and *antehac* (before this time), *quorsum* (for what purpose; inst. of *quoversum*), *alorsum* and *horsum* (both antec.), *quoquoversus* (in whatever direction).

Rem. 5. In regard to the syntactical use of the locative form-adverbs the following rules should be noticed:

1. The locative cases of *quis* are used both in INTERROGATIVE sentences (§ 421), and in relative clauses. The cases of *quicunque* and *quisquis* belong exclusively to the RELATIVE from (see p. 497, foll.). The cases of *uter* are confined to anteclassical language.

2. In regard to the RELATIVE use of the local adverbs, the rules for relative ADJECTIVES (§§ 367, 368, 369) must be applied as far as they are applicable to adverbs. If they have a local adverb of the definite form (*ibi*, *unde*, *eo*, *ea*) for an antecedent, their cases need not agree with each other, but the relative takes the case required by the construction of its own clause, the same as in relative adjectives (§ 368), as: *Dejectus nullo modo esse potest inde ubi non fuit*, he can by no means have been ejected from a place (thence) where he has not been. Cic. *Cac.* 12 (see Ex. 1-6).

3. In the DEFINITE form the cases of *ille* and *iste* are mostly anteclassical, rarely occurring in classical language, and never if restricted by a relative adverb, as: *Eo redierunt unde profecti erant* (not *illuc* or *istuc*), they returned to the place (thither) whence they had come.

4. The use of the four locative cases follows in every respect the rules on those prepositions whose place they take. This usage often differs from the English idiom:

(a) We often use the equivalents of the FIRST locative case where the Latin uses those of the SECOND. This is especially the case when, according to § 443, No. 3, the action is represented as occurring at a place, but with an outward direction. Wherever, in this instance, the Latin must use *ex* with the ablative of a noun as an equivalent of the English *on* or *at*, the SECOND locative case must be used if the place is indicated by an adverb, as: *Unde potissimum ordiar?* Where had I better begin? Cic. *Rosc. Am.* 1, 1.—*Sicilia undique cincta periculis est*, Sicily is surrounded everywhere with dangers. Cic. *Leg. Man.* 11 (d. e. dangers threaten from all points).—*Multis utrimque interfectis*, many having been killed on both sides (the killing being an action done at a place, but with outward direction). Cæs. B. G. 7, 42. (Ex. 7-11).



(b) Verbs which require the preposition *ad* or *in* with the accusative, must be construed with the THIRD locative case, although we use in English the equivalents of the FIRST (§ 427, R. 11; § 450, R. 67). Here belong the verbs *pertinere* (to belong), *accedere*, *advenire*, *pervenire* (to arrive), *infringere*, *incurrere* (to enter), *speculare* (to look at), *convenire* (to assemble in), *imponere* and *injicere* (to place in), as: *Hæc eo (huc) non pertinent*, this does not belong there (here)—*Cum eo (not ibi) advenirent*, when they arrived there.—*Eo principes conveniunt*, there the chiefs assembled.—*Deprehensis navibus, atque eo militibus injectis*, after he had seized the ships, and had placed the soldiers there. Cæs. B. G. 7, 58.—*Hoc longe alio spectabat*, this aimed at something very different. Nep. 2, 6 (Ex. 12-15).—Instead of the lacking third case of *nullus*, the first case *nusquam* is used, mostly with *discedere* and *dimittere*: *Theophani facile persuasi, nihil esse melius quam illum nusquam discedere* (not to depart for any place). Cic. Att. 5, 11, 3.—*Quum Pompæjus nusquam dimittatur* (is not allowed to go anywhere). Ib. 5, 21, 3. So '*nec usquam discedebam*', instead of '*nec quouquam*'. Cic. Phil. 1, 1.

(c) The Latin uses the FOURTH CASE instead of the English first case (*quā* etc., in the meaning '*where*') if the place is not conceived as a definite and constant point, but as varying, or as an line or space: Ut ei licet vagari *quā* (not *ubi*) velit (to roam *where* he likes), Cic. Or. I. 16.—Spatium *quā* flumen intermittit (the space *where* the river does not run), Cæs. B. G. I. 38. Hence the north (south etc.) side of a house = domus *quā* (not *ubi*) ad septentrionem vergit (literally: the house on which side it faces the north), Comp. p. 221, Oms. S. Ex. 16. 47. 18.

(c) The local adverbs, like the prepositions whose exponents they are, very frequently occur in the relations of time and modality, and even as completing objects of verbs, as: *Huc eo credidi* etc. to this (thing), subject etc. It must be added that: — *Nescio quo hinc perierim*, I do not know *where* this belongs (what you are driving at). The third case of *is* and *quod* has especially often the meaning of a conceived act, point, or of DEGREE and INTENSITY, in which instance it takes a Taut.-clause with *ut*, and sometimes a PARTITIVE GENITIVE (§ 312, as: *Res publica eo iam crevit ut* magnitude laboret sua, the republic has now grown to a *point* (degree) that it has to struggle with its own greatness. Liv. pref. — *Eo insolentiae furorisque processit ut* . . . he proceeded to such a *d-ops* of insolence and fury that etc. Plin. Pan. 16. See Ex. 19. 20)

(c) The third locative case of the form-adverbs must be carefully distinguished from the ablative neuter of absolutely used form-adjectives. Often the connection alone can show in which sense these forms are to be taken. Thus *eo* frequently has the meaning *in eo loco*, or *in ea conditione*, in connections where an ablative is required. It must, then, not be taken for a locative adverb, as: *Ros erat nostra eo iam facti ut* etc. Our affairs were already in such a state that etc. (Cic. *Sest.*, 15, 68). In the same manner the locative *eo* must be distinguished from *eo* used as ablative of difference (*eo magis* etc. See p. 751, 5), and from *eo* used as ablative of means, as *Eo rejicebantur, by this (thereby)* they were repulsed. Liv. 8, 8, 1. See § 553, obs. 2.

1. Paesopolis fuit haud procul *inde ubi* nunc Neapolis sita est. Liv. 8. 42. — 2. Neque enim *inde* venit Brutus *unde* malens, neque diu abierat. Cic. Att. 13. 30. — 3. Dedit Pompejus, non recusare se<sup>4</sup> quin nullus usu<sup>5</sup> imperator existimaretur, si sine maximo detrimento legiones Caesaris esse recepissent<sup>6</sup> *inde quo* temere<sup>7</sup> essent progressae. Cas. B. C. 45. — 4. Nemo est quin<sup>8</sup> *ubique* esset *ubi ubi* est esse malit. Cic. Fam. 6. 1. — 5. Vicit<sup>9</sup> sententia lenior ut *unde* orta culpa esset, *ibi* pena consisteret<sup>10</sup>. Liv. 28. 26. — 6. *Eo unde* discedere non oportuit<sup>11</sup>, revertamur. Cic. Att. 2. 16. — 7. Pompejus elegit locum editum<sup>12</sup> *unde* facile Mithridatem superavit. Front. Strat. 2. 30. — 8. Alexander aciem in omnem partem spectantem<sup>13</sup> et caventem<sup>14</sup> ut *undique* premere possent. Ib. 2. 3. — 9. Helveli *undique* loci naturae<sup>15</sup> continentur<sup>16</sup>. Cas. B. C. 1. 2. — 10. Romulus montes inscendit<sup>17</sup> et perduxit (eos) ubi oculos habent milites qui, *undique* arati, effuso se cedere<sup>18</sup>. Front. Strat. 2. 5. 1. — 11. Acriter *utrinque* usque ad vesperum pugnavit. Cas. B. C. 1. 50. — 12. Omnes graviores<sup>19</sup> aratis nec quibus aliquid consilii<sup>20</sup> sui dignitatis nulli eo conveniant. Cas. B. C. 3. 16. — 13. Caesar omnibus equis *undique* equitibus *ubi, ubi* detractis, *eo* legionarios<sup>21</sup> milites imposuit. Cas. B. C. 1. 42. — 14. *Eo* quum introcas<sup>24</sup>, circumpicias<sup>25</sup> ut *inde* exiri possit. Cato R. R. 1. 2. — 15. Vigilat Murena ut *eo quo* in-

1 far, — 2 situated, — 3 supply *ut patet* *q.*, that he should come, — 4 *he* would not object to be considered, — 5 *nullius in usus*, of no use, worthless, — 6 *sepe te ipse*, 'to retreat' — 7 rashly, — 8 there is nobody but that, — 9 to prevail, — 10 *consistere*, properly 'to stand' with the construction (*ibi* = *in eo loco*) which it has in its proper meaning. Transl.: 'the punishment should be confined to the place (*ibi*). — 11 *discedere oportuit*, supply that the punishment should be confined to the place (*ibi*). — 12 elevated, — 13 literally 'looking into'; transl.: *so as to be* 'nos', we ought to have left, — 14 to draw up, — 15 *loci natura*, natural formation of their country, — 16 *confineri*, to be confined, — 17 to pursue, — 18 *effundere*, to rout, — 19 *cedere*, to slay, — 20 advanced, — 21 *in quibus erat*, who had, — 22 any counsel to offer, — 23 *legionarius miles*, a (foot) soldier of the legions, — 24 *introire*, to enter, — 25 to look around.

tendit<sup>1</sup> matūre<sup>2</sup> cum exercitu perveniat. Cic. Mur. 9, 22.— 16. Unum iter angustum et difficile erat, vix quā<sup>3</sup> singuli<sup>4</sup> carri<sup>5</sup> ducerentur<sup>6</sup>. Cæs. B. G. 1, 6.— 17. Medeam prædicant<sup>7</sup> in fuga fratris sui membra in eis locis quā<sup>8</sup> se parens persequitur<sup>9</sup>, dissipavisse. Cic. Leg. Man. 9, 22.— 18. Illis ex manubili<sup>10</sup> Athenarum arx<sup>10</sup>, quā<sup>11</sup> ad meridiem<sup>11</sup> vergit, est ornata. Nep. Cim. 2, 5.— 19. Eorem jam dedicam<sup>12</sup> ut nihil divinatione<sup>13</sup> opus sit. Cic. Rosc. Am. 34.— 20. Ne hodie quidem scire videmini quō<sup>14</sup> ameni<sup>14</sup> progressi sitis. Liv. 28, 27.

*Rem. 6.* The other adverbs applied to relations of place are :

1) Some adverbs derived from, or compounded with, nouns, as

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| caelitus, (instead of <i>de caelo</i> ), | from | foras and foris,†            | out of doors, out of heaven.* |
| funditus, from the bottom, thoroughly.   |      | obviam,‡                     | on the way.                   |
| radicitus, from the root, thoroughly,    |      | peregre (from <i>ager</i> ), | abroad.                       |
| utterly.                                 |      |                              |                               |

2) Local prepositions, used with the force of adverbs, as:

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| adversus (adversum) <i>opposite</i> (rare).                      | infra, <i>below</i> (rare).                            |
| ante, <i>before, in front</i> (rare).                            | intra, <i>within</i> (rare).                           |
| circa, circum and circiter, <i>around, all round</i> .           | juxta, <i>alongside, near by</i> (rare).               |
| citra, <i>on this side</i> .                                     | pone, <i>behind</i> (rare).                            |
| contra, <i>opposite</i> (figuratively: <i>on the contrary</i> ). | prope, <i>near, not far</i> .                          |
| coram, <i>in his</i> (my, thy etc.) <i>presence</i> .            | subter, <i>beneath</i> (rare).                         |
| extra, <i>without</i> (outside).                                 | supra, <i>on the upper side, on top, above</i> (rare). |
|  | ultra, <i>beyond, further</i> .                        |

3) A number of adverbs, derived from prepositional, verbal or obsolete roots which are comprised under the name of **ADVERBIAL PARTICLES**:

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|---|--|
| <p> <i>citro, on this side.</i><br/> <i>desuper, from above.</i><br/> <i>exadversum, over against, opposite.</i><br/> <i>extrinsecus, from without.</i><br/> <i>insuper, on top (besides).</i><br/> <i>intrinsecus, from within (rare).</i><br/> <i>intro, inside.</i><br/> <i>introrsum, inward, to the inside.</i> </p> | <p> <i>intus, within.</i><br/> <i>porro, forward, further on.</i><br/> <i>procul, far, at a distance.</i><br/> <i>protenus, onward, forthwith.</i><br/> <i>seorsum, separate, apart.</i><br/> <i>sursum, upward.</i><br/> <i>ultra, beyond.</i> </p> |
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*Rem. 7.* For the AMOUNT of the DIMENSIONS of objects (*i.e.* the distance in space, or the measure in length etc.), the following grammatical forms are used:

1. If the amount of the measure depends on one of the nouns or adjectives expressing dimensions (*longitudo* etc., *longus* etc.), the rules given for the construction of these nouns or adjectives must be applied (see § 498).

2. If the amount of the measure refers to the idea of DISTANCE, it is expressed either (a) in the form of an ATTRIBUTE made dependent on one of the general nouns expressing distance, as *intervallum*, *spatium*, *iter* (length of a journey, march or road), or (b) in the form of an OBJECT directly dependent on the governing verb. In the former instance the nouns denoting the distance (*intervallum* etc.), and in the latter instance

<sup>1</sup> To intend to go, to be bound for a place.—<sup>2</sup> early.—<sup>3</sup> *quā* is used instead of *ut* ed.; hence it is followed by the subjunctive.—<sup>4</sup> accessory predicate: *singly*.—<sup>5</sup> *carrus*, a cart.—<sup>6</sup> *duci*, to be driven.—<sup>7</sup> they (people) report that.—<sup>8</sup> was likely to pursue.—<sup>9</sup> booty.—<sup>10</sup> the acropolis.—<sup>11</sup> south.—<sup>12</sup> to carry.—<sup>13</sup> prophecy.

\* The termination *itus* of substantive adverbs is originally the perfect participle of *ire*.

† *Foras* and *foris* are the dative and accusative plural of the obsolete noun *fora*. *Foras* is used when the construction would require the name of a city in the accusative; else *foris* is used.

† *Obvium* in classical prose occurs only in combination with verbs of motion.



the measures themselves are placed either in the ACCUSATIVE or in the ABLATIVE case, as:

*Castra mille passuum spatia (or spatium) ab oppido absunt*, the camp is at a distance of thousand paces (miles) from the town.—*Silva ab oppido tribus milibus (or tria milia) passuum ab oppido distat*, the forest is three thousand paces (miles) distant from the town.

If the distance is not determined by definite numeral expressions, the attributive phrase (in the first case) is an ADJECTIVE phrase, and the objective phrase (in the second case) is formed by an ADVERB or one of the QUANTITATIVE form-adjectives. See OBS. 7.

The measure of distance may also assume the form of a SUBJECT. See OBS. 6.

OBS. 1. The measure-units employed here are those enumerated § 493, R. 101, to which we must add for the measurement of larger distances the 'day' (*diēs*), as a measure-unit of the length of a road (day's journey), generally in connection with *iter*, as *iter diū*, one day's journey; *bidui (tridui) iter*, a two days' (three days' journey); *decem diūrum iter*, a ten days' journey. The measure-unit aside from the expression *mille passus* is also designated by the expression *stadium* or *stadion*, as *Procul a Roma stadium*, a Roman stadium, which is twenty miles from Rome by the Salarian road (*diariter*); at the twenty-fourth milestone, Varro R. R. 3, 2.—*Intra vicesimum lapidem*, within twenty miles. Liv. 5, 4.—*Quum pedites prope ripam Anienis ad bellum militarum castris*, when the Pedites were encamping near the bank of the Anio, three miles (from the city). Cic. Brut. 14.

OBS. 2. In the use of the ACCUSATIVE or ABLATIVE of distance a distinction must be made (a) whether the distance is conceived as a SIMPLE EXTENT or length, as for inst. the length of a journey, or of a road; or (b) as the distance of two points from each other, or as the distance of an action from a given point. In the former case we use always the ACCUSATIVE; in the last case either the ABLATIVE or the ACCUSATIVE may be employed. The ACCUSATIVE of distance must be considered as a COMPLETING object of the idea of extent UNDERSTOOD (being nearest related to the completing accusative after *longus, latus*, etc. § 498). The nature of the ABLATIVE of distance is that of an ablativus of DIFFERENCE between the two points. This ablativus in this, as in any other, relation is originally an exponent of the preposition 'by'. See § 311.

OBS. 3. The ACCUSATIVE of distance is especially used as object of the verbs of MOTION (*proficisci, procedere, ambulare*, etc.) and of the verbs denoting EXTENT, as *patere, pertinere* (to extend), as: *Ex die decem milia passuum (or decem millium passuum spatium) profecti sumus*, On that day we travelled ten miles.—*Ora Germaniae circa octingenta milia passuum patet (or pertinet)* the coast of Germany extends about 800 miles. See Ex. 1 5.

OBS. 4. Either the ACCUSATIVE or the ABLATIVE is used as object of the verbs expressing distance or situation, especially of *abesse, distare, esse* (with *ab, inter, ultra, citra*, denoting the point of distance; see § 440): *Roma sedecim milibus (or millia) passuum a mari abest (distat, est)*, Rome is sixteen miles distant from the sea. See Ex. 6-11.—In this construction the distance is sometimes placed in the GENITIVE which case must be considered as an attribute dependent on the idea of *spatium, intercalum, or iter* understood, as: *Nos in castra properabimus quae aberant bidui (i. e. iter)*, we hurried to the camp which was at the distance of a two days' journey. Cic. Att. 5, 16. See Cic. Att. 3, 17.

OBS. 5. When the governing verb contains an ACTION which is represented to occur at a distance from some point, the object expressing the distance is generally in the ABLATIVE, less frequently in the ACCUSATIVE, as: *Oppidum condiderunt quinque milibus passuum (or quinque millium passuum intervallo)*; or, less frequently, *quinque milia passuum ab Aquileia*, they built a town (at a distance of) five miles from Aquileia. See Ex. 12-17. If in this instance the point of distance is not added, the ablativus of distance is sometimes replaced by a prepositional object with *ab* (Ex. 18). See § 440, R. 47.

OBS. 6. The distance may also be expressed in the form of a SUBJECT-NOMINATIVE, with *esse* or *interesse* as predicate, the points of distance being designated by the prepositions *ab...a*, or by *inter*, as *Vicies centum milia stadiorum sunt a turbido (caelo) ad lunam*, there are two millions of stadia from the atmosphere (of the earth) to the moon. Plin. H. N. 2, 21. See Ex. 19.

OBS. 7. When the amount of distance is expressed indefinitely, the following forms are used:

1) ADVERBS OF PLACE, as *procul, longe, prope* with the preposition *ab* or local adverbs of the second locative case, as *Postero die procul a castris hostes in collibus considerunt*, on

the next day the enemy took position on the hills, far from the camp. Cæs. B. G. 5, 17.—*Procul alicunde*, far from any place. Cic. Verr. 2, 2, 20.—*Quam longe est hinc in saltum Gallicanum*, how far is it from here to the Gallican forest? Cic. Quinct. 25.—*Quum esset bellum tam prope a Sicilia*, when there was a war at such a little distance from Sicily. Cic. Verr. 2, 5, 2.—The adverb *longe* sometimes, but rarely, is used with the force of *spatio* or *intervallo*, followed by a definite measure in the accusative, as: *Vercingetorix locum castris delegit ab Avarico longe milia passuum sedecim*, V. selected a point sixteen miles distant from Avaricum for a camp. Cæs. B. G. 7, 16.

2) QUANTITATIVE FORM-ADJECTIVES (almost always in the accusative), as *tantum, quantum, tantundem, multum* (rarely *multo*): *Veteres nescierunt quantum a terrâ sol abesset*, the ancients did not know how much the sun is distant from the earth (did not know the distance of, etc.). See Ex. 17, 20.

3) The ABLATIVE (less frequently the accusative) of ATTRIBUTIVE adjective phrases denoting a comparative measure, as: *Hic locus aequo fere spatio ab utrisque castris aberat*, this place was about at an equal distance (equidistant) from both camps. Cæs. B. G. 1, 43. See Ex. 20, 21.—If the measure is a proportional one (by *pars* with an ordinal), the phrase must always be in the ablativus, as *Mercurius quartâ parte celi a sole abest*, Mercury is from the sun at a distance of one fourth of the heavens. Plin. H. N. 2, 6.

OBS. 8. To the local relation belongs the phrase 'to border on', and the phrases expressing direction towards the points of the compass (south side, northern aspect, etc.). 'To border on' is generally expressed by *attingere* with an accusative, or by *adjacere* with a dative or the preposition *ad*; also by *contineri*, when the borders on all sides of a country are given. In regard to nations the phrases '*finitimum, confinem, vicinum esse*' are employed. See Ex. 23-25. If a locality is designated by its direction towards the points of the compass, objective phrases are used with the verb *speculare* or *vergere*, construed with an accusative after *in* or *ad*, as: *Ora Germaniae in (ad) septentrionem spectat (or vergit)*, the coast of Germany faces the north. *Mons quâ ad occidentem solem vergit*, the western slope of a mountain. Ex. 25, 26.

1. Nemo potest biduo septingenta milia passuum ambulare. Cic. Quinct. 25.—2. Ei obviam proce-seram<sup>1</sup> milia passuum centum. Cic. Phil. 7 9.—3. Hercyniae<sup>2</sup> silvæ latitudo novem diērum iter patet. Cæs. B. G. 6, 24.—4. Hoc latus insulae pertinet circiter milia passuum quingenta. Cæs. B. G. 5, 13.—5. Castra hostium amplius millibus passuum octo in latitudinem patēbant. Cæs. B. G. 2, 7.—6. Zuma quinque diērum iter ab Carthagine abest. Liv. 30, 39.—7. Ventidius bidui spatio ab Antonio abest. Planc. Cic. Fam. 9, 17.—8. Is locus est citra Lencadem stadia<sup>3</sup> centum viginti. Cic. Fam. 16, 2.—9. Teanum abest a Larino xviii milia passuum. Cic. Clu. 9.—10. Æsculapii templum V millibus passuum ab Epidauro distat. Liv. 45, 28.—11. Cassivellauni fluis a maritimis civitatibus flumen dividit, quod appellatur Tamesis<sup>4</sup>, a mari circiter milia<sup>5</sup> passuum octoginta. Cæs. B. G. 5, 11.—12. Ariovistus eodem castra promovit<sup>6</sup>, et millibus passuum sexa Caesaris castris sub monte consedit<sup>7</sup>. Cæs. B. G. 1, 48.—13. Caesar millibus passuum duobus ultra eum castra fecit. Ib.—14. Juba sex millium passuum intervallo consedit. Cæs. B. G. 2, 38.—15. Hannibal quind-cim fere millium spatio castra ab Tarento posuit. Liv. 25, 9.—16. Quinctius quinque milia<sup>8</sup> ab Thebis posuit castra. Liv. 33, 1.—17. Lacetani oppidum longum, (scilicet) in latitudinem haudquaquam<sup>9</sup> tantundem patens habebant. Quadringentos inde fere passus constituit (to place) signa (the standards). Ib. 34, 20.—18. Hostes ad castra Caesaris contendērunt<sup>10</sup>, et ab millibus passuum minus (§ 312, R. 14) duobus castra posuerunt. Cæs. B. G. 2, 7.—19. Inter novissimum<sup>11</sup> agmen et nostrum primum<sup>12</sup> non amplius quinque aut senis millibus passuum intererat<sup>13</sup>. Ib. 1, 15.—20. Caesar fossam<sup>14</sup> pedum viginti directis lateribus<sup>15</sup> duxit<sup>16</sup>, ut ejus fossæ solum<sup>17</sup> tantundem patēret quantum<sup>18</sup> summæ fossæ<sup>19</sup> labra<sup>20</sup> distarent. Ib. 7, 72.—21. Perfacile fuit, cum relique legiones magnum spatium abessent, primam legionem eub sarcinis<sup>21</sup> adorfri. Ib. 2, 17.—22. Prima acies hastati<sup>22</sup> erant, manipuli<sup>23</sup> quinde-cim, distantes inter se modicum spatium. Liv. 8, 8.—23. Caesar Labienum cum legionibus tribus in eas parīs quæ Menapios<sup>24</sup> adtingunt proficisci jubet. Cæs. B. G. 6, 33.—24. Totâ regione quâ Tuscan<sup>25</sup> ager Romano adjacet, tuta omnia fuere. Liv. 2, 49.—25. Hæc gens jacet supra Ciliciam, confinis Cappadociae. Nep. Dat. 4, 1.—26. Britan-

<sup>1</sup> To travel (proceed).—<sup>2</sup> the Hercynian forest.—<sup>3</sup> a stadium was 125 Roman feet.—<sup>4</sup> the Thames.—<sup>5</sup> the accusative is dependent on *dividit*: 'separates at a distance of'.—<sup>6</sup> to remove.—<sup>7</sup> *considerare*, to take position.—<sup>8</sup> supply *passuum*, which is frequently understood.—<sup>9</sup> *haudquaquam tantundem*, by no means as much (i. e. considerably less).—<sup>10</sup> to march.—<sup>11</sup> *novissimum agmen*, the rear-guard.—<sup>12</sup> van-guard, supply *agmen*.—<sup>13</sup> *non amplius* is the subject of *intererat*: There was no more distance between...than.—<sup>14</sup> the top of the canal, § 372, R. 31.—<sup>15</sup> *labrum*, lip (here edge).—<sup>16</sup> marching with their baggage.—<sup>17</sup> the hastati, the first division in every legion.—<sup>18</sup> squads.—<sup>19</sup> the country of the Menapii. See § 453, R. 76.—<sup>20</sup> Tuscan.



nix alter angulus<sup>1</sup> qui est ad Cantium<sup>2</sup>, ad orientem solem<sup>3</sup>, inferior ad meridiem<sup>4</sup> spectat; alter vergit ad Hispaniam atque occidentem solem<sup>5</sup>. Cæs. B. G. 5, 13.—27. Aquitania spectat inter occasum solis<sup>6</sup> et septentriones. Ib. 1, 1.

### III. RELATION OF TIME.

§ 549. The relation of TIME is expressed 1) by prepositions (§ 424, R. 1. 2); 2) by adverbs of time; 3) by substantives or attributive phrases in the accusative or ablative; 4) by clauses introduced by relatives or by conjunctions (see B. VI.).

Rem. 8. The adverbs of time are 1) temporal form-adverbs, *i. e.* such as correspond in form to the form-adjectives and locative form-adverbs (R. 3); 2) adverbs derived from substantives, or adjectives; 3) adverbs of various formation, comprised under the name of adverbial Time-particles.

Obs. The temporal form-adverbs are more irregular in their forms than the local form-adverbs (R. 4), being either borrowed from these (as *hinc, inde*), or having a peculiar form of their own, preserving, however, the roots of the form-adjectives from which they are derived. They mostly correspond to the first locative case, answering the question 'when' (analogous to 'where'). But a few have the formation of the other cases (*quoad, quousque, eousque, quatenus, hactenus*).

Rem. 9. To the interrogative form of the determinatives, numerals, and quantitatives (§§ 258, 261) belong:

*quando*, when; *quoad, quousque* and *quatenus*, up to what time; *quoties*, how often; *quandiu*, how long. There is no form analogous to the second locative case, which is expressed prepositionally (ex quo tempore, from or since which time).

To the relative form belong:

*quandocumque*, whenever; *quoad*, as far as; *quoties* and *quandiu*, used as correlatives in the meaning 'as' (see § 369).

To the definite form belong:

1) corresponding to the first locative case of *hic, is*, and *idem*, but without showing the demonstrative roots: *Nunc*, now\* (corresponding to *hic*); *tum* (or *tunc*), then (corresponding to *ibi*); *simul*, at the same time (corresponding to *ibidem*); 2) with the form of the second locative case of *hic* and *is*: *hinc*, then (silver Latinity); *deinde* and *inde* (*dein*), then, after this, later; *abhinc*, ago; *dehinc*, henceforth; 3) according to the formation of the third locative case of *hic* and *is*: *adhuc*, up to this time, still, as yet; *huc* (rare) up to this time; *hucusque* (post-classical), up to this time; *eousque*, up to that time; 4) with the form of the fourth locative case; *hactenus*, thus far, and *undē*, at the same time (with the meaning of *simul*); 5) the numeral *toties* (so often), and all the cardinal and ordinal adverbs; 6) the quantitative *tandiu*, so long.

To the indefinite form belong:

1) corresponding to the first locative case of *quis, aliquis, quidam, quisquam, quisque*, and *alius*; *Quando*, *aliquando*, and *quondam*, at some time, formerly, once; *unquam*, ever, and *nunquam*, never (*nonnunquam*, sometimes; *nunquam non*, always); *usque* (rare), all the time [semper, always]; *alias* (rare), at another time; 2) the numerals and quantitatives *aliquoties*, several times; *plerumque*, mostly, generally; *aliquandiu*, for some time; *postremo*, at last. Here belong, according to their sense: *sæpe*, often, and *identidem* (from the demonstrative *idem*), repeatedly.

Obs. 1. The English interrogative 'when' is expressed by *quando* both in interrogative sentences, and in interrogative clauses (§ 422), as *Quando me ista curasse aut cogitasse arbitramini?* When do you believe me to have cared for, or to have thought of, these things? Cic. Or. 1, 22, 102.—*Non intelligitur quando obrepit senectus*, it is not noticed when (at what time) old age creeps upon us. Cic. Sen. 11. As a pure relative, the English

<sup>1</sup> angle.—<sup>2</sup> the modern Kent.—<sup>3</sup> *oriens sol*, east.—<sup>4</sup> south.—<sup>5</sup> *occidens sol*, west.—<sup>6</sup> *inter occasum solis et septentriones*, the north-west.

\* Just now = *nunc ipsum* (Cic. Att. 10, 4, 10; 12, 16; 12, 40, 8) = *modo* (p. 225, R. 11) if the time is just past. For *jam* = *nunc*, see p. 224, Obs. 2. *Nunc* often refers to past time (= *tum*).—† *Ibi*, sometimes = *tum* (Liv. 37, 14).—§ 'Still', referring to present time, is also expressed by *etiamnunc* (*etiamnum*, Cic. Fam. 10, 10); if referring to past time, by *etiamtum* (p. 316, Obs. 1). 'Still' before comparatives = *etiam* (still larger, *etiam maior*); as adversative adverb = *tamen*.—‡ *Quando*, denoting 'at some time', is used after *ne, si*, etc. instead of *aliquando*. See P. I., p. 259, R. 4.

'when' is rendered by the ablative of the relative adjective, or by the conjunction *quum*, as *Fuit tempus, quum* (or *quo*) *Germanos Galli virtute superarent*, there was a time when the Gauls exceeded the Germans in bravery. Cæs. B. G. 6, 24.\*

Obs. 2. *Aliquando* and *quondam* both correspond to the English 'once', meaning 'at some time'. The English 'once' is rendered 1) by the numeral adverb *semel* if it means 'one' (*i. e.* a single) time, as *Non semel, sed sæpe*, not once, but often. Cic. Att. 1, 19, 7.—2) It is rendered by the temporal adverb *olim* when it means either 'once upon a time', or 'in former times', 'of old' (used of an indefinite period of time past), as *Ut olim fieri solēbat*, as it was once (formerly) the custom. Cic. Fam. 9, 16, 16.—3) *Quondam* is used either as synonym of *olim*, or of single acts that happened at a former CERTAIN, but not specified time, as *Populus Romanus quondam* (the same as *olim*) *in hostis lenissimus existimabatur*, the R. P. was once thought to be most lenient toward foes. Cic. Rosc. Am. 53.—*Rediēre quondam* (not *olim*) *remissi a Pyrrho sine pretio capti*, once (at a certain former time) those that were captured by Pyrrhus returned, being sent back without ransom. Liv. 22, 59.—4) *Aliquando* is used of a time merely supposed, or entirely uncertain, future, present or past, and may be rendered according to the connection by *once, at one time, or another, at some time, sometimes* (as synonym of *interdum*) or by *occasionally*: *Ille cessat aliquando in ille dies*, that day will once break. Cic. Mil. 26, 69.—*Quis illi ait aliquando* *Athenienses abstraxisset aliquando*, I asked whether he had heard these things at some time (once) from some Athenian. Cic. Ac. 2, 4, 11.—*Si homines possis docendo aliquando* *meliores facere, cur non?* if you could make men better by sometimes (occasionally) teaching them something, why would you not? Cic. Or. 42, 144. In none of these examples either *quondam* or *olim* could be used. Sometimes, indeed, *aliquando* and *quondam* are used with the force of *olim*, and *olim* is used of a future time. But such usages are rare, or belong to poetry, or to non-classical literature.

Obs. 3. *Tum* (*tunc*), *deinde*, *inde*, may all three be rendered by 'then'. *Tum* is used 1) of events that occurred at some former time specified, being opposite to *nunc*, as: *qui tum eos agros incolēbant*, those who then (at that time) inhabited those lands, Cic. Rep. 2, 2; 2) it connects two past actions with each other in regard to the time of their occurrence. The action introduced may be conceived as coincident with the one referred to by *tum*, or as immediately subsequent upon it: 'then, thereupon, at that moment', as *Ila conflixerunt ut aliquandiu in neutram partem inclinarent acies*, They fought so that for some time the ranks yielded on neither side. Then (thereupon, at that moment) the consul ordered an advance of the cavalry in order to (conatur) throw the foremost troops of the enemy into disorder. Liv. 7, 33. *Deinde* always denotes an action which follows another, and can never replace *tum* in the case No. 1. But in the second meaning the two adverbs may interchange, except if *tum*, on account of its double meaning would make the sense doubtful, as: *Gabinium, horum scelerum machinatorum, statim ad me vocari*; *deinde* (not *tum*) *arcessitur Statilius*, I immediately called Gabinius the mover of these crimes, to my house; then (afterwards) Statilius was summoned. Cic. Cat. 3, 3. Frequently the two adverbs vary with each other, as *Tum Scipio dixit...*, *deinde Tiberius*. Cic. Rep. 9, 10.—Both *inde* and *hic* are sometimes (but rarely) used in the place of *deinde*.—*Inde* is also used in the place of 'ex eo tempore', often opposed to *ad*, as: *Inde tres menses ad Idus Martias sunt*, from that time there are three months to the Ides of March. Liv. 39, 52. For the connection of *inde* with *ad* see § 442.†

Obs. 4. *Abhinc* and *dehinc* (the latter not occurring in Cicero or Cæsar), have opposite significations, *abhinc* meaning 'ago' (from the time of the speaker backward), and *dehinc* 'hence', 'henceforth' (from the time of the speaker forward). *Abhinc* is always used in connection with a numeral expression of time in the accusative or ablative; while *dehinc* refers to an indefinite terminus and stands without any other object, as: *Horum pater abhinc duo et viginti annos est mortuus*, the father of these died 22 years ago (has been dead these 22 years). Cic. Verr. 2, 9.—*Dehinc erit verax tibi*, henceforth (in the future) he will be truthful to thee. Plaut. Pæn. 1, 2, 161. *Abhinc* must be distinguished from the temporal adverb *ante* which may refer both to the time of the speaker, and to the time spoken of. See R. 13, obs. 1, 2.

Obs. 5. The English adverbs *lastly, at last, at length, finally* are expressed by *postremo, denique, or tandem*. *Tandem* denotes that a state of long duration is ended by some event (at length, at last); *denique* (lastly, finally) expresses the last in a series of events. *Postremo* has the force of either, but is distinguished from *tandem*, by always requiring the previous state which is represented as ended, to be expressly mentioned: *Tandem* (not *denique* or *postremo*) *coquasti qui sim*, at length you know who I am. Ter. Andr. 3, 4, 7.—*Pompejus primum vos docuit meis consiliis rempublicam esse servatam; tum posuit, me*

\* For *quando* as temporal and causal conjunction, see p. 636, Obs. 4; p. 687, Obs. 13.—† *Tum* (similarly to *hic*) sometimes refers to a time expressed in the subsequent sentence (Cæs. B. C. 1, 80).



a senātu etc. rogārī; denique ipse vos pro salute (meā) rogāvit. Pompējus first showed you that by my counsels the republic has been saved; then he put it that I was wanted by the Senate etc.; lastly (finally) he asked you himself for the happiness of my life. Cic. P. R. Qu. 7, 16.—Cum ad regem pervenissent legātī, per multos dies conveniendi ejus potestas non est facta; postrēmo cum jam profecti essent, ex itinere convocātī sunt, when the envoys had come to the king, they for many days did not receive the permission to see him; at length (lastly at last, finally) when they had already departed, they were called back from their journey. Liv. 42, 25.—Denique is also used beyond the relation of time, to connect the last link in the enumeration of facts or points, without any regard to their time. It is also employed with the force of an affirmative particle (§ 403), equivalent to *denum*, or to our expression 'in short', 'in a word'.—Tandem is also used as an exclamatory or emphatical particle, corresponding to our 'in the world', as *Quid tandem veremini?* What in the world are you afraid of? Cæs. B. G. 1, 40.

Obs. 6. To the temporal form-adverbs belong the numeral adverbs, both cardinal and ordinal. In regard to the ordinals, two forms are distinguished, those in *um* and *o* (§ 261, R. 18), in the use of which there is much uncertainty. Tiro (Cicero's amanuensis), in Gell. 10, 1, reports that the most learned Romans had been doubtful whether *Pompējus tertium*, or *tertio consul* was correct. They consulted Cicero who declined to decide, advising them to use the abbreviation *tert. consul*. Cicero, however, always says *tertium*, *quartum* etc. *consul* (meaning either in his third etc. consulship, or 'who was three (four etc.) times consul'). In enumerations, the form *primo* etc. is more frequent, *primum*, if used in enumeration, generally implying a real precedence in regard to time. The next links of enumeration are rarely added as in English, by *secundo*, *tertio* etc., but by *tum*, *deinde*, *denique*. Even aside from enumerations, the forms *secundo* and *secundum* very rarely occur, their place being taken by *iterum* (the second time). *Iterum* may also be rendered 'again'; but 'again' cannot always be expressed by *iterum*. It is expressed by *iterum* when the same action is repeated for the second time. In this meaning *denno* is sometimes used in its place: *Etruriā denno* (more usually *iterum*) *rebellante*, Etruria rebelling again (the second time). Liv. 10, 31. When 'again' is used without reference to the number of repetitions, *rursus* (sometimes also *denno*), but not *iterum* is employed, as *rursus plebem in Aventinum convocare*, to make the plebs again secede to mount Aventinus. Cic. Mur. 7, 15. If by 'again' not a repetition of the same act, but a restoration or an 'undoing' is understood, it is to be rendered by *rursus*, never by *iterum* (*denno* occurring even in this meaning, but extremely seldom), as *quem Medea dicitur fecisse rursus ex sene adolescentulum*. Plaut. Men. 4, 2, 61.

Rem. 10. To the adverbial particles of time belong

1, PREPOSITIONAL EXPRESSIONS with *ante*, *post* (both being used with the force of temporal adverbs), *inter*, and *pro*:

*ante*, *anteā* (before); *post*, *postea* (after, afterwards); *antehuc*, before this time; *posthuc*, after this time, in the future; *interea* or *interim*, meanwhile; *interdum*, sometimes; *protenus*, forthwith; *porro* (inst. of *proro*) farther.

2, PARTICLES with the appearance of PRIMITIVES, but demonstrably derived from lost (partly still existing) roots, as

*heri* (or *here*), yesterday; *cras*, to-morrow; *jam* with its compounds (*jamjam*, *jamdiu*, *jamdudum*, *jampridem*); *dum* (in compounds, as *nondum*, *viadum*, *nihildum* etc. see § 408); *mox*, soon; *pridem*, some time ago; *sepe*, often; *semper*, always.

Obs. 1. In the combination of *ante* etc. the terminations *eū* and *hūc* are the fourth locative cases of *is* and *hic*. About the use of *ante* and *post* as adverbs see R. 13.

Obs. 2. *Jam*, already, is often used with the force of *nunc*, as *Sed jam ad instituta pergāmus*, but let us come now to the subject. Cic. Off. 2, 2, 8.—*Jam* aside from its various and complicated uses with the force of modal particles of very different meanings, is employed, with respect to TIME, of a state conceived to have been in continued existence for some time up to the time spoken of. In this instance it is, generally, not separately rendered, its force being included in the English present-perfect tense, as: *Mithridātes ab illo tempore annū jam tertium et octiduum regit*. Mithridates has ruled (has continued to rule) [already] for 23 years from that time. Cic. Leg. Man. 3, 7.—*Hinc hostem jam prope triginta annos vincimus*, we have been defeating this enemy (already) for the last 30 years. Liv. 9, 3.—In the same manner the compositions *jamdiu*, *jampridem*, *jamdudum* are used, in all of which the adverb *jam* is redundant for the English idiom, as: *Jampridem cupio Alexandriam visere*, I have long wished to see Alexandria. Cic. Att. 2, 5.—*Quod populus Romānus jamdiu flagitat*, what the Roman people have been demanding long (for a time). Cic. Div. in Cæs. 8.—*Et quam jamdudum tractāmus stabilitas amicitiae*, that stability of friendship of which we have been speaking for a long while (all this time). Cic. Am. 22. (p. 229, 319).

Obs. 3. The English 'soon' is expressed 1) by *mox*; 2) by *brevi tempore* (spatio) or by

*brevi* alone; 3) by *matūre*. *Mox* is used 1) interrogatively in connection with *quam* (how), as *Quam mox coctum est prandium?* How soon will lunch be ready (have been cooked)? Plaut. Rud. 2, 3, 12.—*Especto quam mox Chærea hac oratione utātur*, I wonder (expect) how soon Chærea will use this language. Cic. Rosc. Com. 1, 1.—In connection with *tam*, not *mox* but *brevi* is used, as *Miranur tam brevi rem Romānam crevisse*, they wonder that Rome has grown so soon (so rapidly, in so short a time). Liv. 1, 9, 4. In place of *mox* or *brevi* in this meaning often the adverb *cito* is used. Cic. Fam. 8, 7.

2) *Mox* is used, as an equivalent of 'presently', of actions the immediate doing of which is contemplated, either directly, or after another action has first been performed, as: *Præterit villam meam Curio, jussitque mihi nuntiari mox se venturum*, Curio passed my villa, and sent me word he would soon (presently) come. Cic. Att. 10, 4.—*Discēdo parumper a somnīs, ad quæ mox revertar*, I leave for a little while the subject of dreams, to which I shall come back soon (presently). Cic. Div. 1, 23, 47.—The ablative *brevi*, *brevi tempore*, or the adverb *cito*, is used without reference to an action that must be ended before the other begins. These expressions have a more general force than *mox*, being used both if the action is directly imminent, and if it is to happen after the lapse of some time: *Res publica per vos brevi tempore jus suum recuperabit*, the republic, through you, will soon recover its right. Cic. Fam. 12, 2.—*Quos si statim aggredieretur brevi universos oppressurum*, if he would attack them immediately, he would soon, (in a short time) crush the whole of them. Nep. Them. 4, 3.

3) *Mox* is also sometimes used with the force of *deinde* to connect successive events, as: *Extemplo fusi, fugati, mox intra valum compulsi; postrēmo exiuntur castris*, they were directly routed and driven; soon (then) they were forced within the rampart, and, at last, they lost (are stripped of) their camp. Liv. 41, 48, 6.

4) When 'soon' means early, at an early day, it is expressed by *matūre*, or *propediem* (see R. 10) as *Ita ut matūre Romam esse venturum*, you say that Balbus is going to come to Rome soon at an early day. Cic. Qu. Fr. 3, 1, 4. In this meaning it may be generally replaced by *brevi*; but in the comparative, only *matūrius* (sometimes *citius*) can be used, as *Cæsar matūrius quam consuevit ad exercitum proficiscitur*, Cæsar departed sooner (earlier) than usually (than he was wont) to the army. Cæs. B. G. 4, 6.

Rem. 11. From substantives are derived 1) the different derivatives of *dies*; 2) some locative and ablative cases, and prepositional combinations. A few temporal adverbs are derived from adjectives and participles.

1. DERIVATIVES OF *dies*: *diu* (long) and its compounds *jamdiu*, *quamdiu*, *tamdiu*, *jamdudum* (= *jam diu dum*); *interdiu*, by day; *pridie*, day before; *postridie*, next day; *perendie*, day after to-morrow; *hodie*, to-day; *propediem*, at an early day; *quotidie*, daily.—*Pridie* and *postridie* take a clause with *quam* (p. 764), or an ACCUSATIVE (*pridie ejus diēi*, Cic. Phil. 11, 5; *postridie ludos*, Cic. Att. 16, 4, 1), or a GENITIVE (*pridie ejus diēi*, Cic. Fam. 1, 4, 1).—Here belongs *nudius*, with the nominative masculine of ordinals, = 'so many days ago' (*nudius tertius*, three days ago; corrupted from *nunc dius tertius* etc.).—2. LOCATIVES, besides *diu*; *noctu*\*, by night; *vesperi*, at evening, this evening; *temporē* or *temperi*, timely; *luci* (*lucu* anteclassical), by daylight (Cic. Phil. 12, 10; frequently in Plautus).—3. ABLATIVES: *mane*, early in the morning (all other cases obsolete); *homo*, this year (anteclassical; *homoimnis*, Cic. Verr. 2, 3, 18); *modo*, just now; and the compositions with *quot*, in the meaning 'at every'; *quot-annis*, yearly; *quotidie* (= *quot-diebus*); *quot-mensibus*, every month (anteclassical); *quot-elemtis*, on the first of every month (Plaut. Stich. 1, 2, 2). To these must be added prepositional combinations *antepridie*, on the spot just of *ex tempore*, diminutive form of *tempus*, and *interdiu* (inst. of *in loco*), forthwith. 4. Of descriptive adjectives or form-adjectives are derived: *antiquitus*, in old times; *nuper*, from the root of *natus*, recently, the other day; *denno* (inst. of *de nunc*, see R. 9, obs. 6); *statim*, directly from the participle *statim*; *confestim*, without delay from some ancient participle of doubtful derivation; *atitum*, instantly (extremely rare in classical language, probably derived from the participle of an ancient verb *atitum*); *deinceps*, successively (formerly an adjective, formed like *participles*; *parumper* and *prædisper*, for a short time; *tantis-per*, for so long a time referring either to a following clause with *dum* (as), or to previous statements without any comparative complement).

Here belong several adverbs, derived from descriptive adjectives by means of the regular adverbial terminations applied to the adverbs of manner, as *matūre* (R. 10, obs. 3, 4), *sero*, late, too late; *celeriter* and *cito*, quickly (in a very short time); *lente*, slowly (after a long time); *longe*, for a long time; *repente* and *subito*, suddenly.

\* From *noctu* must be distinguished the ablative *nocte*, which refers to a certain night in the night, as *Ne nocte in this night ex oppido profugerent*. Cæs. B. G. 7, 11. *Nocte* corresponds to *die*, while *noctu* corresponds to *interdiu*, as: *Ne aut nocte hostium multitudo ad munitiones adveneret, aut interdiu tela in nostros conjicere posset*. Cæs. B. G. 7, 72. Sometimes, but rarely, *nocte* is used with the force of *noctu*.







expressing the time be conceived as time-points, or as time-periods *within* which the act takes place,\* as

*Eo tempore anni*, at that time of the year, Cæs. B. G. 7, 8; *altero die*, on the second day, Ib. 7, 11; *postero die*, on the next day, Ib. 7, 18 (also expressed by *postridie ejus diei*); *horâ secundâ*, at two o'clock (meaning the second hour after sunrise), Liv. 45, 2; *tertiâ vigiliâ*, in the third night-watch (meaning the fifth and sixth hours after sunset), Cæs. B. G. 7, 58; *ludorum Romanorum secundo die*, on the second day of the Roman games, Liv. 45, 1; *tuli tempore*, in such a time, Cæs. B. G. 7, 40; *alio tempore*, at another time, Ib. 37; *hoc ipso tempore*, just at that time, Ib. 6, 37; *primâ luce*, at daybreak, Ib. 7, 36.—So of time-periods within which the event has happened: *Eo anno* ædiles curules tritici decies centum millia populo descripscrunt, *in that year* (at some time of the year) the curule ædiles distributed a million measures of wheat among the people, Liv. 33, 42.—Neque *Troicis temporibus* tantum laudis in dicendo Ulixi tribuisset, Homerus, nor would Homer, *in Trojan times*, have attached so much praise for speaking to Ulysses, Cic. Brut. 10, 40.

Obs. 1. The ablative may be used to indicate that an act lasts through a whole period, as *Cum milites toto tempore frigore et assiduâ imbribus tardarentur*, when the soldiers were delayed *during* (or *in*) the whole time, or 'the whole time' by cold and continued showers, Cæs. B. G. 7, 24. Often, however, *per* is used in this sense, as *Per hos annos mare clausum fuit*, the sea was closed during these years, Cic. Leg. Man. 12, 32.—*Per eos dies Cn. Servilius Consul in Siciliam trajecit*, In (during) those days the Consul Cn. S. crossed over to Sicily, Liv. 30, 24. Frequently other forms than that of nouns are used to express this relation, especially the ablatives absolute with present participles, or predicate-nouns (§ 533, R. 229, 231, 232.), as *inente ætate*, in early youth; *oriens sole*, at sunrise; *me puero, te consule* etc. For the use of the preposition *in* in these relations see § 453, R. 78.

Obs. 2. The DATES (in the form described above, § 550, obs. 2), if they answer to the question 'when', are placed in the ABLATIVE or in the PREPOSITIONAL form with *ante diem*, or (the dates immediately preceding the computing days) in the ADVERBIAL form (*pridie*). The ablative is always used if the date is one of the computing days (of course always in the plural, the computing days being pluralia tantum). These ablatives of the computing days are frequently accompanied by *ipsis*, as 'on the Ides of March', *Idibus Martiis*, or *Ipsis Idibus Martiis*. The other dates (even those with *pridie*) more frequently take the form with *ante diem*, but are also (less frequently) expressed in the form of an ablative, as *Quinto (ante) Kal. Martias*, on the 25th of February (more frequently *a. d. V. Kal. Mart.*). When the date is accompanied by an apposition, the noun in apposition is always placed in the ablative, even if the date itself is expressed in the prepositional form, as: *Ante diem quintum decimum Kalendas Octobris, ludorum Romanorum secundo die*, Licinio consuli laureatæ litteræ afferuntur, *On the 16th of September, the second day of the Roman games*, a dispatch wreathed with laurel was handed to the consul L. Liv. 45, 1.

Obs. 3. The time to which an action refers, including the dates, is sometimes expressed by *ad* with an accusative, chiefly denoting 'till' (p. 13, 3), as: *Ero Laodiceæ ad Idus Majas*; I shall remain at Laodicea till the Ides, Cic. Att. 6, 1, 24. But *ad* is also used to denote the time at which an action ought or was to be performed, or a time fixed for an action. So in the general expressions 'ad tempus', 'ad diem' = 'punctually': *Civitas frumentum ad diem dedit*, Cic. Verr. 2, 2, 5. *Ad constitutam diem decedere*, Cic. Fam. 2, 11, 2. Comp. Ib. 16, 10, 4. *Ad tempus venire*, Sall. Jug. 70, 5. So: *Te Laodiceæ fore ad meum adventum (at my arrival)*, Cic. Fam. 3, 5, 3. *Quam ad diem* legioni deberi frumentum sciabat, Cæs. B. G. 6, 33. Thus *ad* is used before DATES (in place of an ablative) if the day was or is appointed for the action: *Ut erat dictum a consulibus*, veni Capuam *ad Nonas Februarias*, Cic. Att. 8, 11, B. 2.—*Ego ad Nonas (i. e. veniam) quemadmodum dixi*, Ib. 13, 16.—*Pollex, ut dixerat, ad Idus Sertiles (i. e. præsto fuit)*, Ib. 13, 46.—*Ad Kal. Jan. in Pansa spes?* (i. e. on the day appointed for the meeting of the Senate), Ib. 16, 1, 4.

Obs. 4. In the DATE of LETTERS, the PLACE of the date is conceived as the place of an action with 'outward tendency' (according to p. 31, 3), and hence requires the preposition *ex* (so always '*ex castris*'), instead of which also the preposition *ab* (conceived as direction 'from') is used. See Ex. 21, 23. Hence the name of the city where the letter is dated, being conceived as 'place from', must (according to p. 47, 3) be placed in the ABLATIVE (not in the genitive), instead of which, in the context of letters also the preposition *ab* occurs; as: *Dat. a. d. III. Non. Octobr., Thessalonica*; Given at Thessalonica on the fifth of October, Cic. Fam. 14, 2.—*Pridie Kal. Maj. Brundisio*, Ib. 14, 4.—*V. Kal. Sextil. Rhegio*; Rhegium, July the 20th, Ib. 7, 19. Comp. Ib. 7, 20; 10, 31; 10, 3, 2; 10, 35; 11, 10; 11, 19; 11, 20; 11, 23; and often.—In a few letters *ad Atticum* (3, 20; 3, 7), the Cod.

\* In English 'in' is generally used to denote TIME-PERIODS (in the night, in the year), and 'at' or 'on', when the time is conceived as a TIME-POINT (at the moment, on the day). In Latin both relations are expressed by the ABLATIVE.

Med. exhibits the *Genitive of the place* (*Brundisii, Thessalonica*), which the recent editions (probably correctly) have changed into the Ablative.

1. *Hac die*, inquit Scipio, tribuni plebis, vosque Quirites, cum Hannibale et Carthaginiensibus signis collatis in Africa bene ac feliciter<sup>1</sup> pugnâvi<sup>2</sup>, Liv. 38, 51.—2. Quum scies Romæ intercalatum sit nec ne, velim ad me scribas, quo die mysteria<sup>3</sup> futura sint, Cic. Att. 5, 21, 14.—3. Pugnatur uno<sup>4</sup> tempore omnibus locis, atque omnia tentantur, Cæs. B. G. 7, 84.—4. Cæsar animadvertit, collem qui ab hostibus tenebatur nudatum (esse) hominibus, qui superioribus diebus vix præ multitudine cerni<sup>5</sup> poterat, Ib. 7, 41.—5. Hoc ipso tempore Germani equites interveniunt<sup>6</sup>, protensusque ab decumana portâ in castra irrumpere conantur, Ib. 7, 37.—6. Mons Cevenna durissimo tempore anni altissimâ nive iter impediēbat, Ib. 7, 8.—7. Cæsar veritus ne hostes nocte ex oppido profugerent, duas legiones in armis excubare<sup>7</sup> jubet, Ib. 7, 11.—8. *Exitus fere anni* lit erit a T. Quinctio Flaminio veniunt, se signis collatis cum rege Philippo in Thessaliâ pugnasse, Liv. 33, 24.—9. Exercitus vestri nunquam a Brundisio nisi hieme summâ<sup>8</sup> transmisērunt<sup>9</sup>, Cic. Leg. Man. 12, 32.—10. Antiochus rex initio veris navibus ab Epheso profectus Hellespontum petit<sup>11</sup>, Liv. 33, 38.—11. Pompejus tantum bellum extrēmâ<sup>12</sup> hieme apparavit<sup>13</sup>, ineunte vere suscepit<sup>14</sup>, mediâ ætate confecit, Cic. Leg. Man. 12, 35.—12. Triumphare<sup>15</sup> mense Januario statuerat consul, Liv. 39, 5.—13. Placuit senatui Pomponium prætorem triduo proximo in provinciam proficisci, Ib. 29, 20.—14. Sex prætores illo anno primum creati sunt, Ib. 32, 37.—15. Hannibalem hoc anno (183, B. C.)<sup>16</sup> decessisset<sup>17</sup> Antias Valerius est auctor, Ib. 39, 56.—16. (In arte dicendi) Pisis-tratum proximo sæculo Themistocles insecutus est<sup>18</sup>, Cic. Brut. 10, 41.—17. Hoc toto prælio, quum<sup>19</sup> ab hora septimâ ad vespertum pugnamusset, aversum hostem<sup>20</sup> videre nemo potuit, Cæs. B. G. 1, 26.—18. Totâ ætate Nilus (the Nile) Ægyptum obrutam (covered over) tenet, Cic. N. D. 2, 52.—19. Quæ Genâbi<sup>21</sup> oriente sole gesta sunt, antè primam confectam vigiliam in finibus Arvernorum audita sunt, Ib. 7, 3.—20. Taurus propter nivis ante mensem Junium transiri non potest, Cic. Att. 5, 21, 14.—21. Recen-tissimas<sup>22</sup> a Cybistris<sup>23</sup> te meas litteras habere ais a. d. X. Kal. Octobr. datas, Ib. 6, 1, 1.—22. M. Fulvius triumphavit a. d. decimum Kal. Jan. de Etolis et de Cephalen-sis, Liv. 39, 5.—23. E Pompejano<sup>24</sup> navi advectus<sup>25</sup> sum in Luculli nostri hospitium<sup>26</sup>, VI Idus (Junius), horâ fere III; egressus autem e navi accēpi tuas litteras quas tuus tabellarius<sup>27</sup> in Cumânum<sup>28</sup> attulisse dicebatur, Nonis Maj. datas. A Lucullo postridie eadem ferè horâ veni in Puteolanum<sup>29</sup>, Ib. accēpi duas epistolas, alteram Nonis, alteram VII Idus Lunivio datas, Cic. Att. 14, 20.

Rem. 13. When the time of an action (answering to the question 'when') is determined by MEASURING its DISTANCE from ANOTHER time, or from the time of another action, the nouns expressing the time-measure (measure-units of time § 550, obs. 1) are generally placed in the ABLATIVE, being combined with those objects of time which denote the ideas 'before' and 'after'. This is called the ABLATIVE of TIME-MEASURE, while the ablative of the time at or in which an event occurs is designated as ABLATIVE of TIME SIMPLE. The ablative of time-measure is employed according to the following rules:

1. The nouns denoting the measure-units must have NUMERALS as attributes, which, according to the sense of this construction, should be CARDINALS (interrogative, definite, or indefinite, as *quot, duo, multi, pauci, aliquot*). But by a peculiar Latin idiom frequently ORDINALS are used in

<sup>1</sup> Bene ac feliciter, successfully.—<sup>2</sup> This predicate has two completing objects, and five adverbial objects, two being temporal, two modal, and one local. Which of the objects belong to each of these categories?—<sup>3</sup> The 'mysteria' or the festival of the Great Goddess (Cybele) are meant.—<sup>4</sup> unus has here the force of *idem*.—<sup>5</sup> to see.—<sup>6</sup> arrive at the battle-field.—<sup>7</sup> to sleep under arms.—<sup>8</sup> end.—<sup>9</sup> the highest (point) of winter, i. e. midwinter. See § 372, R. 31.—<sup>10</sup> to cross over.—<sup>11</sup> to sail towards.—<sup>12</sup> to prepare.—<sup>13</sup> to begin.—<sup>14</sup> to celebrate one's triumph.—<sup>15</sup> Translate this expression into Latin by years from the building of Rome (in the year 753 B.C.).—<sup>16</sup> to die.—<sup>17</sup> to follow. The sentence must be passively expressed in English.—<sup>18</sup> although.—<sup>19</sup> literally 'a foe turned off', i. e. the back of any one among the enemy.—<sup>20</sup> Genâbum, the present city of Orleans on the Loire.—<sup>21</sup> the latest. *Recens* or *novus* are the only words by which what is latest in time can be expressed.—<sup>22</sup> A small town in Asia Minor.—<sup>23</sup> the Pompejanum, a villa of Cicero, near Pompeii.—<sup>24</sup> to land.—<sup>25</sup> literally into the hospitality; supply 'and found immediately the shelter of the hospitable roof'.—<sup>26</sup> carrier.—<sup>27</sup> A villa of Cicero.—<sup>28</sup> Another villa of Cicero.



this construction with the force of cardinals, as *Post decimum diem rediit* (inst. of *post decem dies*), he returned after ten days. See OBS. 4. Frequently the numeral attributes coalesce with the nouns expressing the measure-units of time into one word (*biennium*, *triduum* etc.).

2. If the general word *tempus* is used as time-measure, it has always the meaning of *spatium* (space of time), which is frequently used as its substitute, and must take either QUANTITATIVE adjectives as attributes (*quantus*, *tantus*, *aliquantus* etc.), or such adjectives which have the force of these (*brevis*, *longus*, *cognitus* etc.). The word *tempus* may be understood, in which instance the quantitatives have the force of ABSOLUTE adjectives, as *paulo post*, *multo post*, *brevis post* (Liv. 33, 24).

3. The TIME-OBJECTS denoting 'before' and 'after' are (a) the time-adverbs *ante*, *post*, *abhinc*, as *tribus diebus post*, three days later (afterwards); *biduo ante*, two days before; *decem abhinc annis*, ten years ago. (b) PREPOSITIONAL objects with the prepositions *post* and *ante*, as *biennio post pugnam Cannensem*, two years after the battle of Cannae. (c) The adverbs *ante* and *post* in connection with comparative clauses introduced by *quam*, as *tribus post annis* (or *tribus annis post*) *quam in Siciliam profectus est*, three years after he went to Sicily. Both *ante* and *post* may coalesce with *quam* into one word '*antequam*', '*postquam*', which words are considered as conjunctions (§ 328). But they are generally separated if connected with the ablative of time-measure, being even in this instance rendered as conjunctions, as *quinquennio ante*, *quonia Augustus ceciderat*, five years before Augustus died. Suet. Vesp. 2.

4. Instead of using the ablative of time-measure in connection with the adverbs *ante* and *post*, the latter words may be connected as governing PREPOSITIONS with the accusatives of the noun denoting the measure-unit. Instead of *tribus annis post* we may say *post tris annos*. But this form is very rare with *ante*, and still more rarely occurs with the quantitatives *paulum*, *multum*, *quidam* etc. We may say *paulo post* (after a little), but hardly *post paulum*. Instead of both *ante* and *post*, sometimes *intra* is used, meaning 'no more than' in the sense of *ante*, and 'not later than' in the sense of *post*. See R. 14, OBS. 6 (c).

OBS. 1. The ablative with *abhinc* refers to the time of the speaker, counting the time backward, corresponding to the English adverb 'ago' after the objective case. The nouns used as measure-units are always accompanied by CARDINALS, or coalesce with them into one word (*biennium* etc.), as *Criminatio tua est, Roscium cum Fidio pro societate decidisse. Quo tempore? Abhinc annis XV*, 'Thy charge is that Roscius compromised with Fidio in behalf of the partnership. At what time? Fifteen years ago. Cic. Rosc. Com. 13, 37. The time-measure connected with *abhinc* is also used in the accusative, as: Si Cn. Pompeius *abhinc annos quatuordecim* esset, if Cn. Pompey had lived 50 years ago. Cic. Balb. 6, 16.\* The time backward from the speaker may also be expressed:

\* In one passage (Cic. Verr. 2, 52, 140) *abhinc* is used in the meaning '*thence*', referring to the time spoken of, not to that of the speaker. Some assert that *abhinc* is also used of 'FUTURE TIME', referring to the words '*It prope est ut abhinc triennium*', Cic. Rosc. Com. 13, 37. But whether in this passage *triennium* refers to the future counted from the time of a compromise made by some parties, or to the time backward from the speaker's time, is not cleared up by the connection. Hence it fails to prove the assertion.

† The grammarians consider this as the regular construction of *abhinc*, and the ablative with *abhinc* as exceptional. But both constructions are equally frequent and regular in all periods of the language. Cicero, aside from the passages quoted, uses the ablative Verr. 2, 52, 130, and Att. 12, 17. The accusative construction occurs Phil. 2, 46, 119; Verr. 1, 12, 34; 2, 9, 25; Div. 2, 57, 118. In other writers both constructions are equally frequent. The ablative of the time-measure has the nature of an ADJECTIVE OF DIFFERENCE between two time-points, while the accusative of time is 'the accusative of LENGTH', having the same properties as the local accusative dependent on *longus*, *latus*,

1) by *ab hoc tempore* (inst. of *abhinc*) with an ablative, as: Et deinceps retro usque ad Romulum qui *ab hoc tempore anno sexcentesimo* rex erat. And thus successively backward to Romulus, who was king 600 years ago. Cic. Rep. 1, 37, 58.—2) by a MERE ABLATIVE of the time-measure in connection with the demonstrative *hic*, as: Ergo *hic quadringentesimo annis* Roma rex erat. Hence there was a king in (over) Rome 400 years ago (within these 400 years) Cic. Rep. 1, 37. *Hoc triduum, hoc quadriduum*, three, four days ago. (Cic. Phil. 11, 6. When the author introduces another speaker in oblique oration (see Cic. Phil. 11, 6. 11) *hic* is changed into *ille*, as: Diodorus scribit ad propinquum suum ut responderet, illud argentum se *paucis illis diebus* misisse Lilybaeum. Diodorus writes to his relative to answer that he had sent that silver a few days ago (within a few days) to Lilybaeum, Cic. Verr. 1, 18, 39.—3) by the preposition *ante* with the time-measure in the accusative, likewise in connection with *hic*, as: *Ante hos sex mensis* malecixisti mihi. *Six months ago* thou didst abuse me, Phaedr. 1, 1.\*—4) By the preposition *intra*.—5) In regard to INDEFINITE time, by the ADVERB *ante* with the ablative of the quantitative adjectives (as *paulo ante*, a little while ago), or with nouns and indefinite numerals in the ablative, as: Bene Caesar *paulo ante* de vita et morte disseruit. Sall. Cat. 52, 13.—Ut *paulo ante* dixi. Cic. Am. 21 (Comp. Ib. Off. 3, 10, 44; Phil. 6, 3; 12, 1).—Docet se *paucis ante diebus* a Gabinio accepit. Cic. Fam. 1, 9. More rarely, and chiefly in connection with epistolary tenses (p. 356), 'a definite time ago' is expressed by the adverb *ante* and the ablative of nouns with *definite* numerals, as: Dederam *triduo ante* (i.e. 'quam haec scriberem') litteras ad te. Cic. Fam. 6, 20. Comp. Cic. Tusc. 1, 5, 9.

OBS. 2. If time-measure is determined by the number of years, days etc. elapsed BEFORE a time not that of the speaker, the ABLATIVE of the time-measure is the regular, and almost exclusive form, which cannot be replaced by an 'accusative of length', nor generally† by a prepositional expression after *ante*. If the time before which the event happened is to be specified, the specification is added either in the form of the preposition *ante* with a noun or (more generally) in the form of a comparative clause after the adverb *ante*. If the time is not specified, the adverb *ante* is added to the ablative of the time-measure, without any other addition, as *Multis ante diebus* Lælius Roman venit, *Many days before* Lælius came to Rome. Liv. 30, 17.—*Annis ante quadraginta* pax cum Carthaginiensibus postrmo facta erat, *forty years earlier* (before that time) the last peace had been made with the Carthaginians. Ib. 30, 44.—*Adversarios a quibus paulo ante* erat ejectus, expellit ex civitate, he drives from the state his antagonists by whom he had been ejected a little time before. Cæs. B. G. 7, 4.—*Qui legem agrariam aliquot annis ante secundum Punicum bellum* tulit, who had proposed an agrarian law several years before the second Punic war. Cic. Acad. 2, 5, 13.—*Paulo ante meridiem noctem*, a little before midnight. Cæs. B. G. 7, 11.—*Ducentis annis ante* quum urbem Romam cepit in Italiam Galli transire, *two hundred years before* they captured the city of Rome the Gauls had come over the mountains to Italy. Liv. 5, 33, 5.

‡ The time-adverbs *ante* and *post* are placed either after the whole ablative phrase or between the preceding attribute and the noun. Rarely they are placed before the whole ablative phrase, or between the noun preceding and the attribute. *Ante annis octo* occurs Liv. 40, 57; *ante annis septendecim*, Liv. 38, 52. Generally however the arrangement is either '*duobus ante annis*', or '*annis duobus ante*', or '*duobus annis ante*'.

*altus*, and *crassus*. Hence there is no reason why the one of the two constructions should be considered as the rule, and the other as the exception.

\* In strictly classical prose, *ante*, as PREPOSITION, is hardly ever used in the meaning 'ago', without the addition of 'time'. But the writers of the silver age sometimes use the preposition *ante* with the accusative of the time specified, and cardinal or ordinal numerals, in the meaning 'ago', as: Homerus *ante annos nongentos* floruit. Vellej. 1, 5.—Hoc *ante paucos annos* didicimus. Sen. Qu. N. 7, 25.—*Tertium ante diem* scitote hanc solum decerptam Carthagine. Plin. H. N. 15, 20.—*Hæc scripta ante aliquot annos* recitata sunt. Suet. Tib. 61.—It is rather remarkable that our grammarians assert that the form *ante tris annos* is the regular form to express our 'three years ago', all other forms being exceptional. Some go so far as to make out a distinction between '*tribus ante annis*', and '*ante tris annos*' (Hand Turs. 1, p. 370, 371; Stallb. to Ruddiman 2, p. 291). Bremi to Nep. Dat. 11 considers the use of '*ante tris annos*', in the meaning 'three years ago' as perfectly settled, stating that Cicero always uses it so. But there is no passage in Cicero proving the use of this form in the meaning mentioned.

† Time-measure in the form of the preposition *ante* is extremely rare, as for inst.: *Hic Mithridates ante aliquot dies* venit, here came Mithridates several days before. Nep. Dat. 11, 2.—*Eadem negligentia erat quæ Chalcidem dies ante paucos* perdiderat. Liv. 31, 24.

‡ Hand (Turs. 1, 373) doubts that the last arrangement occurs. But compare Liv. 33, 44: *annis post uno et viginti*.



Obs. 3. If time is determined by the number of years elapsed AFTER A CERTAIN EVENT, or which will elapse AFTER the time of the SPEAKER, the same constructions are employed as with *ante*, but with the following modifications:

(a) The adverb or preposition *post* takes the place of *ante* or *abhinc*, as: *Bellum initum est annis post tribus et viginti*, the war commenced twenty three years later. Liv. 30, 44.—Is dictātor factus est *annis post Romam conditam quadringentis quindecim*, He was chosen dictator 415 years after the building of Rome. Cic. Fam. 9, 21, 2.—*Heri, non multo post quam tu discessisti*, Yesterday, not much later than you left. Cic. Att. 12, 49.

(b) The ablative of the noun denoting the time-measure generally takes an ORDINAL attribute, if the numerals are definite, and are not expressed by numeral nouns (*biennium*, *biduum* etc.). For the meaning of this construction with ordinals see obs. 4.—*Undecimo die post quam a te discesseram*, ten days (literally 'on the eleventh day') after I had left thee (instead of *decem diebus post*). Cic. Att. 12, 1.

(c) The prepositional form of the time-measure with *post* is far more frequent than the same form with *ante*. If the numerals are definite, and cannot be expressed by numeral compounds (*biennium* etc.), they are almost always ORDINALS, as: *Ablāto post undecimum annum a plebe consulatu*, ten years after the taking away of the Consulate from the Plebs (i. e. the right of electing Plebeians as consuls). Liv. 7, 18, 1. Some grammarians take the preposition *post* in this connection for an ADVERB, explaining the accusative 'as an accusative of the length of time'. This opinion is erroneous since the 'accusative of length' refers to the whole period, while the accusative of the ordinal would refer only to the length of one term of the period (*annus, dies* etc.). Nor will this view account for the fact that '*post*' with an accusative of the time-measure is never placed at the end of the phrase, which is very frequently the case with the ADVERB *post* after an ablative. If we take *post* as a preposition, and the accusative as the regular case governed by it, this fact will need no explanation.

(d) The adverb *post* is often UNDERSTOOD after an ablative of time-measure if the time referred to is either expressed by a clause, or else must be supplied from the text, as: *Dedisse id deos tandem sexto decimo demum anno*, that the gods had granted this at last after fifteen years (inst. of *sexto decimo anno post*). Liv. 30, 21.—*Acceptus est Hannibal Carthaginem sexto ac tricesimo anno quam puer inde profectus erat*, Hannibal was summoned from Italy to Carthage thirty-five years after he had departed from there as a boy (inst. of *post quam profectus erat*). Liv. 30, 35.

(e) If the time after which an event is to happen refers to the SPEAKER'S time, it is expressed 1) by the mere ablative of time-measure without the addition of the adverb *post*, as: *Quicquid est, biduo scimus*, whatever it may be, we shall know it after (in) two days. Cic. Att. 9, 14.—*Dixerunt, Cæsarem statuere, triduo exercitum deducere*, they said, Cæsar had resolved to withdraw his army after (in) three days. Cæs. B. G. 7, 20. Sometimes the demonstrative *hic* is added, the same as in the case of '*ago*'. The relations '*after*' and '*before*' can, in this instance, be only distinguished by the TENSE of the predicate, as: *Hanc urbem hoc biennio exertes*, thou wilt destroy this city in two years. Cic. Rep. 6, 11.—2) By the preposition *post* (sometimes *ad* = *post*) with a cardinal or ordinal: *Cur doleret si hæc post trecentos annos* (after 300 years) *eventura putaret?* Cic. Tusc. 1, 37.—*Stultus est qui flet quod post annos mille non vivet*. Sen. Ep. 64.—*Post diem septimum* (after six days) *esse reversurum confirmat*. Cæs. B. G. 6, 33.—*Cur doleam si ad (= post) decem millia annorum gentem aliquam urbe potitram putem?* Cic. Tusc. 1, 37.

(f) The CLAUSES used after the ablative of time-measure are generally COMPARATIVE clauses with *quam*, which may coalesce with the preceding adverb *post* (*postquam*), as *sexto anno post quam in Galliam venerat*, five years after he had come to Gaul. Rarely such clauses are used after prepositional expressions with *post*, as: *Post diem quintum quam barbari male pugnauerant*, legati a Boccho veniunt, Four days after the barbarians had been beaten, envoys came from Bocchus. Sall. Jug. 102. Instead of comparative clauses, time-clauses with *quum*, and relative clauses are sometimes used, when the adverb *post* must be always omitted. The relative adjective, in this instance, takes the noun of the time-measure as an antecedent, being likewise placed in the ablative, as: *Diebus circiter quindecim quibus in hiberna ventum est*, initium tumultus ortum est ab Ambiorix, About fifteen days after the occupation of winter quarters, the rebellion was inaugurated by Ambiorix (literally: the beginning of the rebellion arose from Ambiorix). Cæs. B. G. 5, 21. Here *quibus* has the force of *post quos*, being an ablative of time-measure like its antecedent. Clauses with *quum* occur more rarely than relative clauses, as: *Sexto die quum ad flumen ventum est*, maxima vis utrius efficta, Five days after they had come to the river, the greatest part of the air-bags was done. Sall. Jug. 91, 1.

(g) The phrases by which the English indefinite time-measure 'after some time' is expressed, are very numerous. Aside from the ablatives absolute (*brevis spatii intermisso* etc., R. 225, obs.), the following expressions are some of the most usual: *haud (non) multo post*, *paulo post*, *post paulo*, *post aliquanto*, *post non multo* (Nep.), *post haud multo* (Plaut.), *post neque ita multo* (Nep.), *haud ita multo post*, not very much later (Liv. 37, 53).

(h) Instead of an ablative of time-measure with *post*, rarely an ACCUSATIVE of TIME-MEASURE is used, as: *Fulvius ædem Fortunæ, quam proconsul in Hispaniâ voverat, annos sex postquam voverat dedicavit*, Fulvius dedicated the temple of Fortuna which he had vowed as proconsul in Spain, six years after he had vowed it. Liv. 42, 10. Extremely seldom such an accusative is used with *ante*, as: *Triduum ante dedicationem*, three days before the dedication. Such phrases as *postridie Idus Quintilis*, on the morrow after the Quintilian Ides, i. e. on the sixteenth of July (Liv. 6, 1, 12), may be considered as formed after the analogy of DATES. Such exceptional uses of accusatives of the time-measure, in place of the regular ablatives, must be well distinguished from the REGULAR accusative of time (R. 14) which may also be used in connection with *ante* and *post*, not however for marking the distance between two time-points, but to denote that the action continues through the whole period, as: *Aliquot annos continuos ante legem Gabiniam populus Romanus magnâ parte imperii caruit*, A number of years in succession before the (passing of the) Gabinian law, the Roman people was without a large portion of its possessions. Cic. Leg. Man. 18.

Obs. 4. In regard to the construction of TIME-MEASURE with ORDINALS in place of CARDINALS, there are two points of difference from the English to be noticed:

1. If the Latin uses CARDINAL numerals for this purpose, the English and Latin idioms wholly coincide, but they differ when ORDINALS are applied. When an event happens on the first day of a month, and somebody performs an action (for instance 'arrives') on the third of the month, we say in English either 'he arrived two days after the event', or 'he arrived on the second day after the event'. But the Latin says either *biduo post* *advēit* (the same as in English), or *tertio die post* *advēit* (different from the English). The Latin, when applying ordinals, counts every day, including the day of the event, and the day of the subsequent action.\*

2. Instead of '*tertio die post*' the Latin also says *post tertium diem*. These two expressions are according to their strict grammatical meaning entirely different, the first apparently indicating that something happened on the third day, and the latter denoting that it happened after the third day. Nevertheless nothing is better established in the rules of the Latin language, than that both forms of expression have absolutely the same meaning. Although we cannot, now, trace the causes which have led to this remarkable deviation from the logical value of grammatical forms, we have to acknowledge the FACT, and will find a complete identity in the peculiar form for DATES (§ 550, obs. 2, 4), with this form of time-measure for events happening after a time. As we use the form *ante diem quartum Calendas* with the meaning of *die quarto ante Calendas*, in the same way we use the form *post diem quartum advēit* with the meaning of *die quarto advēit*. Thus Livy says (30, 21) that Hannibal left Italy '*sexto decimo anno*' (post adventum), and in another passage (30, 28) that he left Italy '*post sextum decimum annum*'. Now Hannibal arrived in Italy in the year 218 B.C., and left it in the year 203 B.C., i. e. fifteen years (or in the fifteenth year) after his arrival. Thus *triduo* (*tribus diebus*) *post* (Liv. 21, 32) is the same as *quarto die post*, and both are the same as *post quartum diem*. Qui *biduo ante* *venerat* (Liv. 40, 40), is the same as *tertio die ante*, or *ante diem tertium*. Hence the following rule must be observed in rendering Latin ORDINALS with time-units, expressing distance in time: Subtract one unit from the ordinal number and render either by a cardinal or by an ordinal, both in respect to 'AFTER' and in respect to 'BEFORE'.

1. *Comitia jam abhinc triginta diebus habita sunt*. Cic. Verr. 2, 52, 130.—2. *Mulier quædam abhinc triennium ex Andro commigravit huc*. Ter. Andr. 1, 1, 42.—3. *Venienti Fulvio Ti. Sempronius prætor, qui biduo ante venerat, obviam processit*. Liv. 40, 40.—4. *Voverat eam ædem annis undecim ante L. Æmilium Regillum navali prælio adversus præfectos regis Antiochi*. Ib. 40, 41.—5. *Cæsar Viennæ equitatum, quem multis ante diebus eo premiserat, nactus est*. Cæs. B. G. 7, 9.—6. *Socrates supremo vitæ die de immortalitate animi multa disseruit, et paucis ante diebus, quum facile posset, eddici e custodiâ noluit*. Cic. Tusc. 1, 29.—7. *Paulo ante tertiam vigiliam animadversum est fumare aggerem*. Cæs. B. G. 7, 24.—8. *Vidi etiam senem Livium qui cum sex annis ante quam ego natus essem, fabulam docuisset*, Centōne

\* The passage Cic. Phil. 1, 13, 32: *Proximo, altero, tertio, denique reliquis consecutis diebus*, which seemed to prove that the ordinals in regard to the computation of time, were sometimes used with the same force as in English, is now read without a comma between *proximo* and *altero*, *proximo altero* meaning 'at the very next day'.

<sup>1</sup> *Nom.* Andros.—<sup>2</sup> to move over.—<sup>3</sup> *vovēre*, to vow.—<sup>4</sup> to send in advance.—<sup>5</sup> *nancisci*, to reach.—<sup>6</sup> last.—<sup>7</sup> *multa disserere de aliquâ re*, to discuss many points pertaining to.—<sup>8</sup> although.—<sup>9</sup> to be delivered.—<sup>10</sup> prison.—<sup>11</sup> to notice.—<sup>12</sup> to smoke.—<sup>13</sup> the rampart.—<sup>14</sup> as an old man.—<sup>15</sup> Livius Andronicus, the dramatic poet, is meant.—<sup>16</sup> *fabulam docere*, to have one's own dramatic poem performed.



Tuditanusque consilibus usque ad adolescentiam meam processit attulit. Cic. Sen. 14, 50. — 9. Biduum deinde silentium fuit, neutris transgressum esse apparet. *Tertio post die* Romani simul omnes transgressi sunt. Liv. 37, 38. — 10. Ita recepisti me *biennio post* non modo exercitatus, sed prope mutatus. Cic. Brut. 91. — 11. Hoc ostentum habuit hanc viam ut Dionysius *paucis post diebus* regnare coepit. Cic. Div. 1, 33. — 12. Aditiles *multis annis post decessum* hunc sunt. Cic. Att. 6, 1, 8. — 13. Caesar *post paulo* silentio egressus, cum tribus legionibus cum locum petiit quo navis apud illi posset. Cæs. B. G. 7, 60. — 14. Eodem et ab Scymbræ L. Cornelius, et ex Thracia *paucis post dies* Antiochus conveniunt. Liv. 33, 39. — 15. Rex prope toto itinere *post diem octiduum* rediit ad Bucchum. — 16. Venerem quendam dixisse fore ut brevi a Gallis Roma caperetur, quod quidem *per octiduum post* Veris capitis esse factum videmus. Cic. Div. 1, 44. — 17. Audi-tis Clodium dixisse perituros Mithridatem triduo. *Post diem tertium* gesta res est, *quoniam* dixerat. Cic. Mil. 16, 44. — 18. Tu rex Sulum *post diem tertium* redire jubet: se nihil etiamnum decessisse, sed illa die respondit. Sal. Jug. 109. — 19. Humilem, quam in Italia bellum inferret in Africa, *non tunc post quatuor dies Hispaniam* revertit, in prelio pugnavit adversus Veroneses. Nep. Hann. 1, 2. — 20. Pono-jas in Britannia profectus est, *ante quatuordecim dies* tamen ad imperium populi Romani Cilicium a-tinxit. Cic. Leg. Man. 12, 35. — 21. Quam si per in Flamini exercitu signum non posset movere loco, et Familias cum reueneret, *tribus horis* consensit exercitus atque ipse claxi in effectus est. Cic. Div. 1, 35. — 22. *Di quadraginta quarto* *quoniam* ex silvis delectata *in diebus* erant, naves in aquam deducere sunt. Liv. 28, 45. — 23. Opidum *paucis diebus* quibus eo ventum erat, expugnatum. Cæs. B. G. 3, 23. — 24. Ipse, ut spero, *ante diebus* quibus has litteras scribam. — 25. Mors Sexti Rosci *quod triduo* quo is occisus erat, Chrysog. non nuntiatur. Cic. Rose. Am. 36. — 26. Conde-ri *triduo* quam has dabam litteras, expectabam. Planc. Cic. Fam. 10, 23, 8.

Rem. 14. When by the time-measure not the time of another event, but merely the length of the period itself is determined, the nouns denoting the measure are placed in the ACCUSATIVE. This time-measure in the accusative answers to the question 'how long', the numerals defining the measure being CARDINALS, except in the case mentioned OBS. 2, (d), as: De his insulis nonnulli scripserunt *dies continuos triginta* sub brumæ esse noctem. Of these islands some have written that their night about the winter-solstice lasts *thirty days* in succession. Cæs. B. G. 5, 13.

INDEFINITE time-measure, in this relation, is expressed 1) by the nouns denoting the measure-units with INDEFINITE CARDINAL NUMERALS (§ 257), as *Paucos ibi dies* morati sunt, they staid there *a few days*. Cæs. B. G. 7, 5. — 2) by the time-adverbs *longe*, *diu*, and its compounds (*quamdiu*, *tamdiu*\*, *aliquamdiu*, *jamdiu* etc.), *tantisper*\*\*, *paulisper*, *parumper*.

All these forms are rendered either by a mere objective, or by the prepositions *for* or *during* (sometimes *in*).

OBS. 1. The nouns by which the length of periods is measured must be MEASURE-UNITS (*annus*, *mensis* etc.), and must be accompanied by CARDINAL numerals (interrogative, definite, or indefinite) as attributes. If the length of periods is expressed either by other nouns than measure-units (as *tempus*, *prelium*, *hiems*, *ver*, *adolescentia* etc.), or if the regular measure-units have no CARDINAL numerals as attributes, the relation of time is not to be considered as a MEASURE of its length, and cannot be expressed by the ACCUSATIVE. Periods thus qualified are conceived as TIME-POINTS, and are expressed either by prepositions (*per* or *in* with the ablative), or by the 'ABLATIVE OF TIME SIMPLE', accord-

<sup>1</sup> *ætate procedere*, to live (literally: to advance in age). — <sup>2</sup> to cross. — <sup>3</sup> stream. — <sup>4</sup> *se recipere*, to return. — <sup>5</sup> *exercitare*, to exercise. — <sup>6</sup> miracle. — <sup>7</sup> to introduce. — <sup>8</sup> silently. — <sup>9</sup> to march towards. — <sup>10</sup> *appelli*, to land. — <sup>11</sup> to carry. — <sup>12</sup> *adungere ad*, to annex to, to unite with. — <sup>13</sup> *concidere*, to cut down. — <sup>14</sup> to take. — <sup>15</sup> the timber. — <sup>16</sup> *in aquam adducere*, to launch. — <sup>17</sup> supply est. — <sup>18</sup> The writer of a letter frequently uses an imperfect, in place of a present, writing, as if reporting at the time when the letter would be read by the receiver.

\* The relative clause following *tamdiu*, which in English is introduced by *as*, begins in Latin with the correlative *quamdiu* (compare § 361), or by *quoad*, which, as a correlative, is rendered by *as*. More rarely it is followed by a mere *quam* or by *dum*. — \*\* *Tantisper* is generally followed by a clause with *dum*, which conjunction is either rendered by *till* or by *as*, having in this case the force of a relative clause.

ing to R. 11; as: *Stipendium quod per bellum* non tulerint (or *in bello*, but not 'bellum'), the pay which they did not draw during the war. Liv. 33, 72. — *Per eosdem dies* (not *eosdem dies* without *per*, the ablative *eisdem diebus* being likewise correct) C. Claudius augur lectus est. *During (in) those days* C. Claudius was elected augur. Liv. 33, 44. — *Hæc per hiemem* acta sunt (not *hiemem* without *per*), this was done during the winter. Liv. 33, 27. — *Totis persto noctibus* (not *totas noctes*), I am standing for whole nights. Phædr. Fab. Nov. 1, 18, 9. — *Totâ æstâte*\* (not *totam æstâtem*) Nilus Ægyptum obrutam tenet, the whole summer the Nile is holding Egypt under water. Cic. N. D. 2, 52. — *Toto hoc prælio*, during this whole battle. Cæs. B. G. 1, 16.

OBS. 2. EXCEPTIONS TO THE RULE IN OBS. 1. (a) Sometimes nouns denoting seasons of the day or the year, as *nox*, *æstas*, *hiems*, and similar nouns, are used as measure-units for defining the length of periods, being accompanied by cardinal numbers. They are, in this instance, placed in the ACCUSATIVE, the same as the regular measure-units, as: *Urbs Veji decem æstâtes hiemesque* continuas circumsessa est, the city of Veji was besieged *during ten summers and winters* in succession. Liv. 5, 22. Here *æstâtes hiemesque* has the force of *annos*, indicating that the siege was not interrupted in the winter, a fact quite unusual in those times. — (b) Frequently the numeral *unus* is omitted, the same as in English, where it is often replaced by the indefinite article, as: C. Sempronius cum *plus annum* æger fuisset, mortuum esse, that C. Sempronius, after he had been sick *for more than a year*, had died. Liv. 40, 2. — (c) Indefinite cardinals are understood in the frequent phrase *dies noctisque* (sometimes in the singular *diem noctemque*), *day and night*, just of *multos dies noctisque*, indicating the uninterrupted continuance of the action during an indefinite number of days, as: *Vagabatur dies noctisque*, he roamed about *day and night*. Liv. 27, 31. Aside from this phrase, cardinal numbers cannot be omitted. The English phrases 'for years', 'for months' etc. cannot be expressed by 'annos' or 'mensis', but by 'multos', *aliquot per annos*. — (d) ORDINAL numerals are used for the measure of time-periods, to designate a period which has lasted up to the time spoken of. In this instance only the last term of the period is mentioned, being placed in the accusative, and having an ORDINAL as attribute. The predicate, in this connection, is either in the PRESENT (in place of the English present-perfect), or in the IMPERFECT, in place of the English pluperfect), as:

Mithridates ab illo tempore *annum jam tertium et vigesimum regnat*, Mithridates *has been* reigning (already) *for twenty-three years* from that time. Cic. Leg. Man. 8. — *Pestilentia jam tertium annum* urbem Romanam atque Italiam *vastabat*, A pestilence *had been* desolating the city of Rome and Italy (already) *for three years*. Liv. 40, 36.

OBS. 3. The measure of the length of time cannot be expressed by the accusative, unless the GOVERNING VERB itself designates the action whose duration is measured, and unless this action is going on uninterruptedly during the whole period. From this principle the following rules are derived:

(a) When the time-measure refers to actions which by their nature cannot occupy the whole time, but must cease at some part of the time, and then be taken up again, the time is expressed by the preposition *per*, or *in*, or by an ABLATIVE, rarely by the accusative, as: His disceptationibus *per dies aliquot* (not the mere accusative *dies aliquot*) habitis, these discussions having been continued *for several days*. Liv. 33, 41. — *Ludi per biduum* instaurati sunt, games were performed *for two days*. Liv. 32, 42. So especially in negative sentences: *Provincia sex mensibus* imperii nullas meas acceperat litteras, the province had received *during six months* of my government no orders of mine. Cic. Att. 5, 21, 7. In all sentences of this kind the predicate as such has no duration at all, and, if expressed affirmatively the action of 'receiving' would only be a momentary one. Hence the accusative *sex mensis* would be improper. If the periods during which actions thus qualified have happened, are represented as lasting up to the SPEAKER'S time, the ablative is likewise used, but with the addition of 'his', as: *Cui viginti his annis* supplicatio decreta est, ut non imperator appellaretur? For whom *has a supplication been decreed within the last twenty years* without calling him 'imperator'? Cic. Phil. 14, 4. — On the other hand, such actions which are lasting by their nature, as 'to reign', 'to stay', 'to be', 'to live', require the measure of the duration to be in the ACCUSATIVE. Later writers use even for such actions indiscriminately the accusative or ablative,

\* Madvig considers the ablative in this passage a rare exception, requiring the accusative, this being the regular form. He evidently mistook the relation expressed in this passage. The accusative would be improper, and an example of such an accusative could hardly be produced from any classical prose-writer.

† Livy (40, 29) says: *Sex mensis* numquam pluvisse memorie traditum est, it is reported that it had never rained during six months. This accusative (instead of *sex mensibus*, or *per sex mensis*) is harsh. The sentence, according to correct grammar, would have to be rendered: It has never been reported that it had (at any time) rained for six months in succession. But this idea Livy did not mean to convey.



as: *Vixit annis viginti novem, imperavit triennio et decem mensibus diebusque ceto*, Suet. Calig. 59. 1. — *Octoginta annis vixit*, Sen. Ep. 93. But in the classical writers adjectives of this kind are extremely rare, as *Quinque horis* praetium sustinuerunt, they maintained the fight for five hours, Caes. B. G. 1, 17\*. More frequently the preposition *per* is used where a mere accusative would be the regular form. Thus while Caesar (B. G. 1.40), in the sentence *Quam multos mensis castris se tenuisset*, uses the regular accusative of time, Livy with the same predicate employs the preposition *per*: *Stativus per dies aliquot se tenuit*, he kept himself for several days in the stationary camp, Liv. 23. 36. The use of the accusative, in place of the preposition *per*, is extremely rare in good prose, as: *Ludi Romani biennio instituti* (inst. of *per biennio*), the Roman games were performed for two days, Liv. 29. 38.

(b) When the action whose duration is measured, being different from that of the predicate, is represented as applied to, or required for, accomplishing the action of the predicate, the time-measure is not expressed by the accusative, but by the ABLATIVE. This ablative must be conceived as an ablative of MEANS, as: *Caesar diebus XV* (not *das XV*) *ad finis Belgarum pervenit*, Caesar arrived in (within, after) ten days at the Belgian border, Caes. B. G. 2. 2. [It is not the action of arriving which lasted during the period, but the act of travelling which was applied to or required for the act of arriving.] — *Agamemnon vix decem annis* unum cepit urbem, Agamemnon took scarcely one city in ten years, Nep. Ep. 5. But: *Decem quondam annis* urbs oppugnata est ab universa Graecia, for ten years a city was besieged by the whole of Greece, Liv. 5. 4. In the last sentence the predicate *urbs oppugnata est* continues during ten years, and hence the time-measure is in the accusative. In the previous example the predicate *finis* is only the final act of the period, to the accomplishing of which the time was applied, Liv. 22. 26.

Here belongs the frequent military phrase *castris pernoctare*, in connection with an ORDINAL, as: *Consul tertio castris* Ancyran pernoctavit, the consul arrived in three days (after three camps had been made) at Ancyra, Liv. 38. 24. Every day's march was marked by the making of a camp during the night. Hence the number of camps marked the number of days on a march.

Obs. 4. If the time is measured by definite numerals, but within certain limits, the form of the COMPARATIVE FOR LIMITATION (§ 312) is employed, the length of time being expressed by the comparative number accusative, *plus, minus, citius, tardius, brevius, citius, citius*, either with an accusative or ablative of measure, and first of *quam* with an accusative, as: *Daturam operam ne longius tibi ab castris absit*, that he would try to be no longer than three days absent from the camp, Caes. B. G. 7. 9. See the Ex. in obs. 2. (b). A similar force has the preposition *intra*. See obs. 6.

Obs. 5. The age of men is generally expressed by the accusative dependent on *natus* (§ 498, 2). It may also be expressed by a PREDICATE-GENITIVE (with *ut natus*), or by an accusative with an ordinal dependent on *agere*, as: *Erat tuum quindecim fere annorum*, he was then just fifteen years old, Liv. 24. 4 (or *quintum et decimum egit annum*). If *old*, in this sense, is used attributively, it is expressed by a participial construction, either by *natus*, or by *agens*, or by the predicate-gerundive with the participle of the copula understood, as: *He came, three years old*, to Rome, *Roman venit triennio annis puer*, or *trix annis agens*, or *trix annis agens*, Ex. 29. 33. The age may also be expressed by an ablative of time simple with an ordinal, as *tertio castris anno* Roman venit, Ex. 1. 'Older' is expressed by *maior*, with the age in the ablative, if conceived as an excess over the age of another, as *biennio maior* quam frater, two years older than his brother, Ex. 29. If the age is expressed within limits, without reference to the age of another, the forms given § 312, R. 15 are employed.

Obs. 6. If measured periods of time refer to the FUTURE, they are expressed by *in* with the accusative of the time-measure, § 452, as *in diebus XV*, in fifteen days, an armistice was granted for three months, Liv. 30. 38. But when an action is to be performed at or before the end of a certain period, the ablative (according to R. 13) or the preposition *intra*, both either with cardinals or ordinals are employed, as *Rex Antio precipit diebus decem* Numidia excederet, the king ordered Antioch to leave Numidia within ten days, Sud. Jug. 38. — *Licinius consul Perses legatos intra menses decem* de Italia excedere iussit, the consul Licinius directed the envoys of Perses to leave Italy within ten days, the eleventh day, according to Roman computation, Liv. 42. 36. *Adel* is also used, without reference to the future, with the force of an ablative of time-measure (R. 13), (a) instead of a comparative of limitation, as: *Hoc tumulo intra paucos dies* concito et compresso, This revolt having been raised and suppressed within a few days, i. e. in no longer time than a few days, Liv. 29. 31. (b) with the force of *per* in connection with a

\* Ablatives of time-measure occur, Cic. Off. 3. 2; Caes. B. G. 1.45; Liv. 9. 19; 24. 15.

† Sometimes, in place of these comparatives the adverb *ultra* (further, longer) is used, preceded by an accusative of time, and followed by a comparative clause, as: *Triennium et sex mensis ultra quam licet*, censuram geram, Liv. 9. 31.

comparative clause, as *Intra decimum diem* quam Pheras venerat, within nine days after he had come to Phæra, Liv. 35. 10; (c) with the force of *abine*: *Nuper intra decem annos* C. Mænius dictator dictatura se abdicavit, in modern times within ten years (from now) the dictator C. Mænius resigned his dictatorship, Liv. 9. 34.

Obs. 7. If measured periods are made the ATTRIBUTES of nouns, they are generally placed in the GENITIVE, as *Quinque et quadraginta dierum cibaria*, provisions for 45 days, Liv. 29. 25. But if the noun to which the time-measure properly belongs is connected with a verb, either in the form of a predicative or of an objective phrase, the time-measure may be added to the noun in the form of an ACCUSATIVE, or of a PREPOSITIONAL attribute (with *in* or *per* or of a GENITIVE. Thus the phrase 'a thanksgiving for a number of days' is expressed in the following forms: 1) *Diem XX supplicatio* (a senatus) redditur, a thanksgiving for 20 days is granted by the Senate, Caes. B. G. 7. 99; 2) *Dies quind-cim supplicatio* decreta est, a thanksgiving for 15 days was decreed, Liv. 2. 35; 3) *Supplicatio in triduum* decreta est, a thanksgiving for three days was decreed, Liv. 33. 37; 4) *Supplicatio* ex decemvirore decreto *per triduum* fuit, there was a thanksgiving for (during three days) according to the decree of the decemvirs, Liv. 38. 44.

1. Attalus mortuus est altero et septuagesimo anno cum quatuor et quadraginta annos regnasset, Liv. 33. 21. — 2. Scipio cum quadraginta dies obsidisset Uticam, abcessit inde, irrito incepto, Ib. 29. 35. — 3. Quidam auctores sunt, Fabium Maximum duos et septuaginta annos regnum fuisse, Ib. 30. 26. — 4. Hannibal, cum pactorum Carthagini esset, promulgavit ut in singulos annos iudices legerentur, non quis haemium continuus iudex esset, Ib. 33. 46. — 5. Caesar, biennium in his locis moratus, per causam equitatus erigendi ab exercitu discessit, Caes. B. G. 7. 9. — 6. Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem, paucos annos, Cic. Am. 12. 40. — 7. Dum paucos dies Caesar ad Vesontionem moratur, magnus subito timor omnem exercitum occupavit, Caes. B. G. 1. 39. — 8. Milites sed se complures annos morasse dixērunt ut nusquam incepta res discederet, Caes. B. G. 7. 17. — 9. Huius pater regnum in Sequanis multos annos obtinuerat, Caes. B. G. 1. 3. — 10. Conon in vincula coniectus est, in quibus aliquandiu fuit, Nep. Con. 5. 3. — 11. Disces tua principe huius ætatis philosophorum, aliquid proficere, Cic. Off. 1. 1. — 12. Latendum est tantisper dum audiamus quemadmodum negotium confectum sit, Cic. Fam. 9. 1. 4. — 13. Vou-eus milites certiores facit paulisper intermitterent prolium, Caes. B. G. 3. 5. — 14. Matronæ annum, ut parentum, L. Junium Brutum luxerunt, Liv. 2. 7. — 15. Hostes hos quos fide data ex opido eduxerant, in itinere adorti sunt; repugnanti diem noctemque obsident, Caes. B. G. 7. 42. — 16. Frater, ex quo ab Roma redii, dies noctemque mihi insidiatur, Liv. 40. 12. — 17. Tribuni accūsant nobilitatem, fraude eorum fieri ut Hannibal decimum jam annum Italiam provinciam habeat, Ib. 27. 21. — 18. Eumenes mirari se ait, quare jam tertium diem in vinculis teneretur, Nep. Eum. 11. 3. — 19. Per dies aliquot quæstiones majores casus sunt, Liv. 27. 23. — 20. Ad Ambraciam circa muros supra sub-hectæ majores casus sunt, Liv. 27. 23. — 21. M. Fulvius novendiale saterque teriam per dies XV pugnatum est, Ib. 39. 4. — 22. Nuntius decem horis nocturnis sex et quinquaginta milia possum pervolavit, Cic. Rosc. Am. 19. 37. — 23. Triphasia is Adriaticum venire potestis, Caes. B. G. 6. 5. — 24. Caesar opidum Velantia oppugnare instituit, idque biennio circumvallavit, Ib. 7. 11. — 25. Helvetii intellexerunt, Caesarem id quod ipse diebus XX ægerum confecerant, uno die fecisse, Ib. 1. 13. — 26. Philippus montem Hæmum quā triduo ascenderat,

1 to withdraw. — 2 abl. abs., the same as *re infecta*. — 3 auctorem esse with an infinitive clause, to vouch for the fact that. — 4 to proclaim. — 5 to elect. — 6 the same as *causa*. — 7 to draft. — 8 regnum occupare, to exercise royal power. — 9 vel, quidem, the same as *vel potius*. — 10 to seize. — 11 *ita ut*, in such a manner that. — 12 morare, to serve (as soldiers). — 13 an example of an ablative absolute forming a completing object of a verb. — 14 regnum obtinere, to hold or occupy the throne, to be king. — 15 prison. — 16 quādiu, inst. of *quādiu*, as long as. — 17 an interrogative subject-clause with the impersonal tamdiu quādiu, as long as. — 18 an interrogative subject-clause with the impersonal tamdiu quādiu, as long as. — 19 quantum proficere has the force of a genitive of a noun (progressus) dependent on poterit. — 20 to keep concealed, supply nobis. — 21 to notify; supply ut. — 22 to suspend. — 23 the ladies. — 24 like, as if. — 25 iurare aliquid, to wear something for somebody. — 26 after passing their word, i. e. for their personal safety. — 27 when they detained themselves. — 28 supply tempore, ever since. — 29 to lay in wait for somebody, to pursue somebody. — 30 the nobility. — 31 a circumlocution for our 'with the fact that by their fraud Hannibal' etc. — 32 to hold as a province. — 33 larger victims, the more solemn way of sacrificing. — 34 to slaughter. — 35 sacrum tenere, to observe a sacred season. — 36 supply agro, the district of Picenum. — 37 to fly over. — 38 to commence. — 39 to surround with a rampart. — 40 to be aware. — 41 with the greatest difficulty. — 42 by the same way where.



*biduo* est degressus<sup>1</sup>. Liv. 40, 22.— 27. Hasdrubal cum ceteris copiis *septuagesimis* castris Tarracōnem rediit. Ib. 28, 16.— 28. Caesar ex eo loco *quintis* castris Gergoviam pervēnit. Cæs. B. G. 7, 36.— 29. Latera regis duo filii juvenes<sup>2</sup> cingēbant<sup>3</sup>, Persens jam *tricesimum* annum agens, Demetrius *quinquennium* minor. Liv. 40, 6.— 30. *Novem* annorum a vobis profectus, post sextum et tricesimum annum redii. Ib. 30, 37.— 31. Non *die*, non *horā citius*<sup>4</sup> quam necesse est magistratū abieris<sup>5</sup>, modo ne<sup>6</sup> excedas<sup>7</sup> fluitum<sup>8</sup> tempus. Ib. 9, 34.— 32. Gracchus centum tria oppida *intra paucos dies* in deditiōnem accēpit. Ib. 40, 49.— 33. Ob res prospere gestas a patribus *in dies* quinque supplicatiōnes decretæ sunt. Ib. 33, 24.— 34. Horum prodigiōrum<sup>9</sup> causā *diem unum* supplicatio fuit. Ib. 27, 23.— 35. Addita *unum diem* supplicatio est ex decreto pontificum. Ib. 39, 22.— 36. Vercingetorix nuntiat, se exigue<sup>10</sup> *diērum* XXX habere frumentum, sed paulo etiam *longius* tolerārī<sup>11</sup> posse parcendo<sup>12</sup>. Ib. 7, 71.

#### IV. RELATIONS OF MODALITY.

##### A. RELATION OF MANNER.

§ 551. The relations of modality comprise all those accompanying circumstances of an action which neither refer to PLACE, nor to TIME. They are distinguished as the relation of MANNER (in a narrower sense), of COINCIDENT ACTION, of QUANTITY, and of CAUSE. The grammatical forms which the language uses for the relation of MANNER, aside from the prepositions and clauses of manner, are 1) THE ADVERBS OF MANNER; 2) the ABLATIVE CASE OF ATTRIBUTIVE PHRASES, and in certain instances the ablative of NOUNS WITHOUT ATTRIBUTES.

Obs. The relation of MODALITY cannot be otherwise defined than negatively. The special relations belonging to it pass over into each other, and it is impossible to determine distinctly their limits, many forms which we will have to consider having the nature of several of these relations. Thus the adverbs *fortuito*, *gratuito* (gratuitously), *falso*, *merito* (deservedly), may be considered either as adverbs of cause, or as adverbs of manner; the adverbs *sedulo*, *radicaliter*, *penitus* (thoroughly), and all the adverbs of comparative and superlatives may be considered either as adverbs of manner, or as adverbs of quantity (intensity). The relation of PRICE and VALUE, for which language has established specific adverbial forms, is a complicated relation, which may be considered as one of manner, or of cause, or of quantity. It refers to the MANNER of an action when we simply consider the nature of the transaction, for instance, when the question arises whether something has been taken as a gift or for a consideration. It may be considered as a relation of CAUSE when we conceive the idea of value as the REPRESENTATIVE of a thing. The judge for instance awards damages *because* the loss is of such a value; I give a price for something *on account* of its value. The same relation is one of quantity if we measure the value, comparing it with other values.

§ 552. The ADVERBS OF MANNER are formed 1) from descriptive adjectives (see §§ 68. 219. 220), as *diligenter*, *jucunde*; 2) from form-adjectives, as *ita* (from the root of *is*), *uti* (from the root of *quis*), *aliter*. These are called MODAL FORM-ADVERBS; 3) from participles, as *amanter*, *secretō*, *privatim*; 4) from nouns, either by inflection, as *forte*, *partim*, or by composition, as *quomodo*, *obiter*; 5) from prepositions, as *ultro*, of one's own accord.

Obs. 1. The adverbs of manner formed from descriptive adjectives are of a twofold character. They must be either conceived as ADJECTIVE ATTRIBUTES of substantive ideas implied in the verb on which they depend, or they denote independent actions of the

<sup>1</sup> to make the descent.—<sup>2</sup> his two young sons (subject).—<sup>3</sup> to surround. Transl.: On both sides of the king went etc.—<sup>4</sup> sooner.—<sup>5</sup> Perfect subjunctive, with the force of 'you may', 'I have no objection, if you' etc. *Magistratū abire*, to resign an office.—<sup>6</sup> provided you do not, so long as you do not.—<sup>7</sup> to exceed, to stay beyond.—<sup>8</sup> prescribed.—<sup>9</sup> prodigy.—<sup>10</sup> scantily.—<sup>11</sup> impersonal passive predicate-infinitive: That his army might get along.—<sup>12</sup> by close management.

subject, which, for the sake of brevity, are combined with the predicate in the form of an adverb. In this case the adverbs have the nature of PREDICATIVE ADJECTIVES. Thus *jucunde vivere* has the force of *vitam jucundam agere*; *leviter punire* means *levem poenam irrogare*. *Negotium negligenter conficere* means *negligentem esse in conficiendo negotio*; *hoc facillime dicitur* = *hoc dicere facillimum est*. Sometimes the Latin language uses adverbs in the last mentioned sense where we make use of different expressions in English, as *Male, hercule, narras!* indeed *you are wrong* to mention this. Cic. Tusc. 1, 6.— *Hæc et dicuntur et creduntur stultissime*, it is most foolish to say and believe these things. Cic. N. D. 2, 28.— *Utrum impudentius* Verres has res populo Romano ademit an *audacius* tabulas commutavit? Was it *more impudent* in Verres to steal these things from the Roman people, or *more bold* to forge the entry? Cic. Verr. 3, 36. Ex. 1, 2.

Obs. 2. Aside from this instance the idioms of both languages are often different in the use of adverbial expressions of manner. Often the one language makes use of the form of a descriptive or form-adverb, while the other language uses adjectives, or adverbial expressions not having the form of an adverb, as *Siccine* est sententia? Is *this* (literally *thus*) thy opinion? Ter. Heaut. 1, 1.— *Se ita* a majoribus suis didicisse, ut magis virtute quam dolo contenderent, they had learned *this rule* from their ancestors, to fight the enemy rather by valor than by deception. Cæs. B. G. 1, 13. Absolute form-adjectives, which, in English, are used as factitive predicates of verbs of calling (p. 102, B), take, in Latin, the form of *adverbs* of manner; as: *What* is this called? *Quomodo* (not *quid*) hoc dicitur? as: *Tria* sunt genera, quid fiat, aut quale sit, aut *quomodo* nominetur (referring to the question 'what it is called',—i. e. what name is applied to it). Cic. Or. 2, 16.—Several English adjectives form regular adverbs, while their Latin equivalents do not admit of adverbial forms. Thus the adjectives *immobilis*, *immensus*, *inflexibilis*, *inermis*, *incolumis*, *ingens*, *enormis* (the adverb *enormiter* being only used by late writers), and many others, do not form adverbs in Latin, while from their English equivalents regular adverbs are formed. On the other hand, Latin adverbs must frequently be rendered by prepositional or other adverbial expressions, if English analogous adverbs do not exist, as *impune*, with impunity; *ægerime*, with the greatest difficulty; *vicissim*, in turn; *perinde*, in the same manner, and many others.

Obs. 3. To the descriptive adverbs formed in *o* which are enumerated § 69, the following should be added: *arcano*, secretly; *consullo*, deliberately; *directo*, directly; *gratuito*, gratuitously; *improviso*, unforeseen; *inopinato*, unexpectedly; *liquido*, clearly; *merito*, deservedly; *optato*, according to one's wishes; *precario*, on sufferance; *paritario*, on shares; *testato* and *intestato*, with, and without a testament. Here belong the impersonal ablatives absolute mentioned § 536, R. 234.

Rem. 15. The MODAL FORM-ADVERBS are formed from the roots of the determinative form-adjectives, similarly to the locative form-adverbs (§ 548, R. 4), almost all corresponding to the first locative case.

1. To the interrogative and relative forms (root *cu*) belong: the adverbs *uti* or *ut* (inst. of *cui*), how; *quā*, how; *utut* (corresponding to *quisquis*), and *utcumque* (corresponding to *quicumque*), howsoever.
2. To the definite form belong *sic*, thus, so (corresponding to *hic*); *ita*, thus, so (from the root *i* of *is*); *itidem* and its abbreviated form *item* (from *idem*), in the same manner, likewise.
3. To the indefinite form belong *utique* (corresponding to *quisque*), by all means, anyhow; the negatives *neutiquam* (inst. of *ne-utiquam*), and its synonym *nequāquam*, in no way, in no manner, in no respect; *nequicquam* (also written *nequidquam* or *nequiquam*), in vain (all corresponding to *quisquam*); *aliqui* or *alioquin*, in other respects, else (from *alius* and *quis*), and *aliter*, otherwise, in a different manner.

Of these adverbs only *quā*, *sic*, and *ita*, besides some of the indefinites, are in general use. In place of the others, compounds or phrases with *modo* are generally employed. Such phrases must be used in place of the wanting modal adverbs of *aliquis*, *quidam* and *ullus*, as *aliquo modo* or *quodammodo*, in some manner, *ullo modo* and *nullo modo*, in no way, the latter of which is more usual than, and slightly different from, *nequāquam*.

Obs. 1. The regular modal form-adverb of the INTERROGATIVE and relative form (root *cu*) is *uti* or (more usually) *ut*. But in this meaning *ut* is never (in prose) used in direct

\* *Sic* (instead of *si-ce*) probably is identical with the conjunction *si*, both belonging to an ancient demonstrative root *sa*, which occurs in cognate languages. Some consider the *s* in *sic* as a euphonic change from *h* in *hic* (as *ē* and *ser*).—† It frequently thus occurs in interrogative clauses: In vulgus elatum est, *ut* ea res colloquium diremisset (how this had broken up the conference). Cæs. B. G. 1, 46.



interrogations. It occurs, however, as the regular form (rarely replaced by *quomodo*), in exclamatory sentences, as: *Eu autem noster ut totus jacet!* But look at our man, how he is wholly down! Cic. Att. 7, 19. *Ut* is the regular form-adverb corresponding to the English 'as', in inserted relative clauses, where it is just on the limit which separates relative adverbs from conjunctions, and, hence, is considered by some as an adverb, by others as a conjunction, as: *Non, ut aliena scilicet, sed ut nemo fit, minimum introducti*, thou hast introduced a nime, not as it was formerly the custom, but as it is done now-a-days. Cic. Fam. 9, 16. *Qui in sua re fuisset egentissimus, erat, ut fit, insolens in aliena*, who had been most indigent in his own circumstances, was, as it frequently happens, reckless in those of others. Cic. Rose. Am. 8. In place of *ut* in this connection, which is its proper function as a relative adverb, its compound *sicut* is frequently used, especially as a correlative of *ita*, as *Hec sicut exposui ita gesta sunt*, This has been done so as I have stated. *Ut*, in inserted clauses of this kind, frequently modifies a previous general statement, restricting it to some proportional standard, and is variously rendered by 'according to the fashion', 'in proportion to', 'as for', 'for': *Multa etiam in eo, ut in homine Romano, littere*, he also had great literary knowledge for a Roman. Cic. Sen. 4. Ex. 5. 6.

Obs. 2. The English 'how', in interrogative sentences, both independent and dependent, is generally rendered by the compounds *quomodo*, and *quemadmodum* (i. e. *quo modo*, *quam ad modum*, but often by *quid*), as: *Quomodo modum eis carere poterant?* How will they be able to do without these? Cic. Cat. 2, 10. *Quomodo crimen committitium confirmaret non inveniebat*, he did not find out how he might prove the false accusation. Cic. Rose. Am. 15. *Quero qui Milo scire potuerit*, I ask how Milo could have known it? Cic. Mil. 17. Thus frequently *qui fit* occurs with a following *ut*, as *Qui fit Mæcenæ, ut nemo... contentus virat?* How does it happen. O Mæcenæ, that nobody lives contentedly, etc. Hor. Sat. 1, 1. *Quomodo* and *quemadmodum*, the same as *ut*, are also used as relative adverbs, either referring to a demonstrative adverbial antecedent (*eodem modo*, *eo modo*), or implying it, or introducing inserted clauses, and referring to a whole sentence. They are then rendered by 'as'. *Quemadmodum sunt in quibus, in quibus, eodem modo sunt erga amicos*, As they are disposed towards themselves, in the same manner they should be disposed towards their friends. Cic. Fin. 2, 26. *Tua hæc altera patria, quemadmodum dicere solitas, Messianæ circumstanti*, Your second fatherland, as you used to say, Messianæ has overreached you! Cic. Verr. 4, 5, 17. Instead of *quomodo* and *quemadmodum* a very frequently the phrase *quo pacto* is used (a favorite expression of Cicero), as: *Nescio quo pacto semper hoc fit*, I do not know how this always happens. Cic. Mur. 21. Frequently 'how' is expressed by the neuter adjective *quid*, especially if it forms by itself an elliptical sentence, as *Quid? tu me hoc tibi mandasse existimas?* How? You believe I have directed you to do this? Cic. Fam. 2, 8. All these equivalents of 'how' must be distinguished from *quam*, corresponding to 'how' as an adverb of intensity. R. 30, obs. 2. Instead of *ut* and *sicut* the compound *quemadmodumque* and the phrase *quomodo modo* are often used, as: *Quemadmodumque dicitur, in dicitur tam potest, noscitur ita*, howsoever it may be said, it is intelligible. Cic. Fam. 5, 11. *Quis est qui, quomodo in quo, quod interfectus est, puniendum putatur*, who is there that believes a punishment should be inflicted in what manner so ever one may have been killed? Cic. Mil. 3.

Obs. 3. *Sic* and *ita* are so distinguished that *sic* is more generally employed in a comparative sense, especially in connection with a comparative clause introduced by *ut*, as: while *ita* more generally designates manner not expressed comparatively, as *Ego Bruti rem sic ago ut ipse non optaret*, I attend to Brutus's affairs such as I might see as he would not do it himself. Cic. Att. 5, 18. *Qui stadium cursum supplentem cum quicquam certet nullo modo debet; sic in vita alibi eripere quod pertinet ad usum, jus non est*, Who competes in a race ought in no way play tricks with his adversary; thus it is wrong in life to take away from another the things pertaining to its legitimate use. Cic. Off. 2, 10. *Arar in Rhodanum induit incrementa lenitate, Et ut in utrum partem fluit judicari non possit*, the Arar empties into the Rhodanus with wonderful smoothness, so that it cannot be made out in what direction it is flowing. Cæs. B. G. 1, 12. *Ita spero quidem*,

\* *Quomodo* is often written in two separate words, other words being frequently inserted between the two parts. This is always the case in interrogative sentences when it is strengthened by *nam*, as: *Quonam modo*, how?

† It is very probable that *quid*, in this sense, is an old form of the ablative case of *quis*, declined after the third declension. The student will have noticed that the cases of this relative have the endings of both the second and third declension, and it is most probable that each of its cases had thus a double form. The dative and ablative plural occur, in both forms, even in classical prose, *quibus* and *quibus*, which is also spelled *quibus*. *Qui* often occurs, as an ablative masculine or neuter singular of the relative *quis*, especially with the preposition *cum*, which is enclitically affixed to it, as: *Eum quicum (inst. of cum quo) bellum geras*, the one with whom you wage war. Cic. Off. 1, 12. The use of *quicum* for the feminine *quicum*, and for the plural *quibuscum*, is non-classical.

so I hope. Ter. Andr. 1, 5, 63.—In tertio de Oratore *ita* scriptum est (a passage of Cicero being quoted after these words), in the third book 'On the Orator' the following passage occurs (literally 'it is written'). Quint. 9, 1, 25. But this distinction is often disregarded, *sic* being used in place of *ita*, and vice versa. Peculiar is the idiom by which *ita* (not *sic*) followed by *ut* (that) is used with a concessive and adversative force, equivalent to 'but so that', as *Ita triumpharunt ut*, they triumphed, but so that. *Hæc ita prætereāmus ut tamen influentes relinquāmus*, let us pass this, but so that we (as to) keep it in our view (literally: let us so pass this that we, however, leave it behind looking at it). Cic. Sen. 5.—In interrogative sentences both *ita* and *sic* are generally placed first, taking the enclitic *ne*, *sic* being changed into *siccine*, as *Itane censes*, do you think so? Cic. Div. 2, 32.—*Siccine tu hominem optime de republica meritum in discrimen vocavisti?* Didst thou thus place in jeopardy a man of the greatest merits for the republic? Cic. Flacc. 33.

*Tam* and *adeo*, both meaning so (not 'thus') are quantitative adverbs (see R. 30, obs. 4), and cannot be used as adverbs of manner in any of the mentioned sentences; but *ita* (rarely *sic*) before adjectives and verbs, is sometimes used with quantitative force, as *Ita sum afflictus ut nemo umquam*, I am so much afflicted as no one ever was. Cic. Att. 2, 12.

Obs. 4. To *sic* and *ita* corresponds the adjective *talis*, such, of that kind (inst. of *itālis*), for which the attributive genitive phrase *ejus modi* (generally written in one word *ejusmodi*) is frequently used. *Ejusmodi*, if used predicatively, has the force of a predicate-genitive. *Nomen legāti ejusmodi esse debet ut*, the name of an ambassador should be of such a kind that. Cic. Verr. 2, 1, 33.—*Genus hoc ejusmodi judiciorum*, this class of courts of that kind. Ib. 60.

Obs. 5. *Item* and *itidem* are generally used in the meaning 'likewise', assigning the same predicate to another subject or object, as: *Est igitur vis virtutis duplex...; temperantia autem itidem distributa est duobus modis*, The power of virtue is twofold...; but temperance is likewise distinguished in a double way. Cic. Part. 20, 76, 77.—*Litteræ mittuntur isti a patre vehementes, ab amicis item*, Vehement letters are sent to him by his father, and likewise by his friends. Cic. Verr. 6, 19.—Elegantly, *non item* is employed in the last of two adversative sentences having the same predicate, when the last sentence is negative. *Non item*, in this instance, is translated 'but not', occupying the last place: *O spectaculum uni Crasso jucundum, ceteris non item*, O for the sight pleasant to Crassus alone, but not for the others! Cic. Att. 2, 21. To render the English 'in the same manner' either *item* (*itidem*) is used, or the phrase *eodem modo* (*eodem ratione*), or the adverb *perinde* (also *proinde*). This adverb has the peculiarity that it is also used with adjective force (*perinde est*, or *perinde valet*, 'it is the same thing'). Ariovistus respondet, *jus esse belli, ut qui vicissent eis quos vicissent, quemadmodum vellent, imperarent; item populum Romanum victis ad suum arbitrium imperare consueasse*, Ariovistus answered, it was the law of war that the conqueror should treat the conquered as he wished; in the same manner the Roman people was accustomed to treat the conquered according to its pleasure. Cæs. B. G. 1, 36.—*Perinde uxor instituta fuerat, liberique instituebantur, in the same way his wife had been brought up, and (so) his children were being brought up*. Liv. 3, 44, 2. *Perinde* is especially frequent with a following comparative clause, connected by *ut*, *ac*, *atque*, *quam* (as), or by *quasi*, *ac si* (as if), being often rendered by *just*, *just so*, as *Perinde ut cutque data sunt, in the same manner* (proportion), as it has been given to each. Cic. Tusc. 1, 39. *Perinde quasi exitus rerum legibus vindicentur, just so as if the issues of things were punished by the laws*. Cic. Mil. 7, 19.

Obs. 6. Instead of *aliter*, frequently *secus* is used, especially with negatives, and a following comparative clause (*non secus ac*, *haud secus*), as: *Recte an secus, nihil ad nos, right or otherwise*, it does not concern us. Cic. Pis. 28.—*Dixi illud non secus ac sentiebam*, I did not say this otherwise than I thought. Cic. Or. 2, 6, 24.—*Nihilo secius* (or *nihilo minus*) means nevertheless.

Rem. 16. Many past participles form adverbs in *im* instead of in *e*, as,

*cæsim*, by cutting: *certatim*, at a race, emulously; *conjunctim*, united, in concert; *contemptim*, in scorn; *cursim*, rapidly; *gravatim*, unwillingly (rare); *nominatim*, by name; *passim*, scattered about; *punctim*, pointwise; *privatim*, privately; *raptim*, hastily; *sensim*, visibly; *separatim*, separately; *strictim*, briefly, summarily.

Obs. Some few of these participial adverbs have both forms, that in *e* (sometimes *o*), which is the regular adverbial ending of perfect participles, and that in *im*, as *strictim*, *conjunctim*, *separatim*. These, generally, have different significations according to these endings, as *strictim* and *strictè* (of *stringere*), the former of which belongs to the signification 'to touch', and the latter to that of 'to draw tight'. Some, as *minutim* (non-classical), and *minute* (minutely, classical) belong to different periods of the language. Others, as *conjunctim* and *conjuncte*, *separatim* and *separatè*, are used indiscriminately.



**Rem. 17.** Most adverbs of manner derived from NOUNS are formed by the ending *tim*, generally preceded by *ā*, but sometimes by other connecting letters or syllables. They have the force of an attributive genitive, the ablative *modo* (in the manner) being understood, as *gregatim*, i. e. *gregum modo*, in the manner of flocks, by crowds; *furtim*, i. e. *furum modo*, in the manner of thieves, stealthily. Sometimes their adverbial meaning is of a looser character, as *ostiātīm*, which does not mean 'in the manner of doors', but 'from door to door'.

*Catervatim*, in troops; *centuriatim*, by centuries (census-classes); *curiatim*, by curies (classes of the Patricians); *generatim*, by classes, by nationalities; *gradatim*, gradually; *membratim*, by the limb; *partim*, partly; *pedatim*, gradually, step by step; *summatim*, summarily; *viciatim*, in turn; *viratim*, man by man.

**Obs.** Some adverbs of manner are more ablatives of substantives of which the other cases are lost, as *passim*, by order; *impetum*, without order; *permissum*, by permission; *arbitratim*, according to some one's pleasure; *arbitratim*, at thy pleasure; *spontem*, of one's own accord; *spontem*, *spontem*, etc.; *forte*, by chance; *gratias*, out of favor, or gratitude; *ingratias*, unwillingly; *ritum* (probably from a lost noun *ritus*, duty; *ritum*, in vein of the root *ritus*, *ritus*).

Here belong some of the local adverbs in *itas*, as *patritas* and *funitas*, and the adverb *penitus*, thoroughly. *Radicitas*, radically, refers to the total taking away of something, and *funitas*, totally, refers to a total destruction of a thing, as *Ros penitus perit*, things thoroughly understood, Cic. Or. 1. 23. *Religiosum* or *religiosum* *in specie*, things thoroughly understood, Cic. Or. 1. 23. *Religiosum* or *religiosum* *in specie*, things thoroughly understood, Cic. Or. 1. 23. *Religiosum* or *religiosum* *in specie*, things thoroughly understood, Cic. Or. 1. 23. *Religiosum* or *religiosum* *in specie*, things thoroughly understood, Cic. Or. 1. 23.

*Obiter* (from *ob* and *iter*, having originally the local meaning of *obiter*, is used as an adverb of MANNER, signifying 'in passing', 'superficially'.

1. Edm. Caesarem certiorum facit, sese depopulatis agris non tunc ab oppidis vim hostium prohibere. Cic. B. G. 1. 11. — 2. Vos fortasse sapienter excessistis, ubi ea quam liberatis. Cic. ad Brut. 1. 15. 5. — 3. Ubi sapienter ingenia in occulto latent? Plaut. Capt. 1. 2. — 4. Mihi senatus non, ut multis, bene gessit, sed, ut nemini, conservare reipublice testimonium dedit. Cic. Pis. 3. 6. — 5. Ubiorum civitas ampla atque florens fuit, ut est capta Germanorum. Cic. B. G. 4. 3. — 6. Erit quoniam Latini tum etiam Graecis, ut temporibus illis, eruditus. Cic. Brut. 28. — 7. Quomodo modo Hasdrubal sine certamine exere tum adducere potuit? Quomodo autem dux Romanus ei non obstitit? Liv. 25. 35. — 8. Quomodo autem in boni fidelesque cives esse possunt? Liv. 22. 60. — 9. De familia quomodo antea placuisse scribis, faciemus. Cic. Fam. 11. 1. 3. — 10. In hac arte nullum est preceptum quomodo verum invidetur, tantum quomodo iudicetur. Cic. Or. 2. 33. — 11. Quomodo soles de ceteris rebus, sic de amicitia soles disputare. Cic. Am. 4. — 12. Qui per largitionem magistratum adepti sunt, solent ita potestatem gerere ut non tantum per familiam, sed etiam per civitatem severitas. Cic. Off. 1. 25. 88. — 13. Si est vulgus, ex veritate pauca, ex opinione multa aestimat. Cic. Rose. Com. 10. — 14. Pomponium Atticum sic amo ut alterum barrem. Cic. Fam. 13. 1. — 15. Ariovistus dixit, ut in concedi non oporteret si in nostros finis impetum faceret, sic ita nos esse iniquos, quod in suo iure se interpellaremus. Cic. B. G. 1. 44. — 16. Omnium magnam animam, sicut arborum altitudo, nos delectat, radices stirpesque non ita. Cic. Or. 13. — 17. Meminerunt illi, perinde conjecturam de moribus suis homines esse facientes, prout hoc vel illud elegerint. Pan. Pan. 20. 6. — 18. Quotus finit pagat secus multum per literas, et adimat nihil a se cuiquam de te secus esse dictum. Cic. Att. 1. 19, 11.

§ 553. Objects of manner take the form of ATTRIBUTIVE PHRASES in the ablative if manner is expressed: 1) by ONE OF THE NOUNS DENOTING

1 In the dark. — 2 large. — 3 captus, G. us, idea, notions. — 4 learned. — 5 § 421. — 6 *arbitratim* adducere, to 'lead to' his army, i. e. to join him with his army. — 7 *adlocutus* *credidit* = *dare* *credidit* *ad* *credidit*. — 8 to oppose; how should he have failed to oppose? — 9 *famula*, the servants. — 10 bribery. — 11 *potestatem* *gerere*, to administer their office. — 12 a gap, a deficiency. — 13 in their private fortunes. — 14 greatness. — 15 smoothness. — 16 § 444. 2. — 17 another. Why can *alius* not be used here? — 18 *interpellare* severity. — 19 § 444. 2. — 20 another. Why can *alius* not be used here? — 21 *interpellare* severity. — 22 § 444. 2. — 23 another. Why can *alius* not be used here? — 24 *interpellare* severity. — 25 § 444. 2. — 26 another. Why can *alius* not be used here? — 27 *interpellare* severity. — 28 § 444. 2. — 29 another. Why can *alius* not be used here? — 30 *interpellare* severity. — 31 § 444. 2. — 32 another. 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Why can *alius* not be used here? — 603 *interpellare* severity. —



expresses INSTRUMENTALITY OF CAUSE, as *Helvetii dixerunt se magis virtute quam dolo contendere*, Cæs. B. G. 1, 13. the Helvetians said that they were accustomed to fight rather by valor than by fraud (i. e. BY MEANS of their valor, not by fraudulent MEANS), where by using the preposition *with* as exponent of MANNER, a meaning different from that of the author would be imparted to the sentence. 'To fight with valor' is not *virtute contendere*, but *magis (cum) virtute* or *fortiter contendere*. — *Multas imperatores temeritate atque inscientia exercitum in locum precipitem perduxisse dixit*, Liv. 26, 2; he said that many commanders had led their armies by recklessness and ignorance (out of recklessness, not with recklessness) into 'tight' places. Thus, if we would render the sentence 'he accomplished the business with diligence and care' by mere ablatives (*negotium diligentia et cura perfectum*), we would thereby change the relation of MANNER into one of INSTRUMENTALITY. If we mean to convey the idea 'diligently' and 'carefully' we must use either adverbs of manner, or provide the ablatives *diligentia et cura* with attributes of intensity (*magna, omni, or summa diligentia et cura*).

Obs. 3. There are a few nouns, the mere ablatives of which are generally considered to express a relation of MANNER. But although we generally render these nouns as if they belonged to the relation of manner, we shall find, on closer examination, that they either belong to the relation of instrumentality and cause, or to that of coincident action, and that even in the latter instance they were originally conceived as expressing 'means' and 'instrumentality'. Here belong 1) *jure* (rightly, justly, correctly), which is used either without any attribute or with possessives (*meo, tuo, suo* etc.), or *optimo*; as: *Queritur num jure hoc feceris*, it is the question whether you have done this rightly (whether you were right in doing this). — *Hoc tuo (or optimo) jure affirmare videtur*, it seems that you assert this 'rightly', 'correctly' (i. e. that you are right in asserting this). *Jure* has evidently the meaning 'on right grounds', and hence belongs to the relation of CAUSE. — 2) *Injuria*, as *injuria bellum inferre*, to commence a war unjustly, Cæs. B. G. 1, 26. An unjust war is not one that is waged in an unjust manner, but one that is commenced on frivolous grounds, and hence the expression belongs to the relation of 'cause' and 'instrumentality'. — 3) *Vi* and *dolo*, violently and fraudulently, as in the phrase *vi, dolo, precario rem possidere*, which means to be in possession of a thing by violent, or fraudulent means, or on sufferance. It is evidently a relation of instrumentality. — 4) *Casa*, accidentally, the English equivalent of which (*by accident*) shows its causal nature. — 5) *Silentio* (in silence), for inst. *expediti castris*. This is a relation of coincident action, but conceived as a relation of cause, since 'silence' made the coming out of the camp possible. — 6) *Clamore*, with shouts, as in Livy 26, 5: *Prælium non secuta modo clamore ac tumultu est ceptum*, the battle was not commenced in the usual manner with shouting and uproar, where *clamore* stands in apposition to *secuta modo*, and must be in the ablative, not because it expresses manner, but because it must agree with a regular object of manner. — 7) *Lamentis lacrimisque*, with wailing and tears, as *Vos quippe colite patrum lamentis lacrimisque catenatos pressepai*, I wish that you, too, would not honor *prospici* has typically this meaning) the dead with wailing and tears, Liv. 25, 38, where the ablative evidently denotes the means by which the dead are honored.

Obs. 4. The Latin often uses instead of the general noun *modus* (*partim*) more special nouns, but still of general import, EMPLOYING the noun *modus*, as *conditio*, but in the meaning 'condition', *ratio*, *ritus* (habit, manner), *mos* (habit, manner). All these nouns may be used in place of *modus*, taking the same kind of attributes, as *Pax hac conditione* (*depo*) *datur est*, at etc., Peace was given on this condition that etc. (i. e. 'in this manner', the terms of the peace being the manner in which it was concluded). — *Ab nostris eadem ratione qua pridie resistitur*, by our troops the defence was made in the same manner as on the day before, Cæs. B. G. 5, 40. — *Simili ratione Pompejus in suis castris consedit*, in a similar manner Pompey kept within his camp, Cæs. B. C. 3, 76. — Relations of modality, not belonging to those specially enumerated, are expressed by the ablatives of GENERAL nouns denoting that relation, being subject to the same restrictions as the noun *modus*. Thus the idea of 'motive' is expressed by *causa*, as: *Hic partem copiarum traduxerunt, ad consilio* ut castellum expugnarent, there they crossed a part of their troops with a view to take the fort, Cæs. B. G. 2, 9. These, and many similar ablatives, belong to the relation of modality, but not to that of MANNER. In the following sentence: *Hoc fecit non dubia spe debellari posse*, he did this in the certain hope that the war might be finished (Liv. 25, 35), the phrase *non dubia spe* expresses coincident action (*non dubie sperans*).

Obs. 5. The ablative of those abstract nouns which DIRECTLY describe the manner of an action (§ 553, 2) is frequently made dependent on the preposition *cum* (§ 446, 2) which is generally inserted between the adjective preceding and its governing noun, as: *Intellexit Caesar quando id cum periculo fecerit*, Caesar was aware with how great danger he had done this, Cæs. B. G. 1, 17. The form with *modus* (§ 446, 1) does not admit *cum*, but may be expressed by *in* or *ad* with the accusative, as *in hoc modum*, *ad hunc modum* (Cic. Tusc. 2, 4), *in hac conditione*, but not *hac cum modo*, *hac cum conditionibus*. See § 561, R. 72.

Obs. 6. From the relation of MANNER must be distinguished those ablative phrases which express the relation of COINCIDENT ACTION, as *ornatu regali in solio sedet* (Cic. Fin. 2, 21); *magno comitatu ingressi sunt*, Cic. Cat. 3, 2, 6, *omnibus copiis ad castra contendere*, Cæs. B. G. 2, 7; *nudato corpore pugnare*, Ib. 1, 25, *aequo animo ferre*. All these and similar objects do not denote the MANNER of sitting, of coming, of hastening, and fighting, but actions COINCIDENT and combined with another action of the same subject. They are equivalent to participial expressions, used as accessory predicates (to sit being in royal state; to come along having a great retinue; to hurry to the camp having all the forces; to fight having an unprotected body etc.). See § 554 foll.

Obs. 7. Sometimes phrases, properly belonging to the relation of manner, take the form of an accessory predicate, in the same way as the relation of CAUSE is expressed according to § 501, R. 115. Thus especially the participle *usus* is employed, which in this relation performs the same function as the participles *adductus*, *commotus* etc. in the relation of CAUSE, as: *Postquam in vulgus militum elatum est, qua arrogantia in colloquio Ariovistus usus omni Gallia Romanis interdixisset*, after it had become generally known in the army with what arrogance (literally 'using what arrogance') Ariovistus had forbidden the Romans from the whole of Gaul, Cæs. B. G. 1, 46.

1. *Hoc modo iste sibi prospicere*<sup>1</sup> didicit, Cic. Verr. 2, 1, 61. — 2. *Siculi ipsum Verrem pertulissent*<sup>2</sup>, si humano modo, si usitato more<sup>3</sup>, si uno aliquo in genere peccasset<sup>4</sup>, Ib. 2, 2, 3, 9. — 3. *Thessali<sup>5</sup> servorum modo præter spem repente<sup>6</sup> manumissorum<sup>7</sup> jacebant*<sup>8</sup> sese insectatione<sup>9</sup> et conviciis<sup>10</sup> Romanorum, Liv. 39, 26. — 4. *Sumat argentum*<sup>11</sup> alicunde; si nullo alio pacto, fenore<sup>12</sup>, Ter. Phorm. 2, 1, 71. — 5. *Ab his, qui pecudum<sup>13</sup> ritu ad voluptatem omnia referunt*<sup>14</sup>, longe dissentiunt, Cic. Am. 9, 32. — 6. *Ariovistus postulavit ut uterque cum equitatu veniret: alia ratione sese non esse venturum*<sup>15</sup>, Cæs. B. G. 1, 42. — 7. *Hac oratione habita mirum in modum conversae<sup>16</sup> sunt omnium mentes*, Ib. 1, 41. — 8. *Scipio omni cura intentus erat necubi hosti aequo<sup>17</sup> se committeret loco*, Liv. 25, 33. — 9. *Hoc te ita rogo, ut te majore studio rogare non possim*, Cic. Qu. Fr. 1, 2. — 10. *Marcellus, captis Syracusis, cum res in Sicilia tanta fide atque integritate composuisset*<sup>18</sup>, Romam devexit<sup>19</sup>, Liv. 25, 40. — 11. *Catulus, sententiam rogatus, hoc initio est summa cum auctoritate<sup>20</sup> usus*, Cic. Verr. 1, 15.

#### B. RELATION OF COINCIDENT ACTION.

§ 554. The relation of COINCIDENT ACTION represents the accompanying circumstances of the predicate as separate actions, but as closely united with the main act, or affecting the same, so as to be conceived as a relation of modality in regard to the latter.

Obs. The relation of coincident action holds a middle place between the relations of manner, time, and cause on the one side, and the connection of two actions by copulative co-ordination, on the other. Hence it may either assume the grammatical form of an OBJECT, or that of a PREDICATE (accessory predicate). Thus the English phrases 'to perform an action GLADLY, THANKFULLY, UNWILLINGLY' express a relation of COINCIDENT ACTION, although ADVERBS formed like those of MANNER are used to express them. These adverbs do not express the property of the actions, but the feelings of the subject while performing the actions. Not the ACTION is thankful, but the individual. The LATIN expresses coincident actions of this kind mostly in the form of an accessory PREDICATE, either by participles, or adjectives, but often objective forms are employed, as: *Nos vero, si tale quid acciderit, LAETI ET AGENTES GRATIAS PAREMUS*, but we, if such a thing happens, will obey cheerfully and thankfully (literally 'being cheerful and rendering thanks'), Cic. Tusc. 1, 49. The same relations may be expressed objectively in the form of ADVERBS (rarely), or in the form of ABLATIVES, or by PREPOSITIONS, as: *Antonius Sulpicium exstinctum LAETE atque INSOLENTER tulit*, Antonius bore the death of Sulpicius joyfully and insolently, Cic. Phil. 9, 3. — *Præterita GRATE meministi*, he remembers the past thankfully, Cic. Fin. 1, 19. — The same relations may be expressed by the phrases *grato* (*laeto*) *animo*, *gratissima memoria*, *summo cum gaudio* etc. Cic. Phil. 4, 1; 10, 3.

§ 555. The relation of coincident action takes either a predicative or an objective form. The predicative form is called the form of the ACCESSORY

<sup>1</sup> To take care. — <sup>2</sup> to endure. — <sup>3</sup> customary. — <sup>4</sup> to offend. — <sup>5</sup> *Thessalus*, a Thessalian. — <sup>6</sup> suddenly. — <sup>7</sup> *manumittere*, to emancipate. — <sup>8</sup> *se jactare*, to boast. — <sup>9</sup> prosecution. — <sup>10</sup> *convicium*, abuse. — <sup>11</sup> money. — <sup>12</sup> *fenus*, loan at interest. — <sup>13</sup> *pecudes*, cattle. — <sup>14</sup> to refer to, to place in connection with. — <sup>15</sup> supply: *dixit*. — <sup>16</sup> *convertere*, to turn. — <sup>17</sup> even. — <sup>18</sup> to settle. — <sup>19</sup> *devehere*, to sail for. — <sup>20</sup> power, effect.



PREDICATE (§ 461), as *Hæc FLENS a Cæsare petiuit*, this he asked *weeping* from Cæsar, Cæs. B. G. 1, 20. The objective form of the coincident action consists either in an adverb of manner, or in a phrase in the ablative, or in prepositional expressions, especially with *cum* and *sine*.

Rem. 18. The accessory predicate may consist of a present participle, an adjective, or substantive, but it is always CONCEIVED as a present participle, the adjectives and substantives used in this relation having the force of participles of predicate-adjectives and nouns, the participle of the copula being understood. In whatever form the accessory predicate may appear, it must always agree with its logical subject in case, number, and (if it is movable) in gender. The logical subject of the accessory predicate is always at the same time a member of the phrase in which the principal predicate is contained. Thus it may be the grammatical subject, or an object of the principal predicate, or an attribute combined with a phrase of the principal predicate. The accessory predicate, according to the relation of its logical subject, is either in the nominative, or in any of the oblique cases, mostly the accusative:

(a) AGREEING WITH THE SUBJECT: *Gaius festinans advenit*, Gaius arrived hastening (in haste).—*Nemo saltat sobrius*, nobody dances 'sober'. Cic. Mur. 6.—*Cæsar proquestor in provinciam abiit*, Cæsar went as proquestor into the province.

(b) AGREEING WITH OBJECTS: *Itæ legatos flentes dimisit*, the king dismissed the ambassadors weeping (the ambassadors wept).—*Imperator Sempronius petente veniam dedit*, the commander pardoned Sempronius at his request (literally 'to the asking one').—*Eo Sempronius teste usus est*, Sempronius used him as a witness.

(c) AGREEING WITH ATTRIBUTES: *Tyrannus specie innocens interfecti viri agnoscitur*, the tyrant was haunted by the image of the 'innocently killed' man.

Obs. Accessory predicates, in regard to their grammatical function in the sentence, must be considered as predicative phrases, combined with the principal predicative phrases (§ 93). The logical subject of the accessory predicate is always the common word of the two phrases. In resolving phrases of this kind, the phrases of the accessory predicate must first be put down as phrases with a finite predicate. Then the phrase must be changed into the grammatical form which the common word has in the governing phrase, turning the finite verb into a participle, which is omitted if the finite verb is the copula *esse*, as for inst. in the sentence: THE COMMANDER LEFT THE DEAD UNBURIED.

1. SINGLE PHRASES: The commander left the dead, *imperator mortuos reliquit*.—The dead are unburied, *mortui insepulti sunt*. 2. The subject *mortui* being in the accusative in the governing phrase, the dependent predicative phrase is changed into an accusative, the copula *sunt* being omitted: *mortuos insepultos*.

THEY FOUND THE SOLDIERS SLEEPING.

1. SINGLE PHRASES. They found the soldiers, *militēs inveniunt*.—The soldiers sleep, *militēs dormiunt*. 2. The subject *militēs* being in the accusative in the governing phrase, the dependent phrase is changed into an accusative phrase with participial form (*militēs dormientes*), and thus incorporated with the governing phrase.

Rem. 19. NO PARTICIPLES but the PRESENT can be employed as accessory predicates. Hence this construction is generally confined to the active voice. But the language has in the periphrastic conjugation of the participle (§ 506) a means to supply this defect, and hence participles, in the form of the perfect passive, frequently occur as accessory predicates, which must always be considered as PRESENT PARTICIPLES of the PERIPHRASTIC CONJUGATION, as

*Imperator vincitus hostibus traditus est*, the general was surrendered in fetters (fettered) to the enemy. The periphrastic participle, in this connection, strictly keeps the force which it has in the finite tenses, namely that of a STATE, the general was in a fettered STATE when he was surrendered. The tense in this construction is always conceived as a PRESENT, relatively to the time of the main action.

Here belong the expletive participles *adductus*, *permotus* etc. (p. 119, R. 115), which are frequently used as accessory predicates (Ex. 16, 19).—For the use of the periphrastic participles in *urus*, and gerundials in *us*, as accessory predicates, see p. 139, R. 158; p. 147, § 516. For the use of the participial adjectives in *bundus* as acc. pred. see P. I., p. 352.

Obs. 1. The English equivalents of participial accessory predicates are generally PARTICIPLES, but frequently other forms are used, especially when the participle is in an oblique case, in which instance the English participle would often give rise to ambiguity. Thus the phrase *Flentem cum reliquit*, which is perfectly clear in Latin, would become ambiguous if literally rendered into English I left him weeping, since it would be left doubtful whether the weeping refers to the grammatical subject, or to the object. But often we use prepositional or adverbial expressions aside from this instance, as: *Velim scire quid dicens frater tuus profectus sit*, I wish to know with what words (literally 'what saying') thy brother departed. So we translate the accessory predicates *libens* and *sciens* by adverbs, as: *Hanc causam libens relinxissem*, I would have gladly (willingly, fain) kept silent about this reason. Liv. 27, 8.—*Ut offenderet sciens neminem*, that he knowingly offended no one. Cic. Plauc. 16, 41.

Obs. 2. The case of an accessory predicate is, of course, in the accusative if the sentence in which it is used is an infinitive clause, provided that it refers to the subject-accusative of the sentence. (Ex. 18, 19, 20.)

1. Plato uno et octogesimo anno scribens est mortuus. Cic. Sen. 5, 13.—2. Terentius orans<sup>1</sup> urbem inivit. L. 40, 16.—3. Orat vos Avitus et flens obsecrat<sup>2</sup>, ne se homini illi nefario condonati<sup>3</sup>. Cic. Clu. 70, 201.—4. Centuriones<sup>4</sup> omnes fortissime pugnales concitaverunt<sup>5</sup>. Cic. B. G. 6, 40.—5. Ne terrum<sup>6</sup> quidem ad bene<sup>7</sup> moriendum hostis oblatus est: scilicet bellum condidit. Liv. 9, 3.—6. Additum est, ne ante dimitterent legatos quam Romanum imperatorem, quid petentes<sup>8</sup> venissent, certiores facerent. Ib. 30, 28.—7. Quidam incandescentes<sup>9</sup> sentis<sup>10</sup> nique<sup>11</sup> pilis<sup>12</sup> stabant. Ib. 44, 36.—8. Sulpicius properans, mandata<sup>13</sup> vestra facere cupiens in hac constantia<sup>14</sup>, morbo adversante<sup>15</sup>, perseveravit. Cic. Phil. 9, 3, 6.—9. Opto ut moriens<sup>16</sup> populum Romanum liberum relinquam. Cic. Ib. 2, 46.—10. Omnia hæc non dubitans confirmare possum. Cic. Fam. 5, 16, 4.—11. Ego plus hodie boni feci improbis<sup>17</sup> quam sciens<sup>18</sup> ante hunc diem unquam. Ter. Heu. 5, 4, 40.—12. Tota Italia illius facti gloriam libens agnovit. Cic. Mil. 14.—13. Armatas rex aliquid impetrare posse videtur, inermis vero nullius momenti<sup>19</sup> apud Romanos erit. Liv. 35, 45.—14. Qui hinc integri et sinceri<sup>20</sup> Romanus erunt, imbuti<sup>21</sup> illinc et infecti<sup>22</sup> Romanis delinquentibus<sup>23</sup> redempti. Ib. 40, 11.—15. Hostes separatim et divisi<sup>24</sup> opprimi possunt. Ib. 25, 28.—16. Jam illis promissis standum<sup>25</sup> non esse quis non videt, quæ condas quis<sup>26</sup> metu, quæ decipias dolo promiserit? Cic. Off. 1, 10.—17. Tu ne quæ idæ quidem fecit obijcis, ne desti<sup>27</sup> quæ ex<sup>28</sup> parte conjunctus cum eo reperire. Cic. Clu. 11, 35.—18. Ex lacrimis horum existimare<sup>29</sup> potes, decuriones<sup>30</sup> hæc decrevisse lucrimantis. Cic. Clu. 69, 197.—19. Cæsar cognovit Considium timore perterritum quod non vidisset pro viso sibi renuntiassse<sup>31</sup>. Cæs. B. G. 1, 22.—20. Legati existimabant, spatium<sup>32</sup> sumpto, Romanos omnibus instructiores<sup>33</sup> rebus cepturos bellum. Liv. 42, 47.

Rem. 20. THE ADJECTIVES which are used as accessory predicates, generally with English adverbs as equivalents, cannot be reduced to a definite rule, since the Latin language frequently employs ADVERBS even in relations which do not belong to 'MANNER', but to 'COINCIDENT ACTION'. Almost all adjectives thus employed belong to those expressing personal qualities, especially affections and tempers of the mind, and properties referring to the body, to health and life, to clothing and arms. But some, especially such as have a participial character, do not belong to any of these classes. The following adjectives are most frequently used as accessory predicates:

*tristis* (in the meaning sadly), *latus* (gladly), *alacer* (cheerfully), *iratus* (angrily), *timidus* (timidly), *trepidus* (anxiously, trembling), *infestus* (with hostility), *infensus* (with animosity), *invidus* (unwillingly), *quæstus* (quietly), *tacitus* (in silence), *integer* and *incolumis* (unhurt, without injury), *intentus* (attentively), *improbitus* and *incurtus* (in-

<sup>1</sup> *Orare*, to celebrate an ovation, i. e. a minor triumph.—<sup>2</sup> to adjure.—<sup>3</sup> to abandon, to sacrifice.—<sup>4</sup> a centurion, commanding a division of one hundred soldiers.—<sup>5</sup> *concidere*, to fall.—<sup>6</sup> the sword.—<sup>7</sup> bravely.—<sup>8</sup> to request (to be rendered by a prepositional expression).—<sup>9</sup> to lean on.—<sup>10</sup> *nica*, to be supported by.—<sup>11</sup> *pilum*, a javelin.—<sup>12</sup> order.—<sup>13</sup> undiminished course.—<sup>14</sup> § 52, R. 229.—<sup>15</sup> unintentionally.—<sup>16</sup> *momentum*, weight.—<sup>17</sup> *imbutus*, to stain.—<sup>18</sup> *inficere*, to infect.—<sup>19</sup> *delinquentum*, a bait, an allurements.—<sup>20</sup> *stare ad aliquid*, to abide by something.—<sup>21</sup> inst. of *adquis*.—<sup>22</sup> See § 408, 4.—<sup>23</sup> See § 445, R. 55.—<sup>24</sup> to judge.—<sup>25</sup> *decuriones*, the members of the common council.—<sup>26</sup> to report.—<sup>27</sup> *spatium*—*tempus*.—<sup>28</sup> *instruere*, to provide.



cautiously), *ferox* (furiously), *citus* (rapidly), *subdolos* (treacherously), *innocens*, *innocuius*, and *insons* (innocently), *occultus* (hidden, in secret), *imprudens* (without knowledge of), *necopinans* and *inopinans* (without expecting), *memor* (remembering), *immemor* (unmindful), *vivus* (alive), *aeger* (sick), *sanus* (healthy), *salvus* (in safety), *praesens* (in presence, or 'in cash'), *absens* (in one's absence), *nudus* (naked, without protection), *paludatus*\* (in full uniform), *inermis* (unarmed), *dulcis*, sweet, *frequens* (frequently, in large numbers), *rarus* (seldom, in small numbers, far between), *confertus* (crowded, in close columns), *diversus* (on different roads, in the plur.), *praeceps* (see OBS. 3.), *sublimis* (on high), *mutuus* (as a loan, especially in the phrase *pecunia mutua data*, money given on loan), and many other adjectives.

OBS. 1. The English language uses the form of the accessory predicate only in a few instances with adjectives. But even in Latin the question whether the form of an adverb, or the form of an adjective must be used, does not always depend on the nature of the relation which is to be expressed. Adjectives are always used in the adverbial form if the relation is one of MANNER, i. e. if the adjective represents a property of the action, and not a quality of the subject. Thus adverbs must always be used in such phrases as 'to write elegantly' (*ornate scribere*, Cic. Tusc. 2, 3); to flee ingloriously (*turpiter fugere*, Cæs. B. G. 2, 24); to speak barbarously (*barbare loqui*, Cic. Tusc. 2, 4); to sing falsely, *absurde canere* (Cic. ib.). Here not the subjects of the action, but the actions are represented to be elegant (*oratio ornata*), inglorious (*fuga turpis*), barbarous (*sermo barbarus*), false (*cantus absurdus*). In all these examples the actions expressed by the predicate are essentially modified and changed by the circumstance connected with them. The other extreme is when this connection is merely an external one, not changing or even affecting the actions, but expressing a state or condition of the subject merely in REGARD to the principal predicate, which may be seen best when the predicate is a verb implying a local action. Thus in the phrase 'GAJUS ARRIVED SAFELY', the action of ARRIVING is not at all affected by the safe condition of the subject. Although a loose English idiom often employs adverbs in such relations, the Latin always expresses them by adjectives in the form of accessory predicates (*Gajus incolumis* or *salvus advenit*, not *incolumiter* or *salviter*). Thus we must say *quietus* (not *quiete*) *sedet*, he sits quietly (Cic. Sen. 6, 17), and *latus* (not *late*) *abiit* or *reliit*. Cicero, in describing Nestor's language uses the metaphor 'it flowed sweeter than honey', saying *dulcior* (not *dulcius*) *melle fluebat oratio* (Sen. 10, 31), since the action of flowing is not at all affected by the sweetness. But between these extremes there are many intermediate cases in which the two relations pass over into each other. This occurs especially in two instances: (a) If the circumstance, while properly belonging to the subject, more or less affects or modifies the action, both forms, the adverbial and the adjective, are used according to the fancy of the author, or according to established usage. Thus Cicero says: *Siquid muliebriter, serviliter, ignave facimus* (Tusc. 2, 23), where not the actions, but the persons are womanish, slavish, or cowardly. But the actions are impregnated and modified by the qualities of their doers; hence the relation passes over into that of manner. Cicero says *timide facimus* (Cic. Tusc. 2, 23), but Sallust (Cat. 60, 3) *timidi resistunt*. Thus occurs *occultus venit* (Sall. Jug. 61, 1), and *occulte proficiscitur* (Cæs. B. C. 1, 66); *ferox instabat*, he dashed fiercely (Sall. Jug. 84, 1), and *ferociter adequitur* (Liv. 3, 47, 2). Thus the Latin always says *studiose* (not *studiosus*) or *diligenter* (not *diligens*) *rem tractat*, although not the action is studious or diligent, but the doer. — (b) If the action as such is mentioned without the doer, or if the action has an impersonal form, the adverb (with some exceptions, see R. 25, OBS. 2), and not the adjective is used, although the circumstance belongs rather to the person than to the act. Thus Cicero, while, in the personal construction, he has *Quietus sedet* (Sen. 6), says impersonally '*ad quiete vivendam*', to live quietly (Cic. Fin. 1, 16), where the form of an accessory predicate would be a grammatical impossibility.

\* *Paludatus*, a participial form, without a corresponding verb, and of unknown derivation, is used only as an accessory predicate, especially in the phrase *paludatum ex urbe exire*, to leave the city in full uniform. It is said of the chief-commander who is leaving the city for the theater of war.

† The student should be careful not to mistake this relation for an attributive relation, as most grammarians do by pronouncing such adjectives to be 'IN APPPOSITION'. An attributive adjective has no relation whatever to the predicate, not even an external one, but belongs exclusively to its own governing noun. The sentences 'THE SICK MAN ARRIVED' and 'THE MAN ARRIVED SICK', are to each other in exactly the same relation as the sentences 'COMMISSIONER A. ARRIVED' and 'A. ARRIVED AS COMMISSIONER'. The first forms are attributive, but the last forms are predicative. These relations are utterly confused by applying the term 'apposition' to the form '*the man arrived sick*'. For it is evident that according to this meaning of the term the two forms 'Commissioner A. arrived' and 'A. arrived as Commissioner' would be both appositional. Hence those grammarians who call the adjective *sick* in the second phrase, an *appositive* adjective, either misapply the term, or misunderstand the relation.

OBS. 2. The limits noticed in OBS. 1 are frequently disregarded by the poets, who often use adjectives where prose-writers would employ adverbs, as *Rapidus* (inst. of *cito*) *fratrem vocavit*, he rapidly (in haste) called his brother, Virg. Æn. 5, 13. Thus poets frequently clothe the adverbial relations of time and place in the form of accessory predicates, and even in the form of attributes, as *Vesperlinus pete tectum*, seek at evening thy roof (inst. of *vesperi*). Hor. Epist. 1, 6, 20. — *Æneas se matutinus agebat*, Æneas was early astir (inst. of *mane*). Virg. Æn. 8, 465. — *Domesticus otior*, I enjoy my leisure at home (inst. of *domi*). Hor. Sat. 1, 6, 127.

OBS. 3. Here belongs the frequent phrase *præcipitem ire, agi, dari, or ferri* (*præceps irit, præceps actus est*) in the meaning 'to rush headlong, to be driven into ruin' (literally: to go with the head foremost); as *Peccatis indulgens præcipitem amicum ferri sinit*, who connives at his friend's faults, suffers him to rush (precipitously) to his destruction. Cic. Am. 24, 89. *Præceps* is not used as an adverb before the silver age. Similar is the phrase *sublimem ferri* or *sublimem abire* (*sublimis fertur* or *abit*), to be borne aloft, or on high. In this phrase, however, the adjective form is chiefly poetical (but see Ex. 26), while in prose the adverbial expression (but in the form of the neuter adjective *sublime*) is the usual one, as *aër sublime fertur*, the air rises upward. Cic. N. D. 2, 39.

1. Hannibal hanc contumeliam tacitus tulit. Liv. 35, 19. — 2. Etoli incauti<sup>1</sup> oppressi<sup>2</sup> sunt. Ib. 37, 4. — 3. Non placuit Lycios, qui nati liberi sint, ulli genti in servitūtem dari<sup>3</sup>. Ib. 41, 6. — 4. Inter omnes convenit<sup>4</sup>, ut primo quieti in foro obversarentur<sup>5</sup>. Ib. 38, 1. — 5. Gallo-Græci nudi pugnabant. Ib. 38, 21. — 6. Scipio monuit præfectos navium, ut vigilias nocturnas<sup>6</sup> intenti<sup>7</sup> servarent<sup>8</sup>. Ib. 26, 43. — 7. Nihil feci iratus, nihil impotentis animo, nihil non diu consideratum<sup>9</sup>. Cic. Har. R. 2, 3. — 8. Lictores<sup>10</sup> consuum quinque viri in hostium potestatem venerunt. Liv. 27, 27. — 9. Sempronius sæpe antehac fidem prodiderat, luxuria atque inopia præceps abierat. Sall. Cat. 25, 4. — 10. Marius hoc tempore (nam postea ambitione præceps datus est) consulatum petere<sup>11</sup> non audēbat. Ib. Jug. 63, 16. — 11. Multi nobiles Etrusci primo praesentes erant coudemnati; postea sibi met ipsi exilium consciscerent<sup>12</sup>, cum absentes damnati essent, bona tantum poenae præbebant<sup>13</sup>. Liv. 29, 37. — 12. Privati eam conditionem læti accipere. Ib. 31, 13. — 13. Calanus Indus (the Indian) sua voluntate rivus est combustus<sup>14</sup>. Cic. Tusc. 2, 22. — 14. Post diem tertium veni in ædem Telluris<sup>15</sup>, et quidem<sup>16</sup> invitus. Cic. Phil. 2, 35. — 15. Mane Germāni frequentes ad Cæsarem in castra venerunt. Cæs. B. G. 4, 13. — 16. Mea quidem sententia (frequens enim te audivi et adfui) homines illos sale<sup>17</sup> tuo et lepore<sup>18</sup> pellexisti<sup>19</sup>. Cic. Or. 1, 47. — 17. Quid tandem novi fecerunt matronae<sup>20</sup>, quod frequentes in causā ad se pertinente<sup>21</sup> in publicum<sup>22</sup> processerunt? Liv. 34, 5. — 18. Rure scale<sup>23</sup> mœnium altitudini æquare<sup>24</sup> poterant. Ib. 26, 45. — 19. Accedebat huc ut nunquam conferti, sed rari magnisque intervallis præliarentur<sup>25</sup>. Cæs. B. G. 5, 16. — 20. Nuntia G. Fabio, Æmilium præceptorum ejus memorem<sup>26</sup> et vixisse et mori. Liv. 22, 49. — 21. Herennius Pontius omnis quam primum inviolatos<sup>27</sup> dimittendos censuit. Ib. 9, 3. — 22. Tibi nos, Rulli, totam Italiam inermem tradituros existimasti? Cic. Leg. Agr. 1, 5, 16. — 23. In eis dentibus eburneis<sup>28</sup> scriptum litteris Punicis<sup>29</sup> fuit, regem Masinissam imprudentem eos accepisse, (sed) re cognita reportandos<sup>30</sup> curasse. Cic. Verr. 4, 46, 103. — 24. Cato scribit, legiones sæpe alacris in eum locum profectas (esse) unde redituras se non arbitrarentur. Cic. Tusc. 1, 42. — 25. Animadvertit Cæsar, Sequanos tristes capite demisso<sup>31</sup> terram intuēri<sup>32</sup>. Cæs. B. G. 1, 32. — 26. Pubes<sup>33</sup> Romana credēbat patribus, Romulum procellā sublimem raptum<sup>34</sup> esse. Liv. 1, 16.

Rem. 21. FORM-ADJECTIVES used as accessory predicates in Latin, mostly correspond to adverbs in English. Here belong 1) the ordinal adjectives with an adverbial force, including *prior*, *princeps* (first, foremost), *ultimus*, *postrēmus*; 2) the cardinals (and distributives) *unus*, *solus*, *totus*, *multus*, *singuli*; 3) the adjectives *propior* and *proximus*, having in this respect

<sup>1</sup> Unprepared for the emergency. — <sup>2</sup> *opprimere* in military language means to overpower the enemy by surprise. — <sup>3</sup> *in servitūtem dare aliquem*, to assign somebody as a slave. — <sup>4</sup> impersonally used: All agreed. — <sup>5</sup> to walk about. — <sup>6</sup> the nightly guard-service. — <sup>7</sup> rigidly. — <sup>8</sup> to observe. — <sup>9</sup> considered. — <sup>10</sup> licitors, the constant menial attendants of curule magistrates. — <sup>11</sup> to be a candidate for. — <sup>12</sup> *sibi consciscere*, to inflict upon one's self. — <sup>13</sup> to offer, to leave for punishment. — <sup>14</sup> *comburare*, to burn. — <sup>15</sup> Tellus, the goddess of the Earth. — <sup>16</sup> *et quidem*, and, too. — <sup>17</sup> *sal*, salt, wit. — <sup>18</sup> *lepos*, wit, humor. — <sup>19</sup> *pellicere*, to attract. — <sup>20</sup> the ladies, the women. — <sup>21</sup> *pertinere ad*, to affect somebody or something. — <sup>22</sup> to appear publicly in a body. — <sup>23</sup> ladders. — <sup>24</sup> *æquare*, to adapt. — <sup>25</sup> *præliari*, to fight. — <sup>26</sup> unhurt. — <sup>27</sup> *dens eburneus*, an elephant tusk, of very high value with the ancients. — <sup>28</sup> Punic (the same as Hebrew) letters. — <sup>29</sup> to take back. — <sup>30</sup> cast down. — <sup>31</sup> to look at the ground. — <sup>32</sup> youth. — <sup>33</sup> *rapere*, to carry.



the nature of ordinals; 4) the determinatives *idem* and *et ipse*, in the meaning *likewise*; 5) the negative determinatives *nullus* and *nihil* with the force of the particle of negation (*non*).

Obs. 1. The adjective form of the ordinals, as accessory predicate, is used to express the English adverbial forms 'first', 'at first', if ONE AND THE SAME ACTION is represented to be performed or suffered by SEVERAL DOERS, but first (second etc.) by one among them. Such phrases may always be paraphrased by 'he (etc.) was the first who did (suffered) the action', as: *Signifer portam primus iitit*, the standard-bearer entered the gate first. Liv. 41, 4 (i. e. he was the first among all the troops that entered the gate). Sometimes these ordinals are rendered by English ordinal adjectives with 'as': *Antiochus se tertium accens*, masc.; *a Romanis pti dicit*, Antiochus said he was aimed at as the third by the Romans. Liv. 37, 25 (Ex. 7).

Obs. 2. The adverbial forms in *um* (*primum*, *iterum*, *tertium* etc.) are used if the SAME ACTION is represented as done or suffered by the SAME DOER for the first, second etc. time. This form may be paraphrased by 'first', 'for the first time', 'the first time', as: *Non hodie me primum (adv.) frater accusat, sed hodie primum aperte*, my brother does not to-day accuse me for the first time, but to-day he does it first openly. Liv. 40, 15.— *Lei Battus lingua natis solutis loqui primum cepit*, there Battus, the fethers of his tongue being removed, began first for the first time to speak. Just. 13, 7. Here belong the often mentioned formulas: *tertium, quoniam etc. censet*. Sometimes, but rarely, the forms in *ore* are used in this relation, as *Hoc anno, pti dicitur a passenda vici, tertio post conditam urbem lectisternium fuit*, in this year there was, for the first time, the peace of the gods, the third time a lectisternium. Liv. 7, 2. Sometimes it may appear doubtful whether the adjective or the adverbial form must be used, as in the passage: *Quid d. e. decretum supplicacionis m'di primum post urbem conditam fuit a consiliis*, which honor decretem supplicacionis m'di primum post urbem conditam fuit a consiliis, which honor was conferred on me, the first time it was given to a citizen since the building of the City. Cic. Cat. 3, 6. [The construction consists of two different sentences constructed into one: 1) that the honor then and there was given for the first time to a togatus (which construction requires the adverb *primum*); 2) that Cicero was the first among the togati who obtained it. This construction requires the adjective *primus*. Hence the writer might have used either form, but he preferred the adverb to avoid several ambiguities which would have arisen from the use of the adjective. Similarly the passage Ex. 17. must be explained.]

Obs. 3. The adverbial forms in *o* (*primo*, *deinde*, *tertio* etc.) are used if DIFFERENT ACTIONS are represented as being performed or suffered by the SAME PERSON in succession. But in this instance the forms in *um* (with *deinde* instead of *iterum*), may also be used. These adverbs are rendered by 'first', 'firstly', 'at the first place', as: *Tyrannus primo (or primum, but not primus) negare aliter urbem se accepturum, deinde Philoclem jussit* etc., the tyrant first (in the first place) said that he would not accept the city otherwise; then he ordered Philocles etc. Liv. 32, 38.— *Liquores primum (or primo, but not primi) in devos salus crederentur, deinde in rivos castellique sua dilapsi sunt*, the Ligurians first retreated into devous forests, and then dispersed in their rivers and forges. Liv. 40, 17.

Obs. 4. Instead of *primus* (in the adjective form), *primus* is frequently used, especially in the meaning 'foremost'. The ordinal expression 'first', 'firstly', for the first time, is expressed by *ultimus* or *postimus*. *Primus* is only employed when the ordinal must take ADJECTIVE form according to obs. 1; *postremus* is mostly used if the numeral must take ADJECTIVE form according to obs. 2 and 3. If the English 'first' refers either to two persons (parties), or to two actions, *prior* is used instead of *primus*, and the adverb *prius* takes the place of both *primum* and *primo*. *Hannibal princeps in prolium ibat, ultimus conserto proelio excedebat*, Hannibal went into battle first (among his soldiers), and was the last to leave the field after the close of the battle. Liv. 21, 4.— *Carnates principes ex omnibus bellum facturus pollicebantur*, the Carnates promised that they would take the foremost part in the war among all. Caes. B. G. 7, 2.— *Rea prior pignus abstulit*, the king gave up the battle first (there being only one more party to the action). Liv. 31, 17.— *Legati prius* (inst. of *primum* or *primo*), *deinde*, *Phar-macum adire jussi sunt*, the envoys were ordered to address first Antiochus, and then Ptolemy. Liv. 41, 19.

Obs. 5. A similar distinction as between *primus* and *postimus* is made in the use of *potissimus* and *potissimum* (chiefly, see § 405), as: *Par que dum nunti colentia, potissimus tentare*, the guide tried first and foremost (of the other soldiers) what seemed to be of doubtful strength for a foothold. Sall. Jug. 94, 2.

Obs. 6. If the ordinals refer to LOCALITY (at the first place), either literally, or metaphorically (of passages in books) the forms in *um* are wholly extended, and the adjective form of the accessory predicate is alone used (the forms in *o* being doubtful, there being no

vouchers for them at hand), as: *Ut Miltiades imago in parile prima (not primum) poneretur*, that Miltiades's picture was placed first (had the first place) in the picture-hall. Nep. Milt. 6, 3.— *Alia prima ponit orator, alia postrema*, he (the orator) will place some of the points first, and others last. Cic. Or. 15.— The words *propior* (nearer) and *proximus* (next) likewise denote order in respect to locality, but so as to refer to another place. They generally take the adjective form if they refer to the SUBJECT, and the adverbial form (in *us* and *e*) if referring to OBJECTS, as: *Jugurtha propior montem cum omni equitatu suos collocat*, Jugurtha arranged his troops nearer to the mountain (i. e. being nearer to the mountain), having all his cavalry with him. Sall. Jug. 49.— *Crassus proximus mare hiemarat*, Crassus had had his winterquarters nearest to the sea. Caes. B. G. 3, 7, 2.— *Ne propius castra moveret*, lest he should move his camp nearer. Caes. B. G. 4, 9.

1. Augustus *primus* omnium tigrin<sup>1</sup> Romae ostendit in cavea<sup>2</sup> mansuefactum<sup>3</sup>. Plin. H. N. 1, 8, 11.— 2. Livius *primus* rogatus est sententiam. L. 37, 14.— 3. His diebus referretur<sup>4</sup> quidam, quae *primus* quisque ex Romanis ducibus fecisset. *Primus* navali proelio Dullius vici<sup>5</sup>, *primus* Charius Dentatus in triumpho duxit<sup>6</sup> elephantos. Sen. Brev. V. 13.— 4. *Primus* Alexandrini legati ab Ptolemaeo et Cleopatra regibus vocati sunt. Liv. 44, 19.— 5. Omnium nationum exterarum *princeps* Sicilia se ad amicitiam populi Romani applicuit<sup>7</sup>. Cic. Verr. 2, 2, 2.— 6. Rapuit<sup>8</sup> fatum Marcellum ad Hannibalem, ut ex quo<sup>9</sup> *primus* secundus<sup>9</sup> pugnae gloriam ceperat<sup>10</sup>, in ejus laudem *postremus* Romanorum impunito am eadere<sup>11</sup>. Liv. 26, 29.— 7. *Tertius* ad hos Favonius accessit<sup>12</sup>. Cic. Fam. 8, 11.— 8. Legio Martia<sup>12</sup> *princeps*, cum hostibus conflixit<sup>13</sup>. Cic. Phil. 14, 14.— 9. Cum areretur<sup>14</sup> quae civitates liberae essent, Thesalos *primos* omnium nominavit consul. Liv. 32, 10.— 10. Hostis *prior* in castra copias reduxit. Ib. 44, 37.— 11. Consul regem equum consabat *priorem* dicere<sup>15</sup>. Ib. 32, 33.— 12. *Leratus* omnium *primum* filium Scipioni sine pretio<sup>16</sup> redditum regem dixit. Ib. 37, 36.— 13. Praetor Romanus spem factam hosti credidit, nihil se *priorem* motum<sup>17</sup>. Ib. 40, 31.— 14. *Præcones*<sup>18</sup> *primos* excivere<sup>19</sup> Albano. Hi, ut regem audirent, *proximi* constitere<sup>20</sup>. Ib. 1, 28, 2.— 15. *Princeps* in senatu *tertium* lectus<sup>21</sup> est P. Scipio Africanus. Ib. 38, 28.— 16. Sex priores illo anno *primum* creati sunt. Ib. 32, 27.— 17. Exercitus Asiatici *primum* lectos *primo*<sup>22</sup> Romam advexerunt<sup>23</sup>. Ib. 39, 6.— 18. Carthaginienses quod *primo* majorem suorum fuisset, deinde ab Syphace ad se pervenisset, repetere<sup>24</sup> eam<sup>24</sup>. Ib. 40, 47.— 19. Temporum divisio in eandem aetatem sex<sup>25</sup> partita est: *primo* preparandum<sup>26</sup> est, *secundo* servandum<sup>27</sup>, *tertio* nutriendum<sup>28</sup>, *quarto* legendum<sup>29</sup>, *quinto* condendum<sup>30</sup>, *sexto* promendum<sup>31</sup>. Varro R. R. 1, 37.

Obs. 7. The English adverbs 'wholly', 'entirely', are sometimes expressed by the adverbs *prorsus* and *penitus*, but more generally by the adjective *totus*, as *Multitudo, novarum rerum avida, Antiochi tota erat*, the multitude, eager for a change of affairs, belonged wholly (entirely) to Antiochus. Liv. 35, 33.— *Alone*, both as an adjective and an adverb is expressed by the adjective *unus* or *solus*, as *Antigonus ex Philippi amicis unus inchoat<sup>1</sup> perire<sup>2</sup>*, Antigonus alone among the friends of Philip had remained unharmed. Liv. 10, 54.— *Quam rem sibi solus alius solam quam eam altero regere*, when it seemed more convenient to govern alone than together with another man. Cic. Off. 3, 10, 41.— Both *unus* and *solus* are placed in the GENITIVE if they are combined attributively with possessives (s. 254, R. 9), as *Qui de suis amicis sententia omnia gerit*, who does everything according to his own opinion alone. Liv. 44, 22.— *Idem solus soluti sunt*, *crus*, so many are solicitous alone for my sake. Ter. Heaut. 1, 1, 77.— *Multus*, as accessory predicate denotes 'frequently', as *Marius nobilitati multus ac ferax instabat*, Marius frequently and fiercely defied the nobility. Sall. Jug. 84, 1.— *Qua lingua multa jam Ariovistus utebatur*, which language Ariovistus now frequently used. Caes. B. G. 1, 47.— 'Singly', if referring to plural subjects or objects, is mostly expressed by the adjective *singuli*, less frequently by the adverb *singillatim*, as *Sic ulciscar ea genera singula*, I shall thus punish each of these classes singly. Cic. P. R. Qu. 9, 21.

Obs. 8. *Non*, the particle of negation, is frequently expressed adjectively in the form of an accessory predicate by *nullus*, or, if not referring to persons, by *nihil*, as *Servus ab*

1 *Tigris*, a tiger.— 2 *pin.*— 3 to tame.— 4 to enslave.— 5 to parade.— 6 *se applicare ad amicum*, to join a friend with.— 7 *rapere aliquem*, to hurry somebody.— 8 The following *eum* is the antecedent of *ex quo*.— 9 *successui*.— 10 *capere ex aliquo*, to gain from somebody.— 11 *accutere ad aliquem*, to join somebody.— 12 the legion of March, called so in honor of the day of Caesar's assassination (on the Ides of March).— 13 to fight.— 14 *argere*, to discuss the question.— 15 to speak.— 16 ransom.— 17 to undertake.— 18 herald.— 19 to enfil out.— 20 *consistere*, to place one's self.— 21 *legere*, to choose.— 22 *lectus aratus*, a brazen couch.— 23 *advhere*, to import.— 24 to reclaim.— 25 *divisio in sex partita est*, the division is sixfold, consists of six parts.— 26 *preparare*, to prepare the land.— 27 to sow the land.— 28 to cultivate the land.— 29 to reap the harvest.— 30 to store the crops.— 31 to market the fruits.



*armis nullus discedit*. Sextus does not lay down his arms. Cic. Att. 15. 22.—*Illū quidem nocte nihil præterquam vigilatum est in urbe*, aside from this, there was no watching on that night in the city. Liv. 3. 26. 12. Here belongs, perhaps, the phrase '*nihil impedio, per me licet*, I am not in the way (I have no objection), you (he, they) may do it'.

Obs. 9. The English '*likewise*', '*also*', '*at the same time*', are frequently expressed in the form of an accessory predicate, either by *et ipse* or by *idem* (in place of the adverb *item*), as *Romāni se in castra recepērunt; rex et ipse copias in castra reduxit*, the Romans retired to their camp; the king withdrew his troops *likewise* to his camp. Liv. 44. 37.—*Oratio splendida et grandis et eadem in primis facta*, a splendid and grand style, and at the same time especially witty. Cic. Brut. 79. 273.—*Quid honestum est, idem est utile*, what is moral, is also expedient. Cic. Off. 2. 10. *Et ipse* is used if the SAME predicate refers to DIFFERENT (logical) subjects, and *idem*, if DIFFERENT predicates refer to the SAME subject.

1. Cæsar hac parte Galliæ pacatā<sup>1</sup>, totus et mente et animo in bellum Trevirorum in-  
elst<sup>2</sup>. Cæs. B. G. 6. 5.—2. Et ei qui suum negotium gerunt, et ei qui se totos tradidē-  
runt voluptatibus, sentiunt<sup>3</sup>, sine amicitia vitam esse nullam. Cic. Am. 23. 86.—3. *Soli*  
omnium otiosi<sup>4</sup> sunt qui sapientie<sup>5</sup> vacanti<sup>6</sup>; *soli*<sup>7</sup> vivunt. Sen. Br. Vit. 14.—4. Mihi  
semper uni magis quam universis<sup>8</sup> placere voluisti. Cic. Qu. Fr. 1. 1. 16.—5. Honestius<sup>9</sup>  
eum agrum vos universi<sup>10</sup> quam *anguli* possiderētis. Cic. Agr. 2. 31.—6. Omnes cives  
judicant, civitatis salutem cum *unius meæ* salutis esse conjunctam. Cic. Vat. 3.—7. Sulla  
in operibus<sup>11</sup>, in agmine<sup>12</sup>, atque ad vigilias<sup>13</sup> nullus adesse solēbat. Sall. Jug. 96. 3.—  
8. Philotimus non modo nullus venit, sed ne per litteras quidem certiorē me fecit  
quid egerit. Cic. Att. 11. 24.—9. Sic tecum loquar ut misericordia permōtus esse videar  
quæ tibi nulla debetur<sup>14</sup>. Cic. Cat. 1. 16.—10. *Nihil* profecto sapis<sup>15</sup>. Cic. Phil. 2. 8.—  
11. *Nihilne* te nocturnum presidium Palatii<sup>16</sup>, *nihil* urbis vigilie<sup>17</sup>, *nihil* timor populi,  
*nihil* horum ora<sup>18</sup> vultusque<sup>19</sup> movērunt? Cic. Cat. 1. 1.—12. Intervēnit cogitatio<sup>20</sup>  
Locros urbem recipiendi, quæ sub defectionem<sup>21</sup> Italiæ et ipsa desciverat<sup>22</sup> ad Pœnos.  
Liv. 29. 6.—13. Non omisere pugnam deserti<sup>23</sup> ab Etruscis Fregellani; sed postquam  
vulneratos ambo consules vidēre, tum *et ipsi* cum Crispino consule duobus jaculis<sup>24</sup>  
icti<sup>25</sup>, et Marcello adolescente, sancio<sup>26</sup> et ipso, effugerunt. Ib. 27. 27.—14. Pugnare  
*et ipsi* mihi placet. Ib. 44. 39.—15. Milites levem<sup>27</sup> et concursatorem<sup>28</sup> hostem, cum  
procul missilibus<sup>29</sup> pugna eluditur<sup>30</sup>, instabilem<sup>31</sup> eundem ad comminus<sup>32</sup> conseren-  
das manus, expulerunt loco. Ib. 27. 18.—16. Indūcis<sup>33</sup> sermonem<sup>34</sup> factum<sup>35</sup>, me  
dicere solere esse me Jovem, eundemque dictitāre<sup>36</sup> Minervam esse sororem meam.  
Cic. Dom. 34. 92.—17. Nihil est liberale quod non *idem* justum est. Cic. Off. 1. 14.—  
18. Necesse est, qui fortis sit, eundem esse magni animi. Cic. Tusc. 3. 7.—19. Mu-  
sici<sup>37</sup>, qui erant quondam *eidem* poetæ, machinati<sup>38</sup> ad voluptatem sunt versus<sup>39</sup>  
atque cantum<sup>40</sup>. Cic. Or. 3. 44.

Rem. 22. The NOUNS used as accessory predicates, are mostly PERSONAL nouns, describing a person by his qualities (for inst. *office, vocation, state of life, age* etc., as *rex, consul, obses, captivus, nuntius, senex, adolescens*), and representing such qualities, not as inherent in the person (as in the apposition), but as existing only in regard to, and in coincidence with, the action expressed by the principal predicate. In English they are generally connected with the predicate by the conjunction '*as*', or are expressed by means of adverbial phrases (in the quality, capacity of). Sometimes such personal nouns are rendered by nouns denoting the QUALITIES they express, as *puer*, in his (my etc.) boyhood.

Junius ædem Salutis quam consul voverat, censor locaverat, dictātor dedicāvit, J. de-  
dicated as dictator the temple of Salus, which he had vowed as consul (in his consulship),

<sup>1</sup> To subdue.—<sup>2</sup> *insistere in aliquid*, to apply one's self to something.—<sup>3</sup> to be of opinion.—<sup>4</sup> are at leisure in the proper sense of the word.—<sup>5</sup> the study of wisdom.—<sup>6</sup> to apply one's time.—<sup>7</sup> supply 'they'.—<sup>8</sup> all the rest together.—<sup>9</sup> The adverb is taken predicatively. § 552, obs. 2. The predicate must be rendered by a potential with 'would'.—<sup>10</sup> all of you taken together.—<sup>11</sup> at the military labors.—<sup>12</sup> at the march.—<sup>13</sup> at the guards, or posts.—<sup>14</sup> *debetur aliquid alicui*, something is owing or due to somebody.—<sup>15</sup> to be wise.—<sup>16</sup> The Palatium, one of the seven hills, was the quarter where most of the aristocracy had their seats.—<sup>17</sup> the sentinels in.—<sup>18</sup> as, face.—<sup>19</sup> mien.—<sup>20</sup> then the idea struck him.—<sup>21</sup> desertion, defection.—<sup>22</sup> *desciscere*, to fall off, to go over.—<sup>23</sup> by although.—<sup>24</sup> dart.—<sup>25</sup> struck.—<sup>26</sup> wounded.—<sup>27</sup> nimble, agile. Transl. by a relative clause (*who was*).—<sup>28</sup> a good skirmisher.—<sup>29</sup> missile.—<sup>30</sup> to dodge.—<sup>31</sup> unstable.—<sup>32</sup> *comminus conserere manus*, to fight hand to hand. Transl. by a noun.—<sup>33</sup> to introduce.—<sup>34</sup> remark.—<sup>35</sup> witty.—<sup>36</sup> to assert.—<sup>37</sup> musician.—<sup>38</sup> *machinari aliquid*, to give to something a form adapted to.—<sup>39</sup> *versus*, poetry.—<sup>40</sup> music.

and which he had built (giving it on contract) as censor. L. 10. 1.—*Cato litteras Græcas senex didicit*, Cato learned the Greek language in his old age (as an old man). Cic. Sen. 8.

Obs. More rarely non-personal nouns are used as accessory predicates, as *Cæsari Gal-  
lia provincia obvenit*, to the lot of Cæsar fell Gaul as province. Sometimes accessory predicate-nouns are connected by comparative conjunctions (*ut, tamquam, velut*), if the connection of the noun with the main action is merely assumed by the subject, as *Mortem ut finem miseriæ exspecto*, I expect death as the end of my miseries. Tac. H. 4. 58.—In place of nouns, absolute adjectives may be employed as accessory predicates (Ex. 6).

1. *Ego nec obses ut Romānis traderer, nec ut legatus mitterer Romam petii*. Liv. 40. 15.—2. Juravit Labienus se nisi<sup>1</sup> victorem in castra non reditūrum. Cæs. B. C. 3. 87.—3. Quicunque (*whosoever*) bellum civile optavit<sup>2</sup>, eum detestabilem<sup>3</sup> civem reipublice natum (esse) judico. Cic. Phil. 13. 1. 1.—4. C. Sempronius dixit. *Fulvium* prope unum nuntium delēti exercitus (sui) Romam redisse. Liv. 26. 2.—5. *M. Junius Silanus* pro-  
prietor adiutor<sup>4</sup> ad res gerendas Scipioni a senātu datus est. Ib. 16. 19.—6. Si Romāni hoc cunctantur facere, brevi extorres<sup>5</sup> regno Ptolemæus et Cleopatra Romam venient. Ib. 44. 19.—7. Cetera<sup>6</sup> multitudo, præcipue qui graviorum armorum erant, spectatores<sup>7</sup> pugnae stabant. Ib. 44. 4.—8. *Ego* non eadem volo senex quæ puer volui. Sen. Ep. 61.—9. Auri argentique<sup>8</sup> usum, velut omnium scelerum materiam<sup>9</sup>, sustulit<sup>10</sup> Lycurgus. Just. 3. 2.

Rem. 23. All kinds of accessory predicates may have, as logical subjects, the TRANSITIVE objects of the verbs to which they are attached in which case they must agree with these objects in the same way as the complet-  
ing predicates of factitive verbs (§ 487). Almost all kinds of transitive verbs may take accessory predicates combined with their transitive ob-  
jects. Such accessory predicates may have a participial, an adjective, or a substantiv form, the same as those which refer to the grammatical sub-  
ject of the sentence:

Attalum aliquamdiu nihil agentem tennere, they kept Attalus for some time inactive. Liv. 31. 15.—Multorum te oculi non sentientem custodient, the eyes of many will watch you, without your being aware of it. Cic. Cat. 1. 2. 6.—Quod illum spoliātum stipatum-  
que lictoribus vidēres, that you should see him despoiled, and surrounded with lictors. Cic. Verr. 2. 4. 40.—Ceteros inermis Demetriadem remittit, the rest he sends back without arms to Demetrias. Liv. 39. 14.—Alterum vivum amavi, alterum non odi mortuum, the one I loved in his life-time, the other I do not hate after his death. Cic. Off. 3. 18. 73.—Oppressit igitur necopinantis ignarosque omnis Perseus, Perseus, therefore, overpowered them all without their expecting or knowing it. Liv. 40. 57.—Neque enim liberum id vobis Philippus permittit, for Philip will not leave this free to you. Ib. 31. 6.—Quinc-  
tius deos testis ingrati Magnætum animi invocavit, Quintus invoked the gods as wit-  
nesses of the ingratitude of the Magnetes. Ib. 35. 31.

Obs. 1. Grammatically this construction is the same as that with a double accusative after factitive verbs (§ 487, R. 74). But the accessory predicates do not complete the idea of the verbs with which they are combined by means of the unity of their logical-sub-  
jects with the transitive objects of these verbs. There is hardly a transitive verb which might not be combined with an accessory predicate of its transitive objects. The most usual verbs which may be thus connected, are the same as may take parti-  
cipial gerundials (which are nothing but a species of accessory predicates, § 514), especi-  
ally verbs of motion (*mittere, ducere, reducere, dimittere, remittere, agere, redigere*), *re-  
linquere, capere, tenere, opprimere, invenire, tradere, permittere, dare, damnare, assequi, obtinere*, and a great many others.

Obs. 2. To the verbs which sometimes take an accessory predicate of their transitive objects belong *audire* and *videre*, both of which are more generally construed with an infinitive clause, as: *Neque eum quisquam quærentem* audivit, nor did any one hear him inquire. Nep. Tim. 4 (instead of the more usual *eum quærentem*, that he inquired).—*M. Catonem vidi in bibliotheca sedentem, multis circumfusus* Stoicorum libris; I saw Cato sitting in his library, surrounded with many books of the Stoics. Cic. Fin. 3. 2.—*Subvenies si me hærentem vides*; You will come to my help if you see me flustering. Ib. 3. 4.—*Quis te illis diēbus sobrium* vidit? Ib. Pis. 10.—*Illum stipatum* lictoribus vidēres. Ib. Verr. 2. 4. 40.—For nouns thus used as accessory predicates see Ex. 27. 29.

<sup>1</sup> Except.—<sup>2</sup> to wish for.—<sup>3</sup> detestable.—<sup>4</sup> assistant.—<sup>5</sup> Properly an adjective, '*driven from the country*'. It may be translated by *exile*.—<sup>6</sup> *ceteri* is sometimes (rarely) used in the singular as an attribute of collective nouns.—<sup>7</sup> spectator.—<sup>8</sup> silver.—<sup>9</sup> ma-  
terial.—<sup>10</sup> *tolle*, to abolish.



Obs. 3. Transitive objects of the verb *habere* frequently take passive (periphrastic) participles as accessory predicates, in a signification quite similar to our active tenses of the verb with *have*, except that the Latin participle always denotes a state. This form is remarkable because to it the use of 'have' as an auxiliary verb in the modern languages owes its origin, as: *Portoria parvo pretio redempta habuit, he owned (had) the imposts, having bought them at a small price.* Cæs. B. G. 1, 18 (literally *he had the imposts bought at a small price*).— *Equitatum quem coactum habebat, the cavalry which he had drafted.* Ib. 1, 15 (properly meaning: *the cavalry which he had as a drafted one, or having drafted it*).

Obs. 4. The participles *acceptus, datus, expensus*, as accessory predicates of transitive objects, expressing values, of the verb *referre* or *ferre*, have a technical meaning connected with the Roman account-books. Account-books (*tabulae*) were used by all Romans who had any money transactions. Two books were kept, the one being called *codex expensi* or *dati*, where all charges against other parties were entered (*expendere*, to pay out); the other being called *codex accepti*, where the money due to others was put on their credit (*accipere*, to receive money). The act of entering was called *referre* or *ferre*. Thus *aliquid expensum* or *datum referre a ferre* means to enter something as given or paid to another *i. e.* as due by him, to charge another with something. *Aliquid acceptum referre* means to enter something for inst. *manus* as being received by the party entering, who thereby acknowledged himself to be a debtor to that amount. Hence it is tantamount with 'to owe something to another', as: *Marius Dolabella Verri acceptam petulit quam Verres ei expensum tulit.* Dolabella placed less to the credit of Verres, than Verres placed to his charge (charged him with). Cic. Verr. 2, 1, 39. Both phrases, aside from the account-books, are frequently used in the general meaning 'to owe' or 'to acknowledge to owe' (*acceptum ferre*), and *to have a claim* (*expensum ferre*), as: *Fuit nemo qui non mihi vitam suam, liberos, rempublicum referret acceptam, there was nobody who did not acknowledge that he was indebted to me for his life, children, and for the republic.* Cic. Phil. 2, 5.

1. Histri Strabonem in praetorio<sup>1</sup> *instruentem*<sup>2</sup> atque *adhortantem* suos oppresserunt. Liv. 41, 2.— 2. His diebus audiui quendam sapientem *referentem* quae primus quisque ex Romanis ducibus fecisset. Sen. Br. Vit. 13.— 3. Cogam eum respondere, cur tot viri hunc unum non aut *stantem* comprehenderint<sup>3</sup>, aut *fugientem* consecuti sint. Cic. Cael. 28, 67.— 4. Epaminondas *imperantem* patriam Lacedaemoniis relinquebat quam acceperat *servientem*. Cic. Tusc. 2, 24.— 5. Atque haec non eo<sup>4</sup> dicuntur ut te oratio mea *dormientem* excitasse<sup>5</sup>, sed potius ut *currentem*<sup>6</sup> incitasse<sup>7</sup> videatur. Cic. Qu. Fr. 1, 1, 16.— 6. Quod nisi<sup>8</sup> ita esset, nunquam claros viros senatus *rinctos* hostibus tradidisset. Cic. Off. 3, 29.— 7. Hoc ita comparatum<sup>9</sup> more majorum<sup>10</sup> erat, ne quis triumpharet nisi *perdomitam*<sup>11</sup> pacatamque provinciam tradidisset successori. Liv. 39, 29.— 8. Hunc locum nobilitas praesidiis *firmatum* atque omni ratione<sup>12</sup> *obvallatum*<sup>13</sup> tenebat. Cic. Agr. 2, 1, 3.— 9. Brassica<sup>14</sup> esto<sup>15</sup> vel *coctam* vel *crutam*<sup>16</sup>. Cato R. R. 156.— 10. Dux Romanus in alas *divisum* socialem<sup>17</sup> exercitum habebat. Liv. 31, 21.— 11. Non erunt isti homines audiendi, si quando de amicitia, quam nec usu<sup>18</sup> nec ratione<sup>19</sup> habent *cogitam*, disputabunt<sup>20</sup>. Cic. Am. 15, 52.— 12. Verres *expensa* Chrysogono servo sestertium<sup>21</sup> sexcenta millia<sup>22</sup>, *accepta* pupili<sup>23</sup> Malleoli centum. Cic. Verr. 2, 1, 36.— 13. Omnia mala quae postea vidimus, si recte ratiocinabimur<sup>24</sup>, non *accepta* sed *recepta* Antonio. Cic. Phil. 2, 22.— 14. Philippus rex nuntius suis *insepulchris*<sup>25</sup> ad Cynoscephalas<sup>26</sup> reliquit. Liv. 26, 8.— 15. Consul interclusit<sup>27</sup> hostibus ad urbem iter, catenae<sup>28</sup> *receptae* cepit. Ib. 30, 14.— 16. Consul milites usque ad tertium diem horum *quitos* in castris tenuit. Ib. 36, 23.— 17. Marius dixit, si se consulem fecisset plebs, brevi tempore aut *radicem* aut *montem* Jugurtham se in potestatem populi Romani redacturum<sup>29</sup>. Cic. Off. 2, 30, 39.— 18. Caesar milites *rarus* in muro disponebat. Cæs. B. C. 1, 21.— 19. Scipio ut *improvidos* innotatosque (eos) opprimeret, subitis<sup>30</sup> anchoris<sup>31</sup> ad hostem vadit<sup>32</sup>. Liv. 22, 19.— 20. Syphacis (eos) conjux (wife) regem socium<sup>33</sup> nobis alienasse<sup>34</sup> atque in arma egisse *praecipitem* dicitur. Ib. 30, 14.— 21. Decretum est, *invitum* ne quem militem veterem ducendi<sup>35</sup> jus

<sup>1</sup> The praetorian tent.— <sup>2</sup> to draw up.— <sup>3</sup> to arrest.— <sup>4</sup> to that effect.— <sup>5</sup> to arouse.— <sup>6</sup> to run.— <sup>7</sup> to stimulate.— <sup>8</sup> if not.— <sup>9</sup> to establish.— <sup>10</sup> ancestors.— <sup>11</sup> *perdomare*, to conquer wholly.— <sup>12</sup> by every means.— <sup>13</sup> *obvallare*, to barricade.— <sup>14</sup> cabbage.— <sup>15</sup> From *edere*, the second form of the imperative being used, because the sentence contains one of the RULES laid down by Cato.— <sup>16</sup> raw.— <sup>17</sup> auxiliary (literally 'social').— <sup>18</sup> practically.— <sup>19</sup> theoretically.— <sup>20</sup> to discuss.— <sup>21</sup> Gen. plur. of the second decl. in *um*, as further below '*talentum*'.— <sup>22</sup> For the use of the genitive plural of *sestertium* with *millia*. See R. 31, obs. 6.— <sup>23</sup> ward.— <sup>24</sup> *ratiocinari*, to reckon, to calculate.— <sup>25</sup> unburied.— <sup>26</sup> *Cynoscephalae*, the place of the renowned battle of Flamininus against Philip.— <sup>27</sup> to cut off.— <sup>28</sup> empty, *i. e.* without a garrison.— <sup>29</sup> *redigere*, to bring.— <sup>30</sup> to dispose, to distribute.— <sup>31</sup> to raise.— <sup>32</sup> anchor.— <sup>33</sup> to march by land.— <sup>34</sup> allied.— <sup>35</sup> to alienate.— <sup>36</sup> *ducere*, to compel a soldier to take part in a campaign.

esset. Ib. 31, 8.— 22. Privatis<sup>1</sup> quibusdam ex pecuniâ quam consulis *mutuam* dederant, tertia pensio<sup>2</sup> debebatur. Ib. 31, 13.— 23. Pro impensis in bellum factis quindecim milia talentum dabitis, quingenta *praesentia*, et millia talentum per duodecim annos. Ib. 37, 45.— 24. Ismenias capitalis poenae<sup>3</sup> *absentes* eos damnat. Ib. 42, 43.— 25. Incolumem te cito, ut spero, videbimus. Cic. Fam. 6, 6, 13.— 26. Hannibal hospitibus<sup>4</sup> deos violatâ a Prusiâ fidei *testis* invocans, poculum<sup>5</sup> exhaustum. Liv. 39, 41.— 27. Syphacis conjugem, etiamsi<sup>6</sup> non patrem ejus *imperatorem* hostium videremus, Romanam oportet militi. Ib. 30, 15.— 28. Varro denunciavit<sup>7</sup>, bellum arcessitum<sup>8</sup> in Italiam ab nobilibus esse, mansurumque in visceribus<sup>9</sup> reipublicae, si plures Fabios *imperatores* haberent. Ib. 22, 38.— 29. Cato quam multa excedens vitâ providit<sup>10</sup>, tum quod te, Antoni, *consulem* non vidit. Cic. Phil. 2, 5.

Rem. 24. Sometimes INTRANSITIVE objects take accessory predicates. This, most frequently, occurs with the ablative objects of the verb *uti*, and with the dative objects of several verbs, as

Galli *administris* ad ea sacrificia *Druidibus* utuntur. *The Gauls use the Druids as ministers for these sacrifices.* Cæs. B. G. 6, 16.— *Faciam ut aut vivo aut mortuo gratias agas.* I shall cause you to be thankful to me either living or dead. Cæs. B. C. 3, 101.— *Pax deinde data petentibus Corsis, peace was then granted to the Corsicans at their request.* Liv. 42, 7.

1. Cicero respondit, non esse consuetudinem populi Romani accipere ab hoste armato conditionem: si ab armis discederet<sup>1</sup> velint, se *adjutores* utuntur, legatosque ad Casarem mittant. Cæs. B. G. 5, 41.— 2. Lacesse<sup>2</sup> vos, in contumeliam<sup>3</sup> voco! Populo Romano *dis-mittant* ut volo. Cic. Agr. 1, 7.— 3. Si hoc populo Romano injuste *imperanti* accidere *expetatur*<sup>4</sup> ut volo. Cic. Agr. 1, 7.— 4. Si hoc populo Romano injuste *imperanti* accidere *potuerunt*, quid debent putare<sup>5</sup> singuli<sup>6</sup>? Cic. Off. 2, 8.— 5. Si jacens<sup>7</sup> vobiscum aliquid ageret<sup>8</sup> Antonius, audirent<sup>9</sup> fortasse; *stanti*<sup>10</sup> resistendum est. Cic. Phil. 12, 2.

Rem. 25. Accessory predicates are not only combined with FINITE verbs as principal predicates, but also with infinitives, participles and gerundials. The rules about the grammatical forms which accessory predicates assume in these instances are the same as those for COMPLETING predicates. § 463.

Obs. 1. If an accessory predicate is attached to an object-infinitive, it is treated in every respect, as if the object-infinitive were a finite verb, as: *Hostes separatim et *divisi* opprimi possunt, the enemy may be overpowered separately and divided.* Liv. 25, 38.— *Convivam me tibi committere non ausus sum, I dared not entrust myself as a guest to thee.* Ib. 40, 9.— *Antiocho *reconciliatore* pacis potius quam duce belli uti volumus, we will make use of Antiochus rather as a mediator of peace, than as a leader in war.* Ib. 35, 44.

Obs. 2. If an adjective, as an accessory predicate, is directly attached to SUBJECT-INFINITIVE, it is generally changed into an adverb, according to R. 20, obs. 1, since there is generally no logical subject with which it might be made to agree. But sometimes it is placed in the accusative of the masculine according to the rules for completing predicates (§ 463, 2), as: *Si mori *factum* vult, of *factus* oportet, taceamus, if it is our duty to die in *silence*, let us be silent.* Liv. 40, 9. If, however, in this construction the logical subject of the accessory predicate is added as an object of the impersonal predicate in the dative, it agrees with this dative object (§ 463, R. 19). Such impersonal predicates are *licet, necesse est*, and some predicative adjectives used impersonally (as for inst. *liberum est alieni*): *Postulavit consul ut *triumphanti* sibi inveni *liceret* in urbem, the consul made the demand that it be allowed to him to enter the city in triumphal procession.* L. 31, 20.— *Ut sibi *liberum* esset vel ad bellum *manenti* vel ad pacem *cedenti* rem inclinare, that it might be free to him to direct the situation, either staying for war or yielding for peace.* Ib. 32, 32.— If accessory predicates belong to objects of the SUBJECT-INFINITIVE, they are treated, as if the subject-infinitive were a finite verb. Ex. 2.

Obs. 3. Accessory predicates are sometimes attached to participles, especially in the construction of ablatives absolute. They are then placed, like completing predicates, in the ablative, as: *Theoxena *parris* admodum *relictis omnibus* (liberis) decessit, Theoxena died leaving all her children very small.* Liv. 40, 4.— Rarely accessory predicates are attached to gerundials.

<sup>1</sup> Private persons.— <sup>2</sup> installment.— <sup>3</sup> *capitalis poena*, the same as *capitis*.— <sup>4</sup> of hospitality.— <sup>5</sup> even.— <sup>6</sup> to empty.— <sup>7</sup> even if.— <sup>8</sup> *demandare*, to make the charge.— <sup>9</sup> *bellum ar-tare*, to draw a war over.— <sup>10</sup> *visera* pl. t. (presumed nominative: *viscus, a, visceris*), *causa*, to draw a war over.— <sup>11</sup> *visera* pl. t. (presumed nominative: *viscus, a, visceris*), *causa*, to draw a war over.— <sup>12</sup> *providere aliquid*, to make provision, to provide for something.— <sup>13</sup> to intestines.— <sup>14</sup> *providere aliquid*, to make provision, to provide for something.— <sup>15</sup> to intestines.— <sup>16</sup> *providere aliquid*, to make provision, to provide for something.— <sup>17</sup> to intestines.— <sup>18</sup> to intestines.— <sup>19</sup> to intestines.— <sup>20</sup> to intestines.— <sup>21</sup> to intestines.— <sup>22</sup> to intestines.— <sup>23</sup> to intestines.— <sup>24</sup> to intestines.— <sup>25</sup> to intestines.— <sup>26</sup> to intestines.— <sup>27</sup> to intestines.— <sup>28</sup> to intestines.— <sup>29</sup> to intestines.— <sup>30</sup> to intestines.— <sup>31</sup> to intestines.— <sup>32</sup> to intestines.— <sup>33</sup> to intestines.— <sup>34</sup> to intestines.— <sup>35</sup> to intestines.— <sup>36</sup> to intestines.— <sup>37</sup> to intestines.— <sup>38</sup> to intestines.— <sup>39</sup> to intestines.— <sup>40</sup> to intestines.— <sup>41</sup> to intestines.— <sup>42</sup> to intestines.— <sup>43</sup> to intestines.— <sup>44</sup> to intestines.— <sup>45</sup> to intestines.— <sup>46</sup> to intestines.— <sup>47</sup> to intestines.— <sup>48</sup> to intestines.— <sup>49</sup> to intestines.— <sup>50</sup> to intestines.— <sup>51</sup> to intestines.— <sup>52</sup> to intestines.— <sup>53</sup> to intestines.— <sup>54</sup> to intestines.— <sup>55</sup> to intestines.— <sup>56</sup> to intestines.— <sup>57</sup> to intestines.— <sup>58</sup> to intestines.— <sup>59</sup> to intestines.— <sup>60</sup> to intestines.— <sup>61</sup> to intestines.— <sup>62</sup> to intestines.— <sup>63</sup> to intestines.— <sup>64</sup> to intestines.— <sup>65</sup> to intestines.— <sup>66</sup> to intestines.— <sup>67</sup> to intestines.— <sup>68</sup> to intestines.— <sup>69</sup> to intestines.— <sup>70</sup> to intestines.— <sup>71</sup> to intestines.— <sup>72</sup> to intestines.— <sup>73</sup> to intestines.— <sup>74</sup> to intestines.— <sup>75</sup> to intestines.— <sup>76</sup> to intestines.— <sup>77</sup> to intestines.— <sup>78</sup> to intestines.— <sup>79</sup> to intestines.— <sup>80</sup> to intestines.— <sup>81</sup> to intestines.— <sup>82</sup> to intestines.— <sup>83</sup> to intestines.— <sup>84</sup> to intestines.— <sup>85</sup> to intestines.— <sup>86</sup> to intestines.— <sup>87</sup> to intestines.— <sup>88</sup> to intestines.— <sup>89</sup> to intestines.— <sup>90</sup> to intestines.— <sup>91</sup> to intestines.— <sup>92</sup> to intestines.— <sup>93</sup> to intestines.— <sup>94</sup> to intestines.— <sup>95</sup> to intestines.— <sup>96</sup> to intestines.— <sup>97</sup> to intestines.— <sup>98</sup> to intestines.— <sup>99</sup> to intestines.— <sup>100</sup> to intestines.—



tached to attributive participles, or with participles that are themselves accessory predicates. They always, in such instances, agree with the governing nouns of the participles to which they are attached, and may accordingly assume any of the five cases, as *ut* Nom.: *Plerique, precipites per vastam altitudinem propepsi, exanimantur, the most are killed being headlong precipitated into the enormous depth*, Liv. 38, 23. — (b) GEN.: *Identidem Philippum species et umbrae insontis interempti filii agitabant, Again and again the image and shadow of his innocently killed son haunted Philip*, Liv. 40, 56. — (c) DATIVE: *Exire sua secum efferentibus jussis arma ademit, he took their arms from them who were ordered to leave carrying all their property with them*, Liv. 43, 18. [This dative is directly dependent on the object infinitive *exire*, but it agrees with the governing pronoun *eis* of the participle *jussis* understood.] — (d) ACCUSATIVE: *Legati orabant senatum ne se inuicem deditos acerbius quam in hostis saviret, the envoys asked the Senate not to be more cruel against them who had surrendered without being guilty, than against foes*, L. 39, 54.

In the same way those accessory predicates are treated which are attached to GERUNDIALS, as *Hoc porco piaculo immolando*, by sacrificing this hog as an expiation, Cato R. R. 139. See Ex. 14, 15.

1. Caesar cum exercitum ad pugnam adhortaretur, imprimis commemoravit<sup>1</sup> *testibus se militibus uti posse*, quanto studio pacem petisset, Cæs. B. C. 3, 90. — 2. Quibusdam aliis *absentem capere*<sup>2</sup> imperatorem quam *presentem* monere melius visum est, Liv. 44, 38. — 3. Quod vivit Antonius hodie, quod Lepidus una est, quod exercitus habent non contemnendos, *omne* Casari *acceptum referre possunt*, Cic. Fam. 10, 14. — 4. Dumnorix, cupiditate regni adductus, rebus novis studebat, et plurimas *amicitias* suo beneficio<sup>3</sup> habere obstrictas<sup>4</sup> volebat, Cæs. B. G. 1, 9. — 5. Exules<sup>5</sup> frequentes Rhodios orabant, ne urbem et viciniam<sup>6</sup> sibi et cognatam<sup>7</sup> *innocentiam perire sinerent*, Liv. 37, 17. — C. Legati affirmabant, *se facitos abire in animo habuisse*, Ib. 39, 54. — 7. Posse liberalitate *uti* non spoliantem se patrimonio pecunie est fructus maximus, Cic. Off. 2, 18. — 8. Plane confictor fieri nihil posse dementius quam *scientem* in eum locum *venire*, ubi libertatem sis perditurus, Cic. Rab. 9, 24. — 9. Hannibal nihil majus precatur deos, quam ut *incolumi* *cedere*<sup>8</sup> atque *abire* ex hostium terra *liceat*, Liv. 26, 41, med. — 10. Rex non censuit *incolas* *quitos* in radicibus<sup>9</sup> montium gelidorum<sup>10</sup> *sedentes* frigus aut inopiam laturos, Ib. 28, 19. — 11. Gracchus milites perpetrato<sup>11</sup> sacro *inimici* *reducere*<sup>12</sup> obtinuit, Ib. 23, 35. — 12. Adiles, *pecuniam multam sumpserunt* intertrimentum<sup>13</sup> argenti expleverunt<sup>14</sup>, Ib. 32, 2. — 13. Hæc manus<sup>15</sup>, *quinto sedente* *rege* ad Euphetum, agros nudare<sup>16</sup> populando<sup>17</sup> potuit, Ib. 44, 27. — 14. Peto abs te ut tuam liberalitatem in me *absente* defendendo mihi praestes<sup>18</sup>, Cic. Fam. 5, 9. — 15. *Rempublicam* Muræna cupio tradere *incolumem*<sup>19</sup> ab tantis periculis defendendam, Ib. Mur. 37, 80. — 16. Cn. Fulvius, decem ex Campanorum numero *jussis inermibus* deduci ad se, in fidem omnis recepit, Liv. 24, 47.

Obs. 4. In the same way as in the instances mentioned above, accessory predicates may be dependent on ATTRIBUTIVE GENITIVES, or ATTRIBUTIVE ADJECTIVES, as: *Munes Virginie, mortue quam vive felicioris, tandem quieverunt*; The departed spirit of Virginia, happier when dead than when alive, rested at length, Liv. 3, 58. — At quem hominem, absentem, causam incognitam, condemnasti? *Cujus absentis* nomen receperis (i. e. ad judicandum)? whose name did you receive in his absence (i. e. 'whom did you put to trial when he was absent')? Cic. Verr. 2, 2, 45.

Rem. 26. ABSTRACT DATIVES (p. 83, R. 34), and ABLATIVES of QUALITY (p. 80) are frequently used as accessory predicates; very rarely GENITIVES of QUALITY (p. 77) are used in this relation. With such datives, ablatives, etc., the PARTICIPLE of the copula must be understood.

Obs. 1. Genitives of quality are very rarely used as accessory predicates, as: *Novem annorum* a vobis profectus, post sextum et tricesimum annum redit, Liv. 30, 37; (Having departed from you at the age of nine years; analogous to the ordinary predicate-genitive '*novem annorum eram*'). — The ABLATIVE of quality frequently occurs in this form, as: *Puri animo* Lacedæmonii in Thermopylis occiderunt; With a similar spirit (i. e. being animated with a similar spirit or feeling) the Lacedæmonians fell at Thermopylæ, Cic. Tusc. 1, 42, 101 (with a finite copula: *Puri animo erant Lacedæmonii*). — *Prandete animo forti*; Take your meal with courageous hearts (being with courageous hearts), Cic. Ib.

Obs. 2. The accessory PREDICATE-DATIVE (abstract dative, § 469) is far more frequent than the accessory predicate-genitive. It is of the same nature as the predicate-dative with the copula, only that it is attached to principal predicates expressed by the verbs

<sup>1</sup> To mention. — <sup>2</sup> to denounce, to abuse. — <sup>3</sup> favors. — <sup>4</sup> obstringere, to bind, to oblige. — <sup>5</sup> exul, an exile. — <sup>6</sup> neighboring. — <sup>7</sup> kindred. Transl. both co-ordinates by a compound: *neighboring sister-city*. — <sup>8</sup> to escape. — <sup>9</sup> *radices montis*, the foot of a mountain. — <sup>10</sup> cold. — <sup>11</sup> to perform a sacrifice. — <sup>12</sup> to slaughter. — <sup>13</sup> wear and tear. — <sup>14</sup> to supply. — <sup>15</sup> band, body of troops. — <sup>16</sup> to strip. — <sup>17</sup> to lay waste (supply them). — <sup>18</sup> to lend. — <sup>19</sup> *Incolumem* is not to be connected with *tradere*, but with *defendendam*.

mentioned R. 23, Obs. 1, the copula being conceived as a participle understood, as: Pausanias, quos Byzantii ceperat regis propinquos *tibi muneri misit*, Pausanias sends to thee as a gift (being a gift) the relatives of the king whom he took at Byzantium, Nep. Paus. 8, 3, 1. — *Pars Sabinis eunt auxilio*, a part went as a help (being a help) to the Sabines, Liv. 2, 53. Here belong the frequent phrases *diem* (alicui) *colloquio dicere*, to appoint a day for an interview; *aliquem* (alicui) *praesidio relinquere*, to leave somebody for protection; *aliquid pignori dare*, to give something for security; *aliquid alicui crimini, vitio, or probro dare*, to impute some action to somebody as a crime (Ex. 7, 9). Frequently these constructions must be recast in rendering, as *Fabio laudi non est datum quod pingeret*, it was not considered a ground for praise that Fabius practised painting, Cic. Tusc. 1, 2, 4. The phrase *locum castris capere*, to select a place for a camp may be either understood as an accessory predicate-dative (supplying *sibi*), or as an ellipsis of a dative gerundial (*castris faciendis*). Here belongs the phrase *receptui canere*, to give the signal for retreat, where *militibus* is either supplied or expressed.

1. Tum quum rem<sup>1</sup> habebas, quæstionem<sup>2</sup> te faciebat attentiores; nunc, quum tam æquo animo bona perdas, estimationem<sup>3</sup> te nullam putas accipere, quum me hospitio<sup>4</sup> recipias, Cic. Fam. 9, 16, 7. — 2. Si quid obtigerit<sup>5</sup>, æquo animo paratior moriar, Cic. Cat. 4, 2. — 3. Ignavi milites in proelio nonnunquam integro corpore se abijciunt<sup>6</sup>, atque afflicti<sup>7</sup> et exanimati<sup>8</sup> jacent, Cic. Tusc. 2, 23. — 4. Oppidani prælium majore animo commiserunt quam sustinuerunt, Liv. 44, 31. — 5. Cæsar in animo habuit, conjuncto exercitu cum Domitio per Illyricum Italia subsidio proficisci, Cæs. B. C. 3, 78. — 6. Quarta pars militum præsidio impedimentis relicta erat, Cæs. B. G. 5, 11. — 7. Ego etiam que tu sine Verre commisisti, Verri crimini<sup>9</sup> datus sum, Cic. Cæc. 11, 35. — 8. Virtus sola neque datur dono, neque accipitur, Sall. Jug. 85, 38. — 9. Vitio mihi dant quod mortem hominis necessarii<sup>10</sup> graviter<sup>11</sup> fero, Cic. Fam. 11, 28, 2.

Rem. 27. Often the form of the accessory predicate is borrowed to connect the idea of coincident action with the adverbial relations of PLACE, TIME, and CAUSE. Hence this form is applied to adverbial clauses of all kinds to represent them as coincident with the main action. In the construction of ablatives absolute with present participles, adjectives, and nouns, the relation of the participle to that of the principal predicate is the same as that of an accessory predicate.

Obs. Here belong, in regard to the relation of place, the expressions *obvius*, *sublimis*, *præceps*, and the compounds with *versus*, as *transversus* and *aversus*, instead of the adverbial forms *obviam*, *sublime*, [*capite præmisso*], *transverso*, *ex averso*; as *Adherbal Jugurthæ obvius procedit*, Adherbal marches to meet Jugurtha, Sall. Jug. 21. — *Obvius mihi litteras mittas*, send me the letters to meet me on my journey, Cic. Att. 6, 5. — *Romulus sublimis abiit*, Romulus is borne upward to heaven, Liv. 1, 16, 7. — *Cum cepit eos transversos agere felicitas*, when prosperity has begun to drive them 'across' (i. e. from the straight road), Sen. Ep. 8. — *Hoc toto proelio aversum hostem nemo videre potuit*, in this whole battle nobody could see any of the enemy 'by the back' or 'turned off' (i. e. the back of any one), Cæs. B. G. 1, 26. — In regard to TIME, the participle *natus*, in the meaning old (§ 498, 2), must be considered an accessory predicate (inst. of *natu*, in regard to birth). In other relations the form of the accessory predicate (like that of the English participle absolute), is used when the connected action is meant to convey more than one idea, so that the more definite forms introduced for expressing CAUSE, CONDITION, TIME, in the given case would weaken the meaning of the author. Hence it is very rare that these most frequent constructions with accessory predicates can be resolved into finite forms without impairing the force of the expression, although, generally, the one or the other idea must be considered as the prevailing one. Examples occur on every page of the Latin authors, as: Dumnorix petivit ut in Gallia relinqueretur, quod *insuetus navigandi* mare timeret, D. asked to be left in Gaul because he being unaccustomed to sailing, was afraid of the sea, Cæs. B. G. 5, 6. Here the accessory predicate *insuetus* is added as an explanation of his fear, not strictly as a cause. Thus in the following two sentences the accessory predicates *nescius* and *instum* combine, the one a temporal and a concessive idea, the other a temporal and conditional idea, having at the same time the force of a relative clause:

Carthaginis expugnationem in hunc annum contuli, *haud nescius* quosdam esse qui anno insequentis capiam tradiderint, I have placed the fall of Carthage in this year (210 B.C.), being fully aware that there are some who state that it was taken in the next year, Liv. 27, 7. — Generosius in sua quicquid sede gignitur: *instum* alienæ terræ, in id

<sup>1</sup> Property. — <sup>2</sup> a small gain. — <sup>3</sup> honor. — <sup>4</sup> as a guest (literally: to hospitality). — <sup>5</sup> should happen, i. e. if death should befall me, a frequent euphemism. — <sup>6</sup> throw themselves to the ground. — <sup>7</sup> paralyzed. — <sup>8</sup> lifeless. — <sup>9</sup> *homo necessarius*, a relative. — <sup>10</sup> *graciter ferre*, to bear with grief.



quo alitur degenerat, everything genuine grows in its own home: *transplanted* to a strange soil, it degenerates to that by which it is fed. Liv. 38, 17.

§ 556. Aside from the form of an accessory predicate, the relation of coincident action is expressed OBJECTIVELY: 1) in the form of an ATTRIBUTIVE PHRASE (rarely a mere noun) in the ABLATIVE, as *magno clamore*, with great shouting (the same as *magnopere clamitans*); 2) by a phrase or noun connected with the main action through the preposition *cum* (negatively *sine*), as *aliquem cum frequenti assensu audire*, to hear some one with frequent assent (*i. e. frequenter assentans*); *cum exercitu advenire*, to arrive with the army, *i. e. accompanied by the army*, or *accompanying the army*; *sine ordine proficisci*, to march without order, *i. e. observing no order*.

Rem. 28. Attributive ablative phrases, expressing the relation of coincident action, are of three kinds: 1) such in which the idea of coincident action is contained in the ATTRIBUTE, as *nudo corpore pugnare*, to fight with unprotected body (*i. e. without protection*); 2) phrases in which the idea of coincident action is contained in the GOVERNING NOUN, as *magno clamore castra intrare*, to enter the camp with great shouting (*i. e. clamitans*); 3) such phrases, in which neither the noun, nor the attribute contain the coincident action, the phrase being conceived as an object of an accessory predicate *understood*, in which the idea of coincident action is contained, as: *Omnibus copiis advenit* (ACCOMPANIED by all his troops).

Obs. 1. The first of these forms is the ABLATIVE OF QUALITY, used as accessory predicate, as explained Rem. 26, obs. 1. Being grammatically a PREDICATIVE form (§ 466, R. 27), it does not properly belong to the objective forms of this relation. It is used when the coincident action is attached to nouns expressing the soul of the doer (*animo forti*), or his body, or parts of his body, as *Fabius nudis pedibus inambulabat*, Fabius walked along with naked feet (instead of *nudus pedibus*). Cic. Fam. 10, 32; *capite demisso terram intuebantur*, they looked at the ground with their heads hanging down, Cic. B. G. 1, 32; *legati capillo promisso ingressi sunt curiam*, the envoys entered the senate-hall with disordered hair. Liv. 44, 19. This form can never take the preposition *cum* (not *cum nudis pedibus*, *cum capillo promisso* or *cum capite demisso*).

Obs. 2. The second of these forms, the action being expressed by the GOVERNING NOUN of the phrase, must primarily be considered as an ablative of means and instrument, the same as all other adverbial relations expressed by the ablative, as: *Marino clamore et plausu Brutus memoriam prosequatur*, he expressed his feelings in regard to the memory of Brutus with (by) the loudest shouting and applause. Cic. Phil. 10, 4. Here the shouts and applause may be considered as the means by which the subject gave vent to his feelings; but frequently the relation of 'means' is only an indirect one, passing over into that of coincident action, when the noun (always a verbal noun) may be resolved into a present participle, as *Legati magno fletu a Cesare auxilium petierunt*, the envoys with great weeping asked help from Caesar. Cic. B. G. 1, 22. So *sedulo gradu abire*, to go away with a quiet step. Liv. 25, 37 (*i. e. sedate gradiens*). This kind of phrases always ADMITS the construction with the preposition *cum*, as *magno cum strepitu egressi*, having gone out with great noise. Cic. B. G. 2, 11. *Cum* must be used if the noun has no attribute: *Cum imperio in provinciam proficisci* *neesse erat*, to depart with 'imperium', *i. e. being invested with imperium*. Cic. Fam. 3, 2; but *Consulatu imperio proficisci* (Ex. 8).—*Cum cruciatu necabatur*. Cic. B. G. 5, 45; but *Summo cruciatu perit*. Cic. N. D. 3, 33. Mere ablatives without an attribute must be taken as ablatives of means, although they may often be changed into accessory predicates without affecting the sense, as: *Agēbat auctoritate, agebat consilio* (by authority, by plan). Cic. Sest. 40.—*Contumacia adversus nobiles certare* (by defying the nobility). Liv. 9, 46.—*Voluntate in divitionem venire*. Ib. 29, 38.—*Lege agere*, Liv. 1, 9; Cic. Verr. 1, 45.—*legis actione agere*, to sue by a 'legis actio' (a form of procedure in the old republican law. Gaj. Inst. 4, 11).—But in a few CONVENTIONAL expressions, 'mere ablatives' denote coincident action, *without* the idea of instrumentality: *Silentio exercitum reducit*. Cic. B. C. 2, 35 (so Ib. B. G. 7, 11; Liv. 21, 47).—*Clamore provocant*. Liv. 7, 7.—*Clamore castra invadere*. Ib. 5, 45.—*Strepitu adventare*. Sall. Jug. 53.

Obs. 3. In the third instance of R. 28, the phrase is generally connected by *cum* (negatively by *sine*), as: *Hasdrubal propediem advenit cum manu haudquaquam con-*

*temnendā*, Hasdrubal will in a few days be present with a body of troops by no means to be despised, (*i. e. accompanied by a body of troops*). Liv. 30, 7.—*Cognovi ex eo te Romanam venisse cum febre*, I learned from him that you had come to Rome with the fever (*i. e. having the fever*). Cic. Att. 6, 9. But there are several exceptions to this rule:

(a) If the phrase may be conceived as an ABLATIVE ABSOLUTE with a participial adjective (§ 535, obs.), the preposition *cum* is frequently omitted. Here belong the majority of those phrases which formerly were explained by an ELLIPSIS of the preposition *cum*, and which our present grammarians generally represent as an ablative of 'MANNER', although they never denote a PROPERTY of the main action, as: *Ambiorix alias regiones petivit non majore praesidio quam quatuor*, A. was fleeing to other parts with a retinue of no more than four persons (*i. e. his retinue being not greater*). Cic. B. G. 6, 43.—*Clodius cum uxore rehebatur in rhetā, penulatus, magno et impedimento et muliebri comitatu*, Clodius drove with his wife in a carriage, wearing a wooden cloak, with a large luggage and a female suite (*i. e. his luggage being large, and his suite consisting of females*, Cic. Mil. 9, 28.) Here belong the different phrases with 'agmen', describing the movements of an army, or its condition on a march, as *agmine quadrato accedere*, to approach in battle order (literally *the army being squared, or arranged*). Cic. Phil. 13, 8; 2, 42; Sall. Jug. 105; *agmine effuso abire*, to march off with dissolved (spread out) ranks. Liv. 44, 39; *citato agmine*, by forced marches (the agmen being hurried). Liv. 25, 35.—So *agmine infesto* (§ 535, obs.). Hence military language sometimes makes use of this form, in regard to army movements, even if the phrase cannot be interpreted as an ablative absolute, as *Ingenti exercitu ab urbe profectus est*, he marched from the city with an enormous army. Liv. 7, 9. Thus sometimes *omnibus copiis* is used, instead of *cum omnibus copiis*, as *Hostes ad castra Caesaris omnibus copiis contendunt*, the enemy marched on Caesar's camp with all their troops. Cic. B. G. 2, 7. Generally, however, phrases of this kind take the preposition *cum* (*cum omnibus copiis*, Cic. B. G. 1, 26; 1, 38; Liv. 36, 26, and often). (b) If the object is DRESS OR APPAREL, the phrase is more frequently used without than with a preposition, as *vestitu humili atque obsolito accubare*, to sit (lie) to table in a humble and old-fashioned dress. Nep. Ages. 8, 2.—*Verres cum pallio purpureo in a purple cloak in convivio versatus est*. Cic. Verr. 2, 5, 13.—(c) Here belongs the idiom 'pace' or *bona venia* (*amicitia*), *agendi dicitur* or 'fama' (*with you etc. leave*): *Pace tuā dixerim*. Cic. Tusc. 5, 5. But also with *cum*: *Ad Alpes cum bona pace* (without opposition by) *Gallorum pervenit*. Liv. 21, 32.

Obs. 4. If the coincident action denotes the EFFECT of the predicate, the nouns expressing the effect (*periculum, emolumentum* etc.) are in the ablative, with or without *cum*, which is rendered either by 'with' or 'to', as: *Legati nuntiant majore periculo quam emolumento exercitum per invios saltus in Macedonia inductum*, the envoys report that the army had been sent to Macedonia through impassable forests with greater danger than advantage (more to their danger than to our advantage). Liv. 44, 20.—*Ptolemaeus et Cleopatra Romam venient cum patre populi Romani*, Ptolemy and Cleopatra will come to Rome to the shame of the Roman people. Liv. 44, 19.

Obs. 5. Besides the prepositions *cum* and *sine*, *in* with an ablative is sometimes used to express coincident action, but only in a local, not in a metaphorical sense, as: *Obviam ei sit Clodius expeditus, in equo*, he is met by Clodius, without encumbrance, on horseback. Cic. Mil. 10, 38. In other relations the English *in* expressing coincident action must be rendered either by the ablative or by *cum* according to the rules given above, as: *he came in great fear*, *magno cum timore venit*; *he came in tears*, *cum lacrimis*; *in a white cloak*, *cum albo pallio*, or *albo pallio* (not *in timore*, *in lacrimis*, *in pallio*).

1. *Legati sordidati, barbati et capillo promisso, cum ramis oleae ingressi curiam*, pro-cubant<sup>1</sup>. Liv. 44, 19.—2. *Dixit Cato se legem hanc in ignis roce et bonis lateribus*<sup>2</sup> suasisse. Cic. Sen. 5, 14.—3. *Fabius nudis pedibus, tunica soluta, manibus ad tergum*<sup>3</sup> *repositis* inambulabat. Cic. Fam. 10, 32.—4. *Dux Romanus peditum aciem instruc-tam pleno gradu in hostem inducit*<sup>4</sup>. Liv. 4, 32, 10.—5. *Jucunda sunt quae humanam*<sup>5</sup> *frontem, certe laet, placidamque*<sup>6</sup> *tribuantur*<sup>7</sup>. Sen. Ben. 2, 13.—6. *Majores nostri ne-minem qui cum potestate aut legatione in provinciam esset profectus, tam amentem*<sup>8</sup> *fore putaverunt ut emeret argentum; dabatur enim de publico*<sup>9</sup>. Cic. Verr. 2, 4, 5.—7. *C. Anicuri, familiaris meus, negotiorum suorum causa legatus est in Africam lega-tione libera*<sup>10</sup>. Cic. Fam. 12, 21.—8. *Maximas audio tibi, L. Luculle, venisse hereditates*<sup>11</sup>.

<sup>1</sup> Filthy. A filthy garb was one of the emblems of supplicants.—<sup>2</sup> beard.—<sup>3</sup> ramus, branch.—<sup>4</sup> *procurantibus*, to fall on one's knees.—<sup>5</sup> laet, to be glad.—<sup>6</sup> *suadere legem*, to speak in favor of a law.—<sup>7</sup> open.—<sup>8</sup> the back.—<sup>9</sup> to throw (backward).—<sup>10</sup> to walk step.—<sup>11</sup> *aciem instruere*, to draw up an army in order of battle.—<sup>12</sup> *plenus gradus*, full at a trot.—<sup>13</sup> *aciem instruere*, to draw up an army in order of battle.—<sup>14</sup> *plenus gradus*, full at a trot.—<sup>15</sup> *aciem instruere*, to draw up an army in order of battle.—<sup>16</sup> *plenus gradus*, full at a trot.—<sup>17</sup> *placida*, to be glad.—<sup>18</sup> to give.—<sup>19</sup> *potestas*, the power of a civil magistrate.—<sup>20</sup> a commis-sion to transact business in the province.—<sup>21</sup> insane.—<sup>22</sup> Supply *ararium*, public treasury.—<sup>23</sup> *legare aliquem*, to dispatch somebody as a commissioner.—<sup>24</sup> *legatio libera*, the char-acter of an ambassador, without performing any public business. The Senate often,











*nimium*, which is used with the force of *nimis*, both before adjectives and verbs, as *nimium multa*, too many, Cic. Clu. 46. In place of the other quantitatives, the adverbs mentioned R. 30 must be used to qualify adjectives, as *quam difficilis*, how difficult (not *quantum difficilis*); *tam insolens* (not *tantum insolens*); *valde ingeniosus* (not *multum ingeniosus*); *magis idoneus*, more adapted (not *plus idoneus*); *marime* (not *plurimum laboriosus*). The forms with *opere* (R. 29) are used synonymously with the accusative (adverbial) forms of the quantitatives. They qualify predicates of all kinds, but cannot be connected with attributive adjectives. With some verbs the forms in *opere* never occur. Thus *valere*, to be strong, to be powerful, to be worth, always takes the forms in *um*, not those in *opere*. Ex. 11.

Obs. 3. The forms in *o* of the quantitatives are used before COMPARATIVES, and with such verbs as imply a comparative (as *prestare*, to be superior)\*, as: *Quanto* (not *quantum*, nor *quam*, nor *quantopere*) *Stoici melius*, qui a vobis reprehenduntur, *hinc much better* are the Stoics who are censured by you? Cic. N. D. 1, 44.—*Sic ille multo sceleratior et nequior* quam Hadrianus, *aliquanto etiam felicitior* fuit, thus he was *much more villainous and wicked* than Hadrianus, and also *a good deal luckier*. Cic. Ver. 2, 1, 27.—*Multo mihi prestat* in eadem recidere fortunam, *quam etc.*, it is *much more preferable* to me to relapse into the same situation than etc. Cic. Sen. 67, 146. More rarely the forms in *o* are applied to SUPERLATIVES, as *multo ex maxima parte*, by far for the greatest part. Cic. Verr. 2, 1, 16. The most usual adverb of intensity which is connected with superlatives is *longe*, as: *Apud Helvetios longe nobilissimus* fuit Orgetorix, among the Helvetians Orgetorix was *far the most distinguished* man. Cic. B. G. 1, 2. For the meaning of *quam* with superlatives see obs. 6.—All form-adjectives, qualifying comparatives, assume a quantitative character, and must take the ablative form of the neuter, as *nihilo magis*, no (by nothing) more; *eo magis* (with the force of *tanto magis*), the more, so much more.

Obs. 4. The English 'as much' after cardinal adverbs (*twice, three times as much* etc.) is expressed by *tanto* after the Latin cardinal adverbs, as *Bis tanto valeo quam valui prius*, I am worth twice as much as before. Plaut. Merc. 2, 2, 26. More rarely the accusative forms are used, as *Series tantum* quam quantum satum est ab aratoribus, *six times* as much as was sown was taken from the farmers. Cic. Verr. 2, 3, 43.—The English 'as much more' or 'as much again' after cardinal adverbs is expressed by *tanto* (sometimes *eo*) with *amplius* or *plus*, as *Quinque tanto amplius* quam elicitum erat civitatibus imperavit, he taxed the cities with five times as much again as he was allowed. Cic. Verr. 2, 3, 97.—Instead of *bis tanto* the form *altero tanto* is often used, as *Via altero tanto longiorem anfractum habebat*, the road was twice as long (literally had a 'round about' twice as long). Nep. Eun. 8.

Obs. 5. The English 'little' as adverb of INTENSITY (opposed to 'much') has no direct equivalent in Latin, the quantitative *paulum* meaning 'a little', and *parum*, too little. This adverb is generally expressed by connecting a negation with the different equivalents of *much*, as *non magnopere* (R. 29, last example), *non multum*, *minime multum*. Thus 'as little as' is generally expressed by *non magis quam* (§ 412). Sometimes 'how little' and 'so little' are expressed by *quantulus* and *tantulus*, as *quantulum iudicare possumus*, as little as we can judge. Cic. Verr. 2, 3, 1. *Tantulum* mostly corresponds to the English 'ever so little', as *si tantulum moro interest*, if there is ever so little difference. Cic. Leg. 1, 12, 34. 'How little' is generally expressed by *quam nihil* or *quam non*, as *Quam id te non decebat*, how little was that becoming to you! Cic. Phil. 2, 8.—*Quam nihil explicas*, how little do you explain! Cic. Att. 9, 2.—'So little' is expressed by *adeo non* or *adeo nihil*, as *Manlius adeo non tenuit iram, ut gladio cinctum se in senatum venturum diceret*, Manlius controlled his anger so little that he said he would come with his sword into the senate. Liv. 8, 5.—*Hæc adeo nihil moverunt quemquam, ut etc.*, this had so little effect on anybody that etc. Liv. 3, 2. For the particulars in the use of *non magis quam*, and *non plus quam*, in the meaning 'as little', see p. 757 foll.

Obs. 6. The relative use of the quantitative adjectives and adverbs (*quantum, quam, quantopere*) is confined to COMPARATIVE CLAUSES, which are nothing else but 'relative clauses' applied to the relations of manner and intensity. The antecedents of the quantitatives of the relative form are 1) in the comparative clauses of 'difference' the COMPARATIVES of adjectives, in which instance *quam* (than) is used as relative word, passing over into a conjunction. See § 294 foll.—2) If the comparison is one of equality, the antecedents are *tam, tantum (tanto), tantopere, tantundem*. The relatives, which are always rendered by 'as', almost always take the same form as the antecedents. To *tam* corresponds

\* The comparative *plus* and the superlative *plurimum*, of course, cannot be used to intensify COMPARATIVES. Hence they have only one form. *Nimio*, in this respect, has the same nature as *plus* and *plurimum*, but it is used in connection with comparatives in place of *quam* with a positive, as *nimio plus*, more than too much. Plaut. Bacch. 4, 4, 21.—† Sometimes, but very rarely, the quantitative *parum*, in classical language occurs with the meaning 'little'.

*quam*: to *tantum, quantum*; to *tanto, quanto*, and to *tantopere, quantopere*: *Neque enim tanto opere hanc a Crasso disputationem desiderabam, quanto opere ejus in causis oratione delector*, for I did not desire so much this discussion from Crassus, as I am delighted by the language (he uses) in his pleadings. Cic. Or. 1, 35.—*Si me amas tantum quantum pro feceris amas*, if you love me so much, as you indeed do. Cic. Att. 2, 23. For examples with *tantumquam*, see R. 30, obs. 4.—*Tantumdem* is followed by *quantum*, as *tantumdem capit* *tantum omnes heredes*, he receives as much as the other heirs. Cic. Leg. 2, 19. *Tanto* before comparatives takes *quanto* (rarely *quod*) as a relative, which often, (as in English) is placed BEFORE the antecedent *tanto*. Both *tanto* and *quanto* are rendered 'the', as: *Quanto erat gravior oppugratio, tanto crebriores nuntii ad Caesarem mittebantur*, the more serious the siege was, the more frequently messengers were sent to Caesar. Cic. B. G. 5, 45. Instead of *tanto* the ablative neuter *eo* (of *is*) may be used, which takes either *quo* or *quant* as a relative *eo magis quod*, or *eo magis quo*, the more as). Peculiar is the construction of the relative quantitatives *quam* and *quantum* with *posse*, corresponding to the English 'as much as I can', or 'as diligently' (or any other adjective) *as I can*. The definite *tam* and *tantum*, in this instance, are always omitted, and the adjective or adverb which is qualified by the relative takes the form of a superlative, as *voce quam passim maximam* with the loudest voice I can, with the loudest voice possible, with as loud a voice as I can. Cic. Dom. 36.—*Quanto maximo possent impetu incurrere jussit Fabius*, Fabius ordered them to advance with the greatest impetuosity they could (with as great impetuosity as they could). Liv. 10, 29. The verb *posse* is frequently understood, as *Commendissimum est quam latissimum habere habinas amicicie*, it is most convenient to hold the reins of friendship as loosely as possible. Cic. Am. 13.—*Quantum* is used, with relative force, in inserted clauses in the meaning 'as much as', 'as far as', analogous to *ut* and *quemadmodum* (R. 15, obs. 1 and 2), as *Hæc lex Attico nostro non placet, quantum ex vultu ejus intelligo*, this law does not please our Atticus, as much as I see in his face. Cic. Leg. 3, 16, 37.

Obs. 7. The neuter absolute adjective *summum* (irregular superlative of *superus*), in some of its meanings, may be considered as a quantitative adjective (*summum* having frequently the force of *metrimum*). In classical language it means either 'at the utmost', or 'at the farthest', as *Ubi aut summum altero probo, caput Italiae in potestate habituros*, by one or, at the utmost, by the second battle they would have the capital of Italy at their mercy. Liv. 21, 35.—*Respondit Caelius, Milonem triduo aut summum quadriduo periturum*, in three or four days at the farthest. Cic. Mil. 9.—The adverb *summe* is used as synonym of *plurimum* or *maxime*: *Vidi te semper summe diffidere*; I saw that you always were exceedingly distrustful. Cic. Fam. 4, 7, 2.—It is also used before ADJECTIVES to denote an unusually high degree: *Hoc non potest mihi non summe esse jucundum*, this must be exceedingly pleasant to me. Cic. Fam. 13, 18, 2.

1. Dicit vix potest, *quantopere* gaudeant homines in municipiis<sup>1</sup>, ut ad me concurrant<sup>2</sup>, ut audire cupiant verba mea de morte Caesaris. Cic. Att. 11, 6.—2. Videtis *quando* se opere custodiant<sup>3</sup> bestie, ut in pastu<sup>4</sup> circumspiciant<sup>5</sup>, ut in cubilibus<sup>6</sup> delitescant<sup>7</sup>. Cic. N. D. 4, 49.—3. Attici quies *tantopere* Caesari fuit grata<sup>8</sup> ut victor quum privatis<sup>9</sup> pecunias imperaret, huic molestus<sup>10</sup> non fuerit. Nep. Att. 7.—4. *Tanto* opere justitia apud majores nostros culta<sup>11</sup> est, ut ei qui civitates in bello devictas in fidem<sup>12</sup> recepissent, eorum patroni<sup>13</sup> essent. Cic. Off. 1, 11.—5. Quis nos *magno* opere attendit<sup>14</sup> unsem, eorum patroni<sup>15</sup> essent. Cic. Off. 1, 11.—6. Hæc res, etiam si lex non quam in hoc genere causarum<sup>16</sup> Cic. Verr. 2, 1, 10.—7. Hæc sunt vitia<sup>17</sup> exordiorum<sup>18</sup> quæ esset<sup>19</sup>, *magnopere* vitanda fuit. Ib. 2, 1, 42.—8. Simulac<sup>20</sup> proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—9. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—10. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—11. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—12. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—13. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—14. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—15. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. 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Inv. 1, 18, 26.—86. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—87. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—88. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—89. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—90. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—91. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—92. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—93. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—94. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—95. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—96. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—97. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—98. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—99. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.—100. *Simulac proffigit<sup>21</sup> Heraclius, *summo* opere vitari oportebit. Cic. Inv. 1, 18, 26.**

<sup>1</sup> In the country-towns.—<sup>2</sup> how they run up to me.—<sup>3</sup> remarks.—<sup>4</sup> protect themselves.—<sup>5</sup> pasture.—<sup>6</sup> to look about.—<sup>7</sup> cubile. a layer.—<sup>8</sup> to hide away.—<sup>9</sup> dear.—<sup>10</sup> private persons.—<sup>11</sup> molestum esse alicui, to trouble somebody.—<sup>12</sup> colere, to practise, to respect.—<sup>13</sup> in fidem recipere, to conclude a treaty of subjection.—<sup>14</sup> patron, protector, guardian.—<sup>15</sup> attendere alicui, to attend, to listen to somebody.—<sup>16</sup> causa, a trial.—<sup>17</sup> lex est, there exists a law.—<sup>18</sup> fault, blemish.—<sup>19</sup> preface, introduction (of a discourse).—<sup>20</sup> as soon as.—<sup>21</sup> had escaped.—<sup>22</sup> impudently.—<sup>23</sup> openly.—<sup>24</sup> harshly.—<sup>25</sup> disastrous.—<sup>26</sup> lucrative.—<sup>27</sup> pitiful (worth to be pitied).—<sup>28</sup> edict.—<sup>29</sup> to pass.—<sup>30</sup> insane.—<sup>31</sup> face.—<sup>32</sup> to prevail.—<sup>33</sup> embassy.—<sup>34</sup> a stranger in or to.—<sup>35</sup> sacred.—<sup>36</sup> to keep.



cicum Romanis esset. Liv. 41, 19. — 14. *Iter multo* quam in ascensu fuerat *difficilius* fuit. Ib. 21, 35. — 15. Hoc mihi erit *vehementer* gratum. Cic. Fam. 13, 20. — 16. *Tantum* homines fefellerit ut negligeres auctoritatem senatus. Cic. Sest. 14, 32. — 17. *Gratissimum* mihi feceris si hunc commendationis *meae tantum* tribueris *quantum* cui tribuisti *plurimum*. Cic. Fam. 13, 22. — 18. Athenienses non solum spem habebant in Alcibiade maximam, sed etiam timorem, quod et obisset *plurimum* et prodesset poterat. Nep. Alc. 3. — 19. *Multum* te ista fefellit opinio, et quidem multis in locis. Cic. Verr. 2, 1, 35. — 20. Auxiliariibus<sup>7</sup> ad pugnam *non multum* confidebat Crassus. Cic. B. G. 3, 25. — 21. Liscus dixit, esse nonnullos quorum auctoritas apud plebem *plurimum* valeat, qui privatim *plus* possint quam ipsi magistratus. Cic. B. G. 1, 17. — 22. *Multo diligentius* Servilius furta illa notata<sup>8</sup> habet quam tu. Cic. Verr. 2, 1, 21. — 23. *Quanto* vita illorum hominum *praeclearior*, *tanto* horum socordia<sup>9</sup> *flagitiosior* est. Sall. Jug. 85, 22. — 24. Hannibal *tanto* praestabat ceteros imperatores prudentia, *quanto* populus Romanus *incedenti*<sup>10</sup> fortitudine cunctas<sup>11</sup> nationes. Nep. Hann. 1. — 25. Ego *nullo tanto* miserior sum quam tu. Plaut. Rud. 2, 6, 57. — 26. Non si minus ducenta quadraginta jugera<sup>12</sup> oliveti colas, minus uno villico<sup>13</sup> habere potes, nec si *his tanto* ampliore fundum, aut *eo plus* colas, ideo<sup>14</sup> duo villici aut tres habendi sunt. Varro R. R. 1, 18. — 27. Caesar provinciae *quam maximam* potest militum numerum imperat. Cic. B. G. 1, 7. — 28. Verres auctor fuit<sup>15</sup>, ut *quam primum* homines isti agere<sup>16</sup> inciperent, hominemque minime litigiosum<sup>17</sup> *quam tumultuosissime*<sup>18</sup> adorirentur. Cic. Verr. 2, 2, 14. — 29. Caesar Cingetorigis auctoritatem *quam plurimum* inter Treviros valere voluit. Cic. B. G. 5, 4.

## 2) Relation of Value and Price.

§ 559. The VALUE and PRICE attached to an action is expressed: 1) by the ablative case of GENERAL NOUNS expressing value and price, as *pretium*; 2) by the ablative case of the MEASURE-UNITS of money (*nummus*, *sestertius* etc.) in connection with CARDINAL numerals; 3) by the ablative or genitive neuter singular of absolute quantitative form-adjectives, as *quanti*, at what price; *magno*, at a high price.

Rem. 32. The adverbial objects denoting price and value are always (but see OBS. 1.) dependent on one of those verbs with which the idea of price and value may be connected. These verbs are, 1) those implying or referring to TRANSACTIONS for a valuable consideration, as *emere*, to buy (*aliquid magno emere*, to buy something at a high price); 2) verbs signifying TO ESTIMATE, TO APPRAISE (value), as *aestimare* (*aliquid tribus sestertiis aestimare*, to value something at three sestercies); 3) verbs denoting 'COSTING' and 'BEING WORTH', as *constare*, *esse* (*quanti est illa merx?* what is that article worth?).

OBS. 1. Only one adjective, *venalis*, in connection with *esse*, is sometimes, but rarely, construed with an object of price and value, as *P. Clodii insula est venalis decem millibus*, the plot of ground belonging to P. Clodius is to be had at 10,000 sestercies. Cic. Cael. 7, 17.

OBS. 2. The most usual verbs implying money transactions are *vendere*, to sell; *venire*\*, to be sold, to sell (in a neuter sense); *emere* and *mercari*, to buy; *redimere*, to redeem, to acquire for money; *locare*, to let; *conducere*, to rent; *transigere*, to agree on a price in a bargain; *decidere*, to compromise for a price; *addicere*, to award a contract or a work, to strike off in an auction; *item alicujus aestimare* to award or fix damages against one. In the same way are construed many verbs denoting actions which are either performed for payment, or which cost a certain sum, as *aedificare* (to build some-

<sup>1</sup> ascent. — <sup>2</sup> *gratum alicui facere*, to do somebody a favor. — <sup>3</sup> recommendation. — <sup>4</sup> to do harm. — <sup>5</sup> to do good, to be of advantage. — <sup>6</sup> *et quidem*, and ... too. — <sup>7</sup> auxiliary troops. — <sup>8</sup> *notare*, to note down. — <sup>9</sup> sloth. — <sup>10</sup> to excel. — <sup>11</sup> *cunctus*, all. — <sup>12</sup> *tot jugera oliveti colere*, to cultivate an olive-farm of so many acres. — <sup>13</sup> *villicus*, a farmer. — <sup>14</sup> therefore, on that account. — <sup>15</sup> *auctorem esse ut aliquid aliquid faciat*, to make somebody do something. — <sup>16</sup> *agere*, to institute proceedings or a lawsuit. — <sup>17</sup> quarrelsome, litigious. — <sup>18</sup> noisy.

\* *venire* (PRES. *veneo*) is used as the regular passive voice of *vendere*; as *sestertio venire*, to be sold for a sesterce.

thing for a price), *docere* (to teach at a price), *habitare* (to live at a certain rent), *cenare* (to dine for a certain price) and many others, as: *Modium tritici denario emere*, to buy a bushel of wheat for a denarius. Cic. Verr. 2, 3, 85. — *Agrum frumento locavit*, he let out land for a rent in grain. Liv. 27, 3. — *Ternis medimnis deciderunt*, they compromised at the price of three medimni (a piece). Cic. Verr. 2, 3, 49. — *Piscinae aedificantur magno*, nurseries for fish are built at a high price (cost much money to build). Varro R. R. 3, 17. — *Triginta millibus eum dixistis habitare*, you said that he lived at a rent of 30,000 sestercies. Cic. Cael. 7. — *Caesar centies sestertio cenavit uno die*, Caesar dined on one day at a cost of ten millions sestercies. Sen. Cons. 9. Here belong the verbs denoting 'to condemn to a fine', as: *Absens quindecim millibus condemnatus est*, he was, in his absence, condemned to 15,000 sestercies. Liv. 5, 32. — To write a note for a certain sum of money<sup>1</sup> (for inst. 1,000 sestercies) is expressed by *syngrapham mille sestertium* (gen. plur.) *facere*. Cic. Phil. 2, 37.

OBS. 3. The verbs of estimating and appraising are *aestimare* and (rarely) *putare*, (*taxare* being post-classical), as: *Est modius tritici lege tribus sestertiis semisse aestimatus*, the bushel of wheat was by law valued at a tax of three sestercies and a half. Cic. Verr. 2, 3, 75. *Si denariis quadringentis Cupidinem illum putasset*, if he had estimated that statue of Cupido at 400 denarii. Cic. Verr. 2, 4, 7.

OBS. 4. The verbs signifying 'to cost', 'to be worth' are *esse*, to be worth (which signification can always be recognized by the attached phrases denoting the price); *stare* and *constare*, to cost; *licere*, to be held at a certain price; *valere*, to be worth (ante and post-classical); as: *Sextante sal Romae et per totam Italiam erat*, salt was worth one-sixth of a sesterce at Rome and throughout Italy. Liv. 29, 37. — *Polybius scribit, centum talentis eam rem Achæis stelsse*, Polybius writes that this affair cost the Achæans one hundred talents. Liv. 34, 50. — *Una quadrigæ Romæ constiterunt quadringentis millibus*, one four-horse team cost 400,000 sestercies at Rome. Varro R. R. 2, 1, 14. — *Quanti Drusi horti licuisse scribis, id ego quoque audieram*, the price at which you write that Drusus's park was held, I had likewise heard. Cic. Att. 12, 23. — What a person is worth in money is not expressed in this form by an accusative of value, but by a transitive accusative with *possidere*, as: He is worth a million, *possidet decies*. — Both *constare* and *stare* are frequently used of equivalents metaphorically represented as 'costs', as *Multorum sanguine et vulneribus ea Pœnis victoria stetit*, that victory cost the Carthaginians 'the blood and wounds of many' (i. e. they paid for it with etc.). Liv. 23, 30. — *It cost his life* is not '*vita stetit*' or '*constitit*', but *morte stetit* (*constitit*), as *Utrique vindicta libertatis morte stetit*, the vindication of liberty cost both their lives (both paid with their lives for etc.). Vell. 2, 64.

Rem. 33. The general nouns expressing PRICE and VALUE are *pretium* (price, value); *pecunia*, money; *impensa* or *impensæ* (not *expensæ*) and *sumptus*, expense, expenses; *merces*, pay, fee, wages (*stipendium*, the pay of a soldier). The ablatives of these nouns do not belong to the relation of 'quantity' unless they have adjectives expressing quantity as attributes. A LOW PRICE is expressed by *parvum* (*vile*, or *exiguum*) *pretium*; a HIGH PRICE, by *magnum pretium*.

OBS. 1. Adverbial ablatives of the nouns mentioned above, if not accompanied by adjectives expressing quantity, belong to other modal relations than that of price and value, generally expressing means and instrumentality, as *Apollonius mercede docebat*, Apollonius taught for pay. Cic. Or. 1, 28. — *Fidem et religionem suam pecuniâ commutare*, to barter one's faith and religion (i. e. one's principles) for money. Cic. Clu. 46, 29. — *Verres sumptu publico in Asiam mercator signorum missus est*, Verres was sent at public expense to Asia as a trader in statues. Cic. Verr. 2, 1, 22. — *Pretio ordinem senatorium mercari*, to buy the senate with money. Ib. 2, 2, 49.

OBS. 2. Quantitative expressions with *pretium* to denote indefinite amounts of price, are not very frequently used. Instead of such phrases the absolute form of the quantitative adjectives in the ablative or genitive (§ 560) are far more usual. The adjectives which are used with *pretium*, aside from those mentioned R. 33, are the comparatives *major* and *minor*, the superlatives *maximus* and *summus*, and all those quantitative form-adjectives that may be attached as attributes to nouns (263 foll.), as *Dumnorix omnia Eduorum vectigalia parvo pretio redempta habebat*, Dumnorix had farmed all the public imposts of the Æduli at a small (low) price. Cic. B. G. 1, 18. — *Non majore pretio redimi possumus quam hi emuntur*, we cannot be redeemed at a higher price than these may be bought for. Liv. 22, 59 (Sometimes *vili pretio*, at a cheap price). — If price is expressed by an adjective with *pretium*, dependent on *esse* (to be worth), the phrase is not in the ablative, but in the QUALITATIVE GENITIVE: *Nullus est tam parvi pretii quin etc.* (is of so small value but that). Plaut. Aul. 4, 10, 60. — *Parvi pretii est*. Cic. Qu. Fr. 1, 2, 4. — *Minoris pretii esse*. Liv. 23, 28. — *Multus* in the positive is never used in regard to price, and *pecunia* always takes *magnum* (*tantus*) and its degrees: *Fidem majore pecunia adversario tra-*



*didisti*, you have surrendered your faith for more money (a larger sum) to your adversary. Cic. Verr. 2, 2, 32.—*Tantā pecuniā*, for so much money. Cic. Ib. 2, 1, 55.—*Minore pecuniā*, at less money. Cic. Ib. 2, 2, 9.—There is no general noun for the English 'sum', which is variously expressed by the one or the other of the above mentioned general terms. The noun *summa* means a 'sum' as the result of computation, of summing up, as: What is the sum (total) of these men? *Quanta istec hominum summa est?* Plaut. Mil. 1, 1, 46.

**Rem. 34.** If the price of an action is determined by a noun denoting MEASURE-UNITS OF MONEY, the latter must take CARDINAL (including DISTRIBUTIVE) NUMERALS as attributes, either in the INTERROGATIVE (relative) form (*quot, quotēni*), or in the DEFINITE (or demonstrative) form (*tot, unus, duo, bini* etc.), or in the INDEFINITE form (*aliquot, multi, plures, plurimi, pauci*). These phrases are placed in the ABLATIVE (a few instances excepted, OBS. 3 and 4), as: Plinius commentarios suos vendere poterat *quadringentis millibus nummum*, Pliny could have sold his commentaries for 400,000 sesterces. Plin. Ep. 3, 5. In English these ablative phrases of price are rendered variously by *for, at, to*, or by a mere objective, according to the meaning of the governing verb. We say: *to estimate at, to sell for or at, to build a house for, it costs* (is worth) *three dollars, to condemn to a fine of etc.* In Latin all these prepositional phrases, and the mere objective after 'cost', 'to be worth', are expressed by *ablative phrases*.

**OBS. 1.** If 'price' is made the COMPLETING object or subject of a verb, the phrases by which price is expressed, take, of course, the case required by the construction, as *Numerantur illi sestertia CCL*, 250,000 sesterces are paid to him. Cic. Verr. 2, 2, 20.

**OBS. 2.** The interrogative and indefinite forms of these numeral phrases of price are rarely used, the quantitative forms mentioned § 560 being preferred for this purpose. But in certain connections these forms cannot be dispensed with, as: *Pluribus aliquanto medimnis* decumas emērent quam jugera erant sata, they bought the tithes for quite considerably more medimni than there were acres sowed. Cic. Verr. 2, 3, 47. The definite numeral *unus* as attribute of nouns expressing the denominations of money, is frequently understood, as *aliquid sestertio emere*, to buy something for a (one) sesterce.

**OBS. 3.** The verb *esse* in the meaning 'to be worth' takes the price either in the ablative, or in the form of a predicate-genitive, as: *Quum in Sicilia sestertiis binis tritici modius esset, summum ternis*, when in Sicily wheat was worth a modius, or three at the highest. Cic. Verr. 2, 3, 81.—*Opus hoc erat vix sestertium quadraginta millium*, This work was hardly worth 40,000 sesterces. Cic. Ib. 2, 1, 54. The ABLATIVE 'of worth' is used to denote the MARKET PRICE of an article, while the genitive denotes its real value. See the first example R. 32, OBS. 4, and Ex. 5. 6. Sometimes (but rarely, and mostly in post-classical language) *valere* is used in the sense of 'to be worth something', generally construed with the ablative (as Plin. 33, 3), but once (in Varro) it is found with the object of value in the ACCUSATIVE: *Denarii dicti quod denos aeris valebant*, qui auri quod quinos, the denarii were called so because they were worth ten (pounds) of copper each, the quinari because they were worth five. Varro L. L. 4, 36.

**OBS. 4.** The verb *æstimare*, especially in the combination *litem æstimare* (see R. 32, OBS. 2), is sometimes construed with *ad* before the price, in place of an ablative, as: *Dolabellæ ad tricies lra est æstimata*, the damages against Dolabella were laid at 15 millions. Cic. Verr. 2, 1, 38.—If *æstimare* is construed with a genitive of a price expressed by a definite numeral, it has not the meaning 'to appraise', but the figurative meaning 'to esteem', 'to consider', in which meaning the object of value regularly is in the genitive (§ 561), as *Rumores senum unius æstimantur assis*, the talk of old men is valued at ONE AS, i. e. amounts to nothing. Catull. 5, 3.

**OBS. 5.** The standard of Roman money was originally the copper AS, weighing one pound (*as librāle, as grave*), which gradually was reduced to one twenty-fourth of its original weight with the same nominal value. On this standard, silver coins were made of three denominations: 1) the *denarius*, containing 10 as; 2) the *quinarus* of 5 as; 3) the *sestertius* (contracted of *semis tertius*, i. e. 2½) of half this value, worth about 4 cents of our money. All sums of money in public and private intercourse were calculated by the *sestertius*, which also was simply called *nummus* (properly meaning 'coin' or 'piece of money'). The sesterce is generally notated by the letters HS (a corruption from HS, i. e. *duo et semis*). Occasionally larger sums of money were determined by Greek denominations of money, especially the MINE (*mina*, which in Greek was worth 100 drach-

mæ, while the Romans understood by it a sum of 100 denarii); and the Attic TALENT (*talentum*, of 60 mines, or about \$1050 in gold).—The words of the second declension expressing money, measure, and weight, rarely form their genitives plural in *gram*, but generally in *um*, according to the inflection of the third declension, as *nummum, sestertium, denarium, medimnum, talentum*, inst. of *nummorum* etc.—The word *sestertius*, as the governing noun of cardinals, is frequently understood, as *Domum locavit duobus millibus*, he let the house for 2000 sesterces.

**OBS. 6.** In regard to the grammatical form of the word *sestertius* and the numerals connected with it, the following rules should be noticed:

1. *Sestertius* is properly an adjective, the noun *nummus* being understood, but often expressed, as Varro R. R. 3, 6, 1. In connection with numerals of more than one thousand, the word *sestertius* should, according to the general rules, be placed in the genitive plural, generally in the form *sestertium*, rarely *sestertiūrum* if the thousands are not combined with other smaller numbers, as *duo millia sestertium*, 2000 sesterces. If other numerals are added *sesterti* should agree in CASE with *millia*. But in this instance it always assumes the neuter gender, according to its adjective nature, agreeing not only in case, but also in gender with *millia*: two thousand six hundred sesterces, *sestertia* (not *sesterti*); *duo millia sestertia*. This form has been even extended to the instance when only one thousand is connected with it, as *duo millia sestertia recipere*, Varro R. R. 3, 16, 11 (where according to the general rules the genitive *sestertium* should be expected). Frequently the word *millia* is UNDERSTOOD, which always can be seen from the neuter gender of '*sestertia*'\* and its accompanying numbers, as *Capit ille suis prediis sexcenta sestertia*, he receives 600,000 sesterces out of his landed property. Cic. Par. 6, 3.

2. A million of sesterces, if fully written out, is expressed by the combination of the cardinal adverbs from *decies* upward with *centum milia* or *centena milia* (§ 255. R. 7), as *Septuaginta HS decies centena milia numerasse*, he says that Dio paid a million sesterces. Cic. Verr. 2, 1, 10. But generally the expression *centena milia* is understood, the smaller numerals retaining their own forms, as if *centena milia* were expressly added. This omission is always clear from the mere cardinal adverb after HS, which combination occurs in no other sense, as *quum ad HS decies quingentos redegissemus emstret*, when it was known that he had taken 25 times 100,000 sesterces i. e. 2 millions and a half). Cic. Verr. 2, 1, 36.—*Accipisse illum HS decies et octingenta milia*, that he had received ten times 100,000 and eight hundred thousand sesterces, i. e. one million eight hundred thousand sesterces. Cic. Verr. 2, 1, 39.

3. The amount of 100,000 sesterces is frequently expressed by the neuter singular *sestertium*, more than one 100,000 being expressed by the cardinal adverbs. This expression is always in the singular, requiring as subject even the predicate to be in the singular. It never allows the addition of any smaller numerals: *Sestertium quater decies Q. Tullio numeratum est*, fourteen times a sestertium i. e. one million four hundred thousand sesterces) was paid to P. Tullius. Cic. Verr. 2, 1, 39, 100.—*Sexagies sestertio margaritam mercatus est*, he bought a pearl for six millions sesterces. Suet. Cæs. 50. So *Syngrapha sestertii centies*, a note for ten millions sesterces. Cic. Phil. 2, 37.—*Centies sestertii largitione*, by a bribe of ten millions sesterces. Tac. Ann. 12, 58.

1. *Mattis Magnæ tanum pecuniā grandis venditum est*. Cic. Sest. 26.— 2. *Cæsar doctus quatuordecim milia et quatuordecim milia fortium mori*, necesse sit constare vicariam. Cæs. B. G. 7, 19.— 3. *Chrysogonus vas aliquod Corinthium tanto pretio mercatus est, ut qui pretereuntes quid precor enumeraret audiebant, fundum venire arbitrantur*. Cic. Rose. Am. 46.— 4. *Ei qui ab hoste obsidentur, si emere aquæ sextarium cogantur min, nihil hoc nos magno opere mirari oportet*. Cic. Off. 2, 16.— 5. *Num vir bonus emet denario quod sit mille denarium?* Cic. Off. 2, 23.— 6. *Decumas*<sup>11</sup> *sester-*

\* The neuter gender '*sestertia*' is explained differently by our grammarians. They assume that it was a 'faulty construction', because from the frequent use of the genitive form '*sestertium*' the people had mistaken this word for a neuter singular. This is a very improbable surmise, since the word *sestertia* is just found in the very connection where the genitive *sestertium* should stand according to the rule. The fact that *sestertius* is an adjective explains all these seeming anomalies. For the noun *sestertium* as a singular neuter, see OBS. No. 3.

† The use of the singular '*num pntum*' makes it clear that *sestertium* in this passage cannot be understood as a genitive plural. It is evident that this use of *sestertium* has nothing to do with the neuter plural *sestertia* in connection with *millia*. The opinion of Zumpt that this use of *sestertium* does not occur in Cicero is erroneous, as is seen by the examples 1 and 3 quoted above.

1 The great mother is the goddess Cybele.— 2 temple.— 3 considerable.— 4 a vase.— 5 Corinthian.— 6 i. e. ei qui.— 7 *preterire*, to pass by.— 8 the crier.— 9 to count up.— 10 the sextarius, a liquid measure containing about a pint.— 11 *decuma*, a tithe.







tam pecuniam redemptorī<sup>1</sup> solvendam<sup>2</sup> curarent. Cic. Phil. 9. 7.—6. Permittite ut decumas quanti quisque (prætorum), velit tantū æstimet. Cic. Verr. 2. 3. 95.—7. Dixit Verres se decumas tantidem æstimasse quanti Sacerdotem<sup>3</sup>, sed eadem æstimatione<sup>4</sup> alter sublevat<sup>5</sup> aratores, alter everterat. Ib. 2. 3. 92.—8. Accepisti HS XV pro medimno, tanti enim erat illo tempore tritici medimnum; retinuiſti HS XXI, tanti enim est frumentum Siciliensæ ex lege æstimatum. Ib. 2. 3. 75.—9. Si magno emerat Apro-nius, quare putabas emptori lucrum<sup>6</sup> addi oportere? Ib. 2. 3. 30.—10. Malèbant isti publice potius quamvis magno emere, quam in aliquem Verriſ emissarium<sup>7</sup> incidere<sup>8</sup>. Ib. 2. 3. 42.—11. Nunquam aratoris interfini<sup>9</sup> quanti decumae venirent; non enim ita est lex ut, si magno venerint, plus agitor debeat<sup>10</sup>, si parvo, minus: ut fragmenta nata<sup>11</sup> sunt, ita decumae veniant. Ib. 2. 3. 63.—12. Emit Verres Capidinum<sup>12</sup>? Praxi-telis HS mille sexcentis! Direct aliquis? Quid? tu ista permagno asimas? Ego vero tibi vobis ita arbitror spectari<sup>13</sup> oportere, quanti hæc eorum iudicio quā studiosus sunt a vobis ita arbitror spectari<sup>13</sup> oportere, quanti ventro soleant, quoties hæc ipsa signa ventre pos-suarum rerum æstimentur, quanti ventro soleant, quoties hæc ipsa signa ventre pos-sent. Ib. 2. 4. 7.—13. Negari non potest, Verrem unius agri decumas triginta millibus modis minōris quam poterit vendidisse. Ib. 2. 3. 61.—14. Verum<sup>14</sup> ut ita sit, tamen modis minōris quam poterit aliquid prædicare<sup>15</sup>, magno te decumas vendidisse, quoniam non potes quasi præclarum aliquid prædicare<sup>15</sup>, magno te decumas vendidisse, quoniam fuisse fatēre qui<sup>17</sup> multo plaris voluerit emere. Ib. —15. Summa a me data est opera ut quam plurimo decumas venderem. Cui igitur, Metelle, non ita magno vendidisti? Ib. 2. 3. 53.—16. Dixit ille, Verrem emptos habere iudices, alium HS quadringentis millibus, alium HS quingentis, quem minime<sup>18</sup>, trecentis. Ib. 2. 3. 62.

§ 561. If the value attached to a thing is not reducible to money or figures, but is conceived as 'esteem' or as an 'inner appreciation' of a person or thing, the DEGREE of appreciation is generally expressed by the same quantitative adjectives which are used to denote price (R. 35), but these adjectives are *all* placed in the GENITIVE case.

these adjectives are *all* placed in the GENITIVE case.

Obs. 1. The verbs by which 'appreciation' and 'esteem' are expressed are: *æstimâre*, and *pendere*, to value, to price, to place a value on something; *facere, ducere, habere, putare* and *existimâre*, to hold, to esteem; *esse*, to be worth. The degree of appreciation is expressed by the adjectives mentioned R. 35, ALL of which (except rarely *magno* with *æstimâre*) are in the GENITIVE. For *plurimû* ('very high', or 'highest'), *maximû* is also used. ABSENCE of esteem is expressed by *nihilû*. *Pompejum, quem unum ex omnibus facio plurimû* (whom I hold highest of all). Cic. Fam. 3. 10. 2.—*Quantû quisque se ipse facit, tantû fit ab amicis*, every one is held as high by his friends as he holds himself. Cic. Am. 16.—*Catonis opera magni existimata est in prælio apud S. Senm.* Cato's help in the battle of Sena was considered of great value. Nep. Cat. 1.—*Lælius non valde dictus est sapiens quod non intelligeret quid suavissimum esset, sed quid parvi id duceret.* Lælius was not called the Wise because he did not know what was very pleasant, but because he held it low. Cic. Fin. 2. 8.—*Est ulla res tantû de viri boni nomine amittas*, is there anything good so much that you should lose the name of a good man (your good name) for it? Cic. Off. 3. 26.—*Nihilû est qui officium suum facere inmemor est*, he is worth nothing who is unmindful of doing his duty. Plaut. Pseud. 4. 7, 1.

ONS. 2. For the construction of *astimāre* see R. 35, OBS. 3. — *Tanti est* with a subject-infinitive and a dative of the interested person as *mihī* means 'I do not mind the trouble of undergoing something' (it is 'so much', i. e. 'nothing' for me), as: *Est mihi tanti, hujus ieradia tempestatem evitare, dummodo a vobis belli periculum depellatur*, I would not mind (would willingly submit to) the tempest of this hatred, if only the danger of a war is averted from you. Cic. Cat. 2. 7.

Obs. 3. Of the same construction are the 'colloquial' genitives *flocchi, navici, assai, renzucchi*, which, with *facere, penderi, ducere* and *habere*, and a negation, correspond to our

1 The contractor. — 2 to pay. — 3 proper name. — 4 valuation. — 5 to relieve. — 6 a profit.  
— 7 agent. — 8 *incutere in aliquem*, to fall in the hands of somebody. — 9 *interest alienas*,  
somebody has an interest. — 10 *debere*, to be bound to pay. — 11 *nasci*, to grow. — 12 *Capi-*  
do. — 13 *spectare*, to consider, to regard. — 14 *et qui studiis suis harum rerum*, those  
that feel an interest for those things; or the phrase may be taken for a circumlo-  
cution of our noun 'expert'. — 16 *verum* may be understood as an adversative conjunc-  
tion (*but*), or as the neuter of the adjective *verus*. In the first case the phrase is to be  
rendered '*But be this as it may*'; in the second case the translation would be '*Supposing*  
*this were true*'. — 16 literally 'to assert as something excellent', i.e. to pride yourself upon  
(with a participial construction). — 17 *fuisse qui*, that there have been those who. —  
18 supply *emerit*.

'not to care a straw for something', as *Judices rempublicam stocci non faciunt*, the judges do not care a straw for the republic. Cic. Fam. 4, 5.—*Equi conique aliquid facere* means 'to take a thing pleasantly' (in good part), as *Si vos non moveat periculum, nos æqui bonique facimus*, if you do not care for the danger, we look pleasantly at it. Liv. 34. 22.

1. Scio *quantū* aestimetur nostrae apud vos querelae. Liv. 29, 17. — 2. His temporibus, tam dubia vitiā optimi cuiusque, *magnū aestimō* unius aestatis fructum<sup>1</sup> palæstræ<sup>2</sup> Palatinæ. Cic. Att. 2, 4, 7. — 3. Si callidi rerum aestimatores<sup>3</sup> prata et areas<sup>4</sup> quasdam *magnū*<sup>5</sup> *aestimant*, *quantū* est *aestimanda* virtus, quæ neque naufragio<sup>6</sup> nec incendio amittitur? Cic. Par. 6, 2, 51. — 4. Verresne tibi *tantū* *fuit*, ut ejus libidinem hominum lino-centum sanguine lui<sup>7</sup> velles? Cic. Verr. 2, 1, 30. — 5. Nosrum est ferre modice<sup>8</sup> populi voluntates; honores si *magnū* non *petimus*, non servire populo; sin<sup>9</sup> eos expectamus, non delatigari<sup>10</sup> supplicando<sup>11</sup>. Cic. Planc. 4, 11. — 6. Si bona valetudo<sup>12</sup> *pluris* est *aestimata* longa quam brevis, sapienter quoque usus longisimus quisque<sup>13</sup> *plurimi* *est*. Cic. Fin. 3, 14. — 7. Non est beator ille qui plura habet bona ea quæ in corpore *magnū* *aestimatur*. Cic. Ib. 3, 13. — 8. Si sapiens aliquis miser esse potest, næ ego istam gloriosam<sup>14</sup> virtutem non *magnō*<sup>15</sup> *aestimandam* puto! Cic. Ib. 3, 3. — 9. Illud est hominis magni atque sapientis, *maximū* *aestimare* conscientiam mentis suæ. Cic. Clu. 58, 10. Pravi<sup>16</sup> homines sua *parvū* *pendere*, aliēna cupere solent. Sall. Cat. 12. — 11. Cato ex Sicilia Ennium poetam deduxerat<sup>17</sup>, quod non *minorū* *aestimamus* quam quælibet amplissimum triumphum. Nep. Cato, 1. — 12. Qui ad virtutem adiungunt volupstatem, quam etiam virtus *minimū* *favit*, accessione<sup>18</sup> utuntur non ita<sup>19</sup> probabiliter<sup>20</sup>. Cic. Fin. 2, 13. — 13. Jugurtha Cassii privatum fidem<sup>21</sup> non *minoris* quam publicum populi Romani *ducebat*. Sall. Jug. 32. — 14. Caesar *tantū* apud se Divitiarum gratiam *esse* ostendit, ut suum dolorem ejus precibus condonaret<sup>22</sup>. Cæs. B. G. 1, 20. — 15. Video quanta nobis invidiæ tempestas impendat<sup>23</sup>; *sed est tantū*, dummodo<sup>24</sup> ista calamitas a reipublica periculis sejungatur<sup>25</sup>. Cic. Cat. 1, 9. — 16. Horti illi inveniendi<sup>26</sup> tibi sunt si me *tantū* facis *quantū* certe facis. Cic. Att. 12, 37.

**Rem. 36.** The genitives of the quantitative adjectives are used as one of the forms to denote the degree of INTEREST which is taken in an action, which is generally expressed by the impersonals *interest* and *refert* (p. 621).

ORIS. 1. The idea of 'interest' may be expressed by several other verbs: 1) By *esse* with a genitive of 'appreciation': mostly used in the meaning '*it is important*', e.g. *consequens*: *Nam illud quod maxime parum est, facit me satisfacturum arbitror*: As to you, which is the most important point, for me I will easily satisfy you. Cic. ad Brut. 1, 12.—which is the most important point, for me. 2) By *cupidus*, and *non attinet* (see p. 621).—3. By the predicate-dative '*aliquid alicui cordi est*', something is at one's heart'.—his heart is set on it', he feels interest in something', where *cordi* has the abstract meaning '*feeling*'. Quia ita cordi erat regi, because the king had set his heart on it. Liv. 28. 18. Comp. Ib. 1, 39; 28, 20 (also = *carum esse alicui*. Cic. Verr. 2, 1. 44). But neither *cordi est* nor *exipedit* and *attinet* are construed with objects denoting the DEGREE of interest.

Obs. 2. The impersonal *refert* has nothing to do with the verb *référer* (to refer), but is a compound of *rē* (the ablative of *res*) and *fert*. *Fert* is used in this connection with a force similar to the English 'it tells', the ablative *re* meaning 'in the affair' or 'in the interest'. Thus: *re mē fert*, it tells in my interest or affair, *i. e.* I am interested in something, it is important to me.—*Re Gajī fert*, 'it tells in the interest of Gajus', it is important to Gajus. By writing *re* in one word with *fert*, the construction became this: *Gajī refert*, *mē refert*. This same construction was applied to *interest* which has the same meaning as *fert* (*refert*); but with *interest* the ablative *re* was omitted as soon as the combination *refert* had effaced the understanding of the original form of this construction. Notwithstanding the omission of *re*, the former attributive genitive, and the attributive possessives of *re*, were retained in their original forms as grammatical objects of *interest*. (Obs. 4).

Obs. 3. As SUBJECTS of *interest* and *refert* are used SUBJECT-CLAUSES, or (more rarely) SUBJECT-INFINITIVES. The subject-clauses are mostly interrogative or infinitive clauses,

<sup>1</sup>The revenue, rent.—<sup>2</sup>the gymnastic hall on the Palatine.—<sup>3</sup>appraiser.—<sup>4</sup>plot of ground.—<sup>5</sup>There is another reading '*mami*'. Which is the correct reading?—<sup>6</sup>shipwreck.—<sup>7</sup>to be satisfied.—<sup>8</sup>without murmuring.—<sup>9</sup>but if.—<sup>10</sup>to be tired.—<sup>11</sup>by work.—<sup>12</sup>bond slave.—health.—<sup>13</sup>'quique' is here redundant. See p. 751.—our supplications.—<sup>14</sup>bond slave.—<sup>15</sup>Some editions give *nagrik*, and some manuscripts have boastful pretensions.—<sup>16</sup>Some editions give *asimam*, referring to inner valuation.<sup>17</sup>Magna is correct, since Cicero construes as'imam, referring to inner valuation, either with magni or (but rarely) with magno.—<sup>18</sup>bad.—<sup>19</sup>to take along. The word deducere is technically used of the captured hostile chiefs who were paraded in triumphal processions.—<sup>20</sup>to make an addition.—<sup>21</sup>very.—<sup>22</sup>approvable.—<sup>23</sup>pledged faith, word.—<sup>24</sup>to sacrifice.—<sup>25</sup>to be imminent.—<sup>26</sup>as long as, if but.—<sup>27</sup>to keep apart.—<sup>28</sup>to find out (for me).



as: *Maxime interest quemadmodum quæque res audiatur*; it makes a vast difference how a thing is heard. Cic. Brut. 57.—*Quid refert, victum esse Antonium?* What difference makes it that A. has been defeated? Ib. ad Brut. 1, 17.—*Interest omnium recte facere*. It is in the interest of all to do right. Ib. Fin. 2, 22.—More rarely the subject-clauses of *interest* and *refert* take the form of That-clauses with *ut, ne, quod*, or the form of a Si-clause. Frequently, in place of subject-clauses, the neuters singular of the determinative form-adjectives (*hoc, illud, id, quod*) are used (Ex. 1, 8, 9, 14, 18, 19; see § 494, R. 95). For the particulars of the constructions of *interest* and *refert*, see p. 621 foll.

Obs. 4. The quantity or degree of the interest is expressed either by the QUANTITATIVE FORM-ADJECTIVES, or by the ADVERBS OF INTENSITY (p. 261), or by the neuters singular of some DETERMINATIVES of the interrogative and indefinite forms (*quid, aliquid, nihil*).

The QUANTITATIVE ADJECTIVES take either (a) the form in *um*, according to the rules on the relation of INTENSITY (R. 31), as *Quantum interest (refert)*, what a great difference does it make, how important is it (Ex. 4, 5, 6.); *tantum interest*, so important is it; *plurimum interest*, it is of the greatest importance, etc.—Or they are (b) conceived as degrees of APPRECIATION, taking the genitive form according to the rule § 561. In this instance these adjectives (*quantum, tantum, multi, plurimum*) are subject to the same restrictions as when they are used as objects of the verbs of 'esteeming', as *Permagna nostra interest te esse Romæ*, it is of the highest importance for us that you should be at Rome. Cic. Att. 2, 23.—*Ilui parvi refert nos vectigalia amissa postea victoriâ recuperare*. It is of little consequence (it makes little difference) that we afterwards recover the lost revenue by victory. Cic. Man. 7, 18.—*Quanti id refert si tamen accidit?* What difference does it make, if it yet happens? Cic. Fam. 5, 9, 1. (See Ex. 7-12.)

The ADVERBS OF INTENSITY take all the different forms detailed in § 558, as *quantopere interest*, how greatly important is it; *magnopere refert*; *non tam interest quam*; *magis, minime, maxime interest*. (See Ex. 13-17.)

If the NEUTER DETERMINATIVES are used to qualify the verbs *interest* and *refert* (a case which must be well distinguished from the instance that the neuters *hoc, illud, quod* are impersonal SUBJECTS), we generally render such phrases by the nouns 'importance', 'consequence', 'difference'. These combinations are very frequent with *refert*, but extremely rare with *interest*, as: *Quid id meâ refert?* What difference makes it for me? Plaut. Curc. 3, 25.—*Si servus est numquid refert?* If he is a slave, makes it any difference? Plaut. Pseud. 2, 4, 23. (Ex. 18, 20, 21, 22.)—*Refert with nihil or non* is rendered 'it makes no difference' or 'it is of no consequence', or 'it is unimportant', 'it concerns not', as: *Meâ quidem istuc nihil refert*, that concerns me not (or 'it is of no consequence,' etc. to me). Plaut. Pers. 4, 3, 68. See Ex. 18, 21, 22.

The personal construction with substantives as subjects of *refert* and *interest* is extremely rare and mostly non-classical, as *Longitudo in his refert, non crassitudo*, the length is the important point in this, not the thickness. Plin. H. N. 18, 31, 74.

Obs. 5. The PERSON or THING (always conceived as a person) that is interested in an action, is placed in the GENITIVE. But if the interested person is expressed by a personal pronoun, the latter takes the form of a POSSESSIVE FORM-ADJECTIVE in the ablative singular feminine (*meâ, tuâ, suâ, nostrâ, vestrâ*; but *illius, ipsorum, cuius, cuiusquam, Guji, reipublicæ* etc.). When the genitive of substantives is required, the verb *interest* is far more frequent than *refert*, which is very rarely construed with the genitive of substantives, but very often with ablative possessives. In English these forms of the 'interested person' are expressed either personally by subject-nominatives, or by the equivalents of the DATIVE as the proper case of the 'interested person' (§ 474, R. 47, § 469); as: *Magni interest meâ unâ nos esse*, it is of great importance (great interest) to me that we should meet, Cic. Att. 13, 4.—*Magis nullius interest quam tuâ*, non imponi cervicibus tuis onus sub quo concidas, it is to nobody of so great importance as to yourself, that no burden should be placed on your shoulders (literally 'neck') under which you would sink. Liv. 24, 8.—*Semper ille quantum interesset Clodii se perire cogitabat*, he always thought of how great importance it was for Clodius that he should perish. Cic. Mil. 21, 56.

The origin of this construction is the one explained in obs. 2, although some grammarians have taken very different views. The older grammarians mostly explained *meâ, tuâ* etc. as neuter accusative plurals (not considering the long quantity of the final *a* and the length of the syllable *re* in *refert*). Others (for inst. Zumpt and Kühner) supply *causâ*. Madvig thinks that *meâ* is an adverb with the force 'in my direction'. But old Priscian explains *refert* by *in re meâ fert*, and he is unquestionably right.

Obs. 6. The THING which is concerned in the action BESIDES or IN PLACE OF the person is sometimes added by means of the preposition *ad*, as *Magni ad honorem nostrum interest* (inst. of *honoris nostri*) *me quam primum ad urbem venire*, it is of great consequence to my honor that I should come as soon as possible to town. Cic. Fam. 16, 1. The DATIVE of the interested person as object of these verbs occurs in the only passage of Hor. Sat. 1, 1, 49: *Dic quid referat intra Naturæ finis viventi* (some reading *viventis*) *jugera*

*centum an mille arel?* Say what matters it to one living within Nature's bounds whether he ploughs a hundred acres or a thousand?

1. Epistolârum genera multa esse non ignôras, sed unum illud certissimum cuius causâ inventa res ipsa est, ut certiores faceremus a sentis si quid esset *quod eos scire aut no trâ aut ipsorum interesset*. Cic. Fam. 2, 4, 1.—2. Hic suâ putat interesse se re ipsâ et gesto negotio, non lege, defendi. Cic. Clu. 54.—3. Quis est hodie *cujus interest* istam legem manere? Cic. Phil. 1, 9.—4. *Quantum reipublicæ interfuit* Cæsarem potius habere quam Antonium principem, *tantum* (reipublicæ) *retulisset habere* Brutum quam Cassium. Vell. 2, 72.—5. Ostendam alio loco *quantum salutis communis intersit* duos consules in reipublicâ esse. Cic. Mur. 2, 4.—6. *Is vacat*<sup>1</sup> in suffragio plurimum *cujus plurimum interest* esse in optimo statu civitatem. Cic. Rep. 2, 22.—7. Tuâ sponte te intezigere scio, *quantum reipublicæ intersit* omnis copias in unum locum convenire<sup>2</sup>. Cic. Att. 8, 6.—8. Nihil pot<sup>3</sup> *pluris tuâ hoc quam quanti illud refert meâ*. Plaut. Rud. 4, 3, 38.—9. Cum M. Varro sibi ita persuasisset ipse, meas de se accurate scriptas litteras maximum apud te pondus<sup>4</sup> habituras, malui facere *quod* meus familiaris *tanti suâ interesse* arbitraretur. Cic. Fam. 13, 10.—10. *Magni refert quali* in corpore *locatî*<sup>5</sup> *sint animes*. Cic. Tusc. 1, 33.—11. *Parvi refert* abs te ipso *jus dici*<sup>6</sup> *æquabiliter*<sup>7</sup>, nisi idem ab eis fiet quibus tu ejus muneris<sup>8</sup> aliquam partem concesseris<sup>9</sup>. Cic. Qu. Fr. 1, 1, 7.—12. Quod tu isti lacrimis te probare postulas<sup>10</sup>, *non plus refert* quam si imbrem<sup>11</sup> in cribrum<sup>12</sup> *geras*<sup>13</sup>. Plaut. Pseud. 1, 1, 100.—13. Cæsar Divitiacum docet *quantopere reipublicæ communitisque salutis intersit* manus hostium distineri<sup>14</sup>. Cæs. B. G. 2, 5.—14. Erat tam demens hic ut omni<sup>15</sup> suas fortunas alienis servis committeret. At quibus servis? *Refert enim magno opere id ipsum*. Cic. Cæl. 23, 57.—15. Cæsar dicere solēbat, *servi non tam suâ quam reipublicæ interfuisse* at salvis esset. Suet. Cæs. 86.—16. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—17. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—18. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—19. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—20. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—21. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—22. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—23. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—24. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—25. Sulla regi non tam suâ quam reipublicæ *interfuisse* at salvis esset. Suet. Cæs. 86.—26. 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### 3. Relation of Weight.

§ 562. The relation of quantity in regard to weight is expressed by the measure-units of weight with attributive cardinals in the ACCUSATIVE; as: Cyathus pendet *drachmas decem*, a cyathus weighs ten drachmæ. Plin. H. N. 21, 209. Indefinite weight is expressed by the quantitative form-adjectives (R. 31) in the ACCUSATIVE NEUTER form, as: Plumbum *tantundem* pendere par est, lead should weigh just as much, Lucr. 1, 360.

Obs. 1. The standard of Roman weight was the POUND (*libra, pondo*), which in opposition to the fractional parts was called *as* (§ 498, R. 105). *Pondo* is originally an ablative meaning 'in weight', adding the measure-unit of weight in the accusative, as *decem libras pondo*, ten pounds in weight. The noun *libra* (*libram*) being frequently UNDERSTOOD (*decem pondo*, ten pounds in weight), the noun *pondo* gradually took the place of *libra*, taking the form of an indeclinable noun, and the meaning 'pound'. It is, however, frequently used in connection with *libram* or *libras*. Half a hundred-weight is sometimes expressed by *talentum*.—The twelfth part of a pound is *uncia* (ounce).

Obs. 2. The NEUTER verb to weigh is expressed either by the neuter verb *pendere*\* or

\* *Aliquis valet in suffragio*, One's vote has weight, or is of weight.—<sup>2</sup> *optimus status*, the greatest prosperity.—<sup>3</sup> *assemble*.—<sup>4</sup> *pol* or *ædopol*, a swearing particle, literally 'by Pollux'.—<sup>5</sup> *quam* and *quantum* are together rendered by 'as'.—*Quam* is considered as a mere conjunction of comparison, and *quantum* as a quantitative of the relative form.—<sup>6</sup> *jus* to have weight with somebody.—<sup>7</sup> *locare*, to place.—<sup>8</sup> *jus* to invest somebody with something.—<sup>9</sup> *impartially*.—<sup>10</sup> What you claim to prove.—<sup>11</sup> *rain*.—<sup>12</sup> *cribrum*, a sieve.—<sup>13</sup> *to let run*.—<sup>14</sup> *to keep separated*.—<sup>15</sup> *corvus*, raven.—<sup>16</sup> *cornix*, a crow.—<sup>17</sup> *long*.—<sup>18</sup> *to add on writing*.—<sup>19</sup> *Inde mite subject*, instead of *aliquid*.—<sup>20</sup> Our lexicons (including Forcellini, even in the newest edition) give not *pendere*, but the transitive verb *pendere* as the word expressing the idea 'to have weight'. This is



by *esse*, both taking the object denoting the weight in the accusative case, as: *As erat libram pondo*, the *as* weighed a pound (was a pound in weight). Varro L. L. 5, 36.—*Iris cribrata sit pondo quincuncem*, the quantity of sifted 'Iris' should weigh a pound and five twelfths. Col. 12, 28.—*Quot pondo te censes esse*, how many pounds do you think you weigh? Plant. Asin. 2, 2, 35.

Obs. 3 The numeral expressions by which weights are determined are added in the ACCUSATIVE CASE to *pondo*, being the adverbial object of the idea 'weighing', which is never expressed by an adjective, or by a participle (as in English). This accusative also corresponds to our English objective after 'of', indicating the weight, as: *Paterae aureae fuerunt CCLXXVI libras fere omnes pondo*, there were 276 golden bowls weighing all exactly one pound (all a pound in weight, all of a pound). Liv. 26, 47.—*Dictator coronam auream libram pondo*, in Capitolio Jovi donum posuit, the dictator placed a golden crown, one pound in weight, (of one pound) in the Capitol as an offering to Jupiter. Liv. 4, 20.—From *libra* is formed the adjective *libralis*, denoting 'one pound in weight', as *Pira* (pears) *libralia*. Plin. H. N. 15, 11.—*To be of weight*, in a figurative sense, is expressed by the qualitative genitive *ponderis esse*, or by *valere* with a neuter quantitative: *Tuae litterae marini sunt apud me ponderis*. Cic. Fam. 2, 19. So *pondus habere*, Ib. 3, 1; *plus* and *tantum valere*, Ib. 3, 7; Off. 3, 31.

1. Drachma<sup>1</sup> Attica<sup>2</sup> denarii argentei<sup>3</sup> habet pondus, eademque sex obolos<sup>4</sup> pondere efficit<sup>5</sup>; obolus decem chalcos<sup>6</sup> pendet, Plin. H. N. 21, 109.—2. Mna<sup>7</sup>, quam nostri minam vocant, pendet drachmas Atticas centum. Ib.—3. In Transpadana<sup>8</sup> Italia scio, *vicenas quinas libras*, farris<sup>9</sup> modios pendere; circa Clusium et senas. Ib. 18, 12, 2.—4. Invenimus thunnos<sup>10</sup> talenta quindecim pependisse. Ib. 9, 17.—5. *Pistulas*<sup>11</sup> denum pedum longitudinis esse legitimum est<sup>12</sup>, et si quinarie<sup>13</sup> erunt, *sexagena pondo pendere*; si octonariae, *centena*; si denariae, *centena rivena*. Ib. 31, 31.—6. Exercitus Minucio coronam auream libram pondo decrevit. Liv. 3, 29, 3.—7. Vincit centum pondo es, quando *pendes*<sup>14</sup> per (on) pedes. Plant. Asin. 2, 2, 35.

GENERAL REMARKS ON THE GRAMMATICAL FORMS USED IN THE RELATIONS OF MEASUREMENT, WEIGHT, AND COMPUTATION.—The most general form by which the English language designates all these relations, and distinguishes them from each other are ADJECTIVES (participles) and VERBS to which the numeral expressions of measurement, weight and computation are added as objects in the form of the objective case. As to the use of adjective and participial expressions, the two languages are analogous in the measurement of SPACE and TIME, but they differ in the other relations.

(a) In SPACE the adjective expressions used in both languages to designate measurement, aside from minor diversities, are almost the same (§ 498 and R. 103). The general verb 'to measure' (in a neuter sense), under which all the different kinds of measurement in space are comprised, is in Latin expressed by the verb *patere*, which, in this sense, is construed with an ACCUSATIVE, corresponding to the English objective, as: *Aestimabat quid in fronte paterent lapides singuli*, he estimated what the single stones measured in front. Liv. 25, 23. *Schenus quadraginta stadia patet*, the schenus (a Persian measure of distance) measures forty stadia. Plin. H. N. 12, 30, 2.—*Hujus silvae latitudo novem dierum iter patet*, the width of this forest measures nine days' journeys. Cic. B. G. 6, 25.

(b) In the relation of TIME the English language designates by ADJECTIVES the age, but no other spaces of time. The Latin language agrees in this respect with the English (§ 498), except that in respect to the age of THINGS or ANIMALS the English 'old' is neither expressed by *natus*, nor by *agens*, but either by a genitive, or by *annum* (annos) *habere*, as: *Lucus Lucinus nunc circiter annum quadringentesimum quinquagesimum habet*, the Lucinian grove is now about 450 years old, Plin. 16, 85.

(c) In the relation of PRICE and VALUE the Latin language has no adjective corresponding to our adjective 'worth'. The expression 'worth such a price' is variously paraphrased according to the connection (R. 32, obs. 4).

a strange error, caused by the passage of Lucretius cited above. It is certain that in this passage the word *pendere* has a short penult, and hence is of the third conjugation, belonging to *pendo*, not to *pendeo*. But since *pendere* always denotes 'to weigh a thing', in an active sense, it is obvious that Lucretius, by a frequent poetical license, for the sake of the metrum, has used the active verb in a neuter sense. There is no other passage in any author in which *pendere* is used in the neuter sense 'to have weight'. The passages of Pliny in which *pendere* and *pependisse* occur in the infinitive form (Plin. 18, 12, 3; 9, 17; 31, 31) must be assigned to *pendere*, and not to *pendeo*.

<sup>1</sup> A drachma or drachm, a small Greek silver-coin, which is still used in modern Greece.—<sup>2</sup> Attic.—<sup>3</sup> silver (adj.).—<sup>4</sup> an obolus, a Greek copper-coin.—<sup>5</sup> to contain.—<sup>6</sup> the chalcus, (copper), the smallest Greek coin.—<sup>7</sup> a Greek word (Mna).—<sup>8</sup> Transpadane, i. e. beyond the Padus (the river Po).—<sup>9</sup> far, rye.—<sup>10</sup> a tunny-fish.—<sup>11</sup> lead pipes.—<sup>12</sup> legitimum est esse, they should be (literally: it is legitimate that they should be).—<sup>13</sup> quinarus, octonarius, denarius, measuring five, eight, ten digits in circumference.—<sup>14</sup> *pendere* is here 'to be weighed', not 'to hang'. See Lambin. to this passage.

(d) In the relation of WEIGHT the phrase 'weighing such an amount' is expressed by the indeclinable *pondo* (in weight) with an accusative, or by a mere accusative (§ 562, obs. 3.)

(e) In 'computation' the Latin language, like the English, lacks specific grammatical forms. Our phrase 'so many men etc. strong' is not expressed by an adjective, but by the ablative *numero* (or *ad numerum*) in connection with a genitive, as: *Cum Persae mille numero navium classem ad Delum appulissent*, when the Persians had landed at Delos a fleet one thousand sails strong (in number). Cic. Verr. 2, 1, 18. See Cæs. B. G. 1, 15.

#### D. RELATION OF CAUSE.

§ 563. The relation of CAUSE is of three different kinds. It may be conceived: 1) as the means and instrument of an action; 2) as the fact which effects an action (CAUSE EFFICIENT as *real* cause, and MOTIVE as *moral* cause); 3) as PURPOSE. To each of these subdivisions of cause different grammatical forms are applied.

§ 564. If the relation of cause is conceived as the means and instrument of an action, it is expressed either by the ABLATIVE case of the noun represented as means and instrument, or by the preposition *per*.

Rem. 37. Both, the ablative of means, and the preposition *per* are rendered by the English preposition 'by'; but sometimes by other prepositions (*with*, *at*, *on*, *from*). In the passive voice the ablative of means has the appearance of a passive agent, as *dolo aliquem circumvenire*, to circumvent some one by treachery; *dolo circumveniri*, to be circumvented by treachery. *Per* is used with the same force, as:

*Rubrium per vim deduci imperavit*, he ordered Rubrius to be taken up by force. Cic. Verr. 2, 1, 25.—*Cum in eas urbes vi invasisses*, when you had invaded these cities by force. Ib. 26.

Obs. 1. The ABLATIVE OF MEANS has a wider range than the preposition 'by' in English. It borders at the one side on the relation of 'manner', and at the other side, passes over into the relation of 'cause efficient' and 'motive'. (Compare the Examples given § 553, obs. 3.) Thus *pedibus ire* (*ferri*), to walk on foot; *curru vehi* (but also with *in*, Cic. Phil. 2, 21, 58), to ride in a carriage (by wagon), as *Irreligiosum ratus est, sacerdotem pedibus ire ferrique, ac se in vehiculo conspici*, he deemed it irreligious that a priest should walk (and move) on foot, while he himself was seen in a carriage. Liv. 5, 40.—We say 'to be astonished at a thing', or 'to be astonished because', conceiving this phrase either as a metaphor of PLACE or as 'cause efficient'. The Latin conceives the thing at which one is astonished as the 'instrument' of the astonishment, using an ablative of MEANS: *Obstupuit hominis improbi dicto*, he was astounded at the words of the wicked man. Cic. Verr. 2, 1, 26. The MORAL GROUND of an action, which is in English expressed by 'for', is in Latin conceived as an INSTRUMENT of the action, and placed in the ablative, as: *Philippus Demetrium filium nullo alio crimine quam Romane amicitiae initae occidit*, Philip killed his son Demetrius for no other crime than that of having joined friendship with the Romans. Liv. 41, 23. Thus the ablative of means touches the relation of cause as 'a motive', where we use the preposition 'from' or 'out of', as: *Prætor irâ provincie sibi creptæ magistratū se abdicaturus erat*, the prætor was about to resign his office from (out of) anger that the province had been taken from him. Liv. 37, 51. Here belongs the relation represented by 'according to', which in Latin is expressed by *ad* or *ex*, but also by the mere ablative, as *Opinione meâ*, according to (in) my opinion.—*Judices dedit nullâ lege, nullo instituto, nullâ sorte*, he appointed the judges according to no law and precedent, without casting lots for them. Cic. Verr. 2, 2, 16.

Obs. 2. The exact limits of this 'ablative of means and instrument' cannot be reduced to a rule, and in this respect the ablative case shares the character of most prepositions, the limits of which cannot be exactly defined by distinct marks and theoretical reasoning. But it is evident that the idea of 'means and instrumentality' is the leading conception out of which all these different shades and varieties of 'cause' must be explained. It is a remarkable argument for the correctness of this view that in almost all the instances in which an ablative of means is used to express what we generally conceive to be 'cause efficient' or 'motive', the preposition *per* (likewise denoting means) may take the place of the ablative, as: *Si naturalis esset ira, quomodo quemquam penitet quod fecisset per iram?* if anger were natural, how could any one feel compunction at what he has done out of anger? Cic. Tusc. 4, 37.—*Per metum* potius quam voluntate



civium fortūnis consuluerunt patres, the Patricians consulted for the interests of the citizens rather *out of* (through) fear than by their free will. Liv. 2, 24. Here *per metum* is used (with the force of *propter metum*) in place of an ablative, the ablative *metu* having CONVENTIONALLY AN ACTIVE MEANING (by exciting fear, i. e. by threats and terrorism).

This vagueness in the limits of the ablative of 'means' must not make us believe that in Latin the ablative is used for *every* causal relation, and for every instance where we employ our different causal prepositions. Conventional usage, and chiefly the connection in discourse, are the two points by which in this, as in many other relations, the correctness of a given phrase must be tested. While often, as appears from the examples given above, the ablative of means is used with the force of the preposition *propter*, in other instances such a substitution in place of the more definite prepositions would be improper, and make the meaning of the author unclear, as for instance in the following sentence: Andro cum *propter eloquentiam tam propter virtutem* legatus electus est. Andro was chosen deputy both for his eloquence and for his integrity. Cic. Verr. 2, 2, 64. Here the ablative *eloquentia electus est* would rather convey the idea that his election was owing to an eloquent speech which he made in his own behalf. Thus we may lay down the PRACTICAL rule that the relations of 'cause efficient' and 'motive' can only be expressed by an ablative of means (i. e. according to the connection, these relations could not be founded with the relation of 'means and instrumentality' in the proper sense of the word).

Obs. 3. The relation of means and instrumentality cannot be expressed by form-adverbs, nor generally by the ablative of absolute form-adjectives, which usually require a noun to indicate the relation as one of means and instrumentality. By this fact the relation of means and instrumentality is distinguished from all other adverbial relations. In the INTERROGATIVE form the phrase 'by what means' cannot be expressed by a mere *quo?* but by phrases such as *quibus auxiliis, quomodo, qua ratione*, where the ablatives *auxiliis, modo, ratione* are understood to denote 'means' or 'instrumentality'. Thus Boeth. Top. 4, giving the interrogative forms for the principal adverbial relations, enumerates them thus: Quid? Cur? Quomodo? Chi? Quando? *Quibus auxiliis?* (i. e. by what means?). If the relation of 'means' is expressed in the relative form, the antecedent is very frequently repeated after the relative, as: *His esse certum Scythis inter se, quo jure certant, that the Scythians had a certain law of their own, according to which they conducted their law-suits.* Cic. Verr. 2, 2, 16. Thus in the INDEFINITE form: *Quod de ali aliquā ratione potest* (not *aliquo* alone), what may be denoted by some means. Cic. Verr. 2, 2, 41. But in the DEFINITE form the ablative singular *quo*, as not rarely denotes means and instrumentality, as: *Hae committito quod existimare hoc vos volo* etc., I mention this because I wish you to judge 'by this' (surely) etc. Cic. Verr. 2, 4, 60. *Et custodias hostium fallēbant, thereby they deceived the posts of the enemy.* Liv. 23, 19.

Obs. 4. If the means or instrument of an action is expressed by a whole sentence, the Latin generally uses the form of a GERUNDIAL ABLATIVE (§ 529) [more rarely the form of ablatives absolute, see § 530, R. 215], and sometimes the form of a dependent clause introduced by *quod*, and preceded by the absolute neuter *eo* (of *is*), as: *Captivi fidem eo maxime auxere quod sermo inter omnes congruebat*, the prisoners increased the reliance placed upon them chiefly by the fact that the reports of all agreed (by agreeing in their reports). Liv. 9, 2, 4. The same ablative *eo* with a clause introduced by *quod* or *quia* frequently denotes 'cause efficient' or 'motive', as: *Helvetii eo (i. e. ea causa) quod re frumentaria intercludi posse confiderent, iter convertunt*, the Helvetians turned their march for the reason that (because) they trusted that the Romans might be cut off from their supplies. Caes. B. G. 1, 23. The ablative *eo* as ablative of means, must be distinguished 1) from *eo* denoting PURPOSE (§ 566), which is followed by a clause with *ut*; 2) from *eo*, as ablative of DIFFERENCE before a comparative, which is followed by a clause with *quo* (751). See p. 654.

1. Siculi talem acceperant injuriam quam nullā lege satis digni persequi possent. Cic. Verr. 2, 1, 32.— 2. Tu apud exteras nationes imperii nominisque nostri famam *tuis probriis* flagitiisque violasti. Ib.— 3. Caesar dixit, Ariovistum Gallos magis *ratione* et *consilio* quam *virtute* vicisse. Caes. B. G. 1, 40.— 4. Heraclius, pecuniosissimus antea Syracusanorum, nunc nullā aliā calamitate nisi Verres avaritiā atque injuriā pauperimus est. Cic. Verr. 2, 2, 14.— 5. Circumsessus est Verres a Lampsacenis, hominibus et *natūra* et *consuetudine* et *disciplina* lenissimis, ponit autem populi Romani *conditione* sociis, *fortuna* servis, *voluntate* supplicibus. Ib. 2, 1, 32.— 6. Verres milites Myndo Milētum pedibus reverti jussit. Ib. 2, 1, 34.— 7. In culpā sunt qui

1 To prosecute.— 2 *probrum*, a disgraceful act.— 3 method.— 4 strategy.— 5 rich.— 6 *circumsedere*, to besiege.— 7 inhabitants of Lampsacus.— 8 also, further.— 9 by their political condition.— 10 by their misfortune, *fortuna* being used of accidental events in both a fortunate and an unfortunate sense.— 11 as to their wishes. The three ablatives may all be rendered by 'as to'.— 12 *in culpā esse*, to be blamable, to be in fault.

officia deserunt<sup>1</sup> *molitiā*<sup>2</sup> animi. Cic. Fin. 1, 10, 33.— 8. *Oratorum aut interitus* aut *discessu*<sup>4</sup> aut *fuga* primas<sup>5</sup> in causis<sup>6</sup> agebat Hortensius. Cic. Brut. 90, 308.— 9. Regale civitatis genus<sup>7</sup> non tam regni quam regis *vitiis* repudiatum<sup>8</sup> est. Cic. Leg. 3, 7, 15.— 10. Ob haec beneficia, *quibus* illi homines obstupescunt, nullos honores mihi nisi verborum decerni sinit. Cic. Att. 5, 21, 7.

§ 565. The relation of CAUSE EFFICIENT and of MOTIVE is expressed 1) by attributive phrases consisting of the general nouns denoting CAUSE, especially *causa* and *ratio* (sometimes *res*), which are either placed in the ablative, or take a prepositional form, chiefly with *de* and *ob*, sometimes with *ex* and *propter*; 2) by the PREPOSITIONS *propter* and *ob* in direct connection with the substantive represented as the cause, without any intermediate noun, such as *causa* or *ratio*; 3) by substituting a MERE ABLATIVE of the noun in place of *propter* and *ob*; 4) by the FORM-ADVERBS of cause, as *cur*, *ideo* etc.; 5) by CLAUSES or SENTENCES introduced by one of the causal conjunctions (§ 385, 386 and B. VI.); 6) by accessory predicates in form of certain participles (*inductus, adductus, permotus* etc. § 501, R. 115).

Rem. 38. The ABLATIVE *causā* is thus used 1) in connection with ATTRIBUTIVE GENITIVES either of nouns (§ 437, R. 43) or of gerundials (§ 526, R. 206, obs. 3), as *Cæsaris causā*, for the sake (on account) of Cæsar; *honoris causā*, out of respect; *pugnandi causā*, for the sake of fighting. For the ablative *causā* the ablative *gratiā* is, in this connection, frequently used as a synonym.— 2) with ATTRIBUTIVE ADJECTIVES, either descriptive or form-adjectives, as *meā causā*, on my account; *probabili causā*, from a plausible reason; *aliena causā*, for the sake of others. In this connection *gratiā* cannot be used in place of *causā*, except in connection with possessives.

Obs. 1. The ablative of *causa* or *gratia* with an attributive genitive or an attributive possessive adjective is the most general form for 'cause efficient' and for 'motive.' These phrases take POSSESSIVES as attributes, if the cause is conceived as a PERSON in the form of a pronoun of the first or second person, singular or plural (*meā, vestrā, causā*). This form is also used if the attribute is a personal pronoun of the third person which, according to the general rules, is required to be in the REFLEXIVE form (see Summary of Rules after § 425), as: *Dixit, omnis sua causā sollicitos esse*, he said that all were solicitous for his sake. But when, according to the same rules, the DEMONSTRATIVE form must be used, the attribute of *causā* takes the form of a GENITIVE, either of the pronoun of the third person, or of the equivalent demonstratives (*ujus, illius, istius*), as: *Non ita dilexit fratrem ut *ejus causā* labores susciperet*, he did not love his brother so much as to undergo dangers for his sake. Thus *eorum (earum) causā*, for their sake. Sometimes even the pronouns of the first and second persons assume the genitive forms of personal pronouns (*mei, tui, nostri, vestri, sui causā*, for my, thy etc. sake). The ancient ablative *ergo* which is a synonym of *causā* and *gratiā* in this meaning, always requires a genitive attribute. It is ante-classical and poetical, but is also used (even classically) in the language of the LAW. (p. 114, 98).

Obs. 2. The combination of the ablative *causā* with descriptive adjectives and form-adjectives other than possessives is extremely rare, and confined to a few conventional phrases. Instead of using in such connections the ablative *causā*, the prepositional forms of *causa* with *de* and *ob* are far more usual (*de causā; ob quam causam*; but *nullā aliā causa; multis de causis*, not *multis causis*).

Rem. 39. The prepositional form of *causa*, as exponent of the relation of cause efficient and motive (generally with *de* or *ob*) is confined to ad-

1 *officia deserere*, to be faithless to one's duties.— 2 softness.— 3 death.— 4 removal.— 5 *primas agere*, supply *partis*, primarily used of an actor's playing the principal role, means 'to be foremost in any position'.— 6 Supply *agentis*, in pleading causes, i. e. as a pleader.— 7 *regale civitatis genus*, the monarchical form of government.— 8 to repudiate.



jective attributes which do not belong to the possessives, but hardly ever occurs with attributive genitives. It is as unusual to say *ob causam Gaji* in place of *Gaji causā*, as *gravi causā* (for an important reason) in place of *gravi de causā* or *ob gravem causam*.

Obs. 1. *Per* with *causam* and an attributive genitive means 'under the pretext of', as *per causam equitatus cogendi*, under the pretext of drafting cavalry. *Cæs. B. G. 7, 9.*—In a certain meaning *propter* is connected with *ratio* and an attributive genitive, as *propter rationem brevilitatis*, from a regard for brevity. *Cic. Verr. 2, 1, 40.*

Obs. 2. Sometimes *res* with prepositions or in the ablative is used in place of *causa* in this meaning. Some of these combinations (*quare* and *quamobrem*) are considered as regular form-adverbs of cause. (R. 40.)

Rem. 40. The FORM-ADVERBS employed to express the relation of 'cause efficient' and 'motive' are: 1) INTERROGATIVE and RELATIVE FORMS: *Cur*, why; *quidni*, why not; *quare*, *quamobrem*, why, wherefore, for what reason (*quapropter* in this meaning being anteclassical).—2) DEFINITE FORM: *eo*, *ideo*, *iccirco* (or *idecirco*), *propterea*, therefore. Causal form-adverbs of the indefinite form do not exist. In their place phrases with *causa* (in the singular or plural) are used, as *multis de causis*. In place of *cur*, the neuter adjective *quid* is frequently used in the meaning 'why'.

Obs. 1. *Quocirca*, generally enumerated among the adverbs of CAUSE, is a compound of the preposition *circa* with the third locative case *quo* (p. 217, Obs. 8), having the meaning of *circa quod*, i. e. in which respect. Hence it does not properly belong to the relation of cause, but it is sometimes used as a causal adverb, as a synonym of *quamobrem* with the force of a conjunction. See Obs. 6.

Obs. 2. The adverb *cur* is generally considered as an abbreviated form of *quare* or of *cui rei*, both of which surmises are very doubtful, the coexistence of both forms *quare* and *cur* making it very improbable that the one should be a corruption of the other, and the meaning of *cur* excluding its derivation from *cui rei*, which even in its form would have no analogy. *Cur* is unquestionably a word which reaches up to the very earliest periods of language. It distinctly shows the interrogative root *cu* in its primary form (like *cubi*), the letter *r* being most likely a formative sound, which occurs with a similar signification in the cognate languages (the *r* in the English 'where', being of the same origin).

Obs. 3. In anteclassical language the old ablative *quid* (see R. 15, Obs. 2) was used with the signification 'why' (*Plaut. Bacch. 5, 2, 45*). The neuter *quid* frequently occurs in classical language with the force of *cur*, as *Quid est argumentum?* *Quid plura despero?* Why do I argue? Why do I discuss the matter? *Cic. Mil. 16.* It is very frequently used in connection with *est* and the conjunction *quod* (sometimes with *quamobrem*) as an emphatic circumlocution in place of *cur*, as: *Quid est quod tu alios arguas?* *Quid est quamobrem putes te tuam culpam communicare cum altero posse?* Why (literally: what is it that) do you accuse others? Why (literally: what is it for which reason) do you think you can make another share your guilt? *Cic. Verr. 2, 2, 20.*

Obs. 4. Among the causal form-adverbs of the interrogative form, *cur* and *quid* are the most frequent, having the most general character. *Quare* usually asks for the reasons which have determined an action, and *quamobrem* more generally refers to MOTIVE or PURPOSE; as: *Quare primum ille adesse noluit?* deinde tu *cur* iudices alios sortitus es? Why, in the first place, refused that man to be present? and again, why did you draw (by lot) other judges? *Cic. Verr. 2, 2, 18.*—*Quamobrem* censores ad statum tibi conferbant? Why did the censors contribute for thy statue? *Ib. 2, 2, 55.*—If the interrogation is negative, three forms are used: *Quin* (instead of *quid non*), *quidni*, *cur non*, corresponding to *quid*, *quid*, and *cur*, (*quare* and *quamobrem* being rarely used with negations). *Quin* (why not) does not really ask for a reason, but implies that a future action should be performed, and hence always makes the sentence virtually IMPERATIVE, as: *Quin conscendimus equos.* Why not mount our horses? (= *Conscendimus equos.*) *Liv. 1, 57.* See pp. 546 and 547.

Obs. 11. *Cur non* asks for the reason of a present or past not-doing: *Qui sunt hi? cur non nominantur?* Why are they not named? *Cic. R. A. 27.*—*Cur non recta introibam?* Why did you not enter straightways? *Ter. Eun. 1, 2, 7.*—*Quidni* (always with the subjunctive) means 'Why should not?' and virtually contains an emphatic AFFIRMATION, being also used without a predicate (= *Why not?*). It generally refers to the speaker's own acts: *Quidni meminero?* Why should I not remember? (i. e. I certainly remember). *Cic. Or. 2, 66.* See, for the derivation and nature of this adverb, p. 708, note †. All the causal interrogatives, except *quidni* (*quin* only in certain connections; see pp. 547, 548

615, 12) are also used in indirect questions and as relatives: *Quæ quum ita sint, cur non arbitrum pro socio adegeris Q. Roscium, quæro?* I ask, why you did not proceed against Q. R. by an action on account of partnership? *Cic. R. Com. 9.*—*Ipse ostendit, quamobrem Carbonem reliquerit;* he himself shows why he left Carbo. *Ib. Verr. 2, 1, 13.*—If used as relative adverbs, *quare* etc. generally have the office of relative adjectives with causal prepositions, referring to *causa*, *ratio*, *res*, as antecedent, and are rendered 'for which', 'on account of which'. See Ex. 18, 19, 20. For the particulars of this relative use, see p. 527 (a).

Obs. 5. The demonstrative adverb *eo* (expressing 'cause efficient' or 'motive') is not the same as the local adverb *eo* of the third locative case (R. 5, No. (e)), but the ablative neuter of *is*. *Ideo* is a compound of *id* with *eo*. *Propterea* is formed out of the fourth locative case *ed* with the preposition *propter*. To these causal adverbs may be added the second locative cases *hinc* and *inde*, which sometimes are used in a causal sense, in the meaning 'hence'. Here belongs also the compound *proinde*, hence, and the words *itaque*, *igitur*, *ergo*, which have assumed the nature of coordinating conjunctions (§ 385). Here also belong the relatives *quare*, *quamobrem*, and *quapropter* which are very frequently employed in the signification of *itaque*, the relatives which form part of these adverbs having a DEMONSTRATIVE force, as is frequently the case with all kinds of relatives. With the same force *quocirca* is sometimes used.

Obs. 6. The causal adverbs of the relative and definite (demonstrative) forms, are on the dividing line which separates CONJUNCTIONS and RELATIVE ADJECTIVES from the ADVERBS, and hence belong to the most interesting formations of the language. The common feature of the causal conjunctions and causal adverbs of the demonstrative and relative forms is that they all contain a DEMONSTRATIVE or RELATIVE element which incorporates in them a whole sentence, either preceding or following. While thus, as it were, either REPEATING or ANTICIPATING sentences, they at the same time, by their second, CAUSAL element, designate these sentences as CAUSES. Hence this form was admirably adapted for 'connecting sentences' with each other. This nature of connectives they especially have when they are the first words in a new sentence. Those among them which are HABITUALLY placed thus in the beginning of sentences for the purpose of connecting them with the preceding sentence, have by this fact assumed the nature of conjunctions, being, as it were, impregnated with the force of causal connectives. These are *itaque*, *igitur*, *ergo*, which are ONLY used as connectives, and hence are exclusively considered as conjunctions. The same nature have *quare*, *quamobrem*, *quapropter*, *quocirca*, although these words are not called conjunctions, since they, as interrogatives and relatives, retain their adverbial force. As conjunctions they occur in the following sentences: *Non tam facile Carthaginis opes concidissent, nisi Sicilia classibus nostris pateret. Quare P. Africanus, Carthagine delēta, Siculorum urbes pulcherrimis monumentis exornavit;* The power of Carthage had not collapsed so easily, had not Sicily been open to our fleets. *Therefore P. Africanus, after the destruction of Carthage, embellished the cities of Sicily with the most beautiful monuments.* *Cic. Verr. 2, 2, 2.*—*Mihi necessario properandum est. Quamobrem reliqua attendite;* I must necessarily hurry. *Therefore* attend to the rest. *Ib. 2, 1, 16.*—*Quocirca merere hoc eventu, vereor an magis invidi sit quam amici. Therefore* I am afraid lest it be rather a sign of envy than of friendship, to mourn for this event. *Cic. Am. 4, 13.* *Nemo istum comperendinatum sed condemnatum iudicaret. Quapropter ego, quod ad me attinet, vici;* Nobody would think his case adjourned, but they would consider him condemned. *Therefore* I have triumphed as far as I am concerned. *Ib. 2, 1, 8.*—In all these sentences the adverbs *quare*, *quamobrem*, *quapropter*, *quocirca* are virtual conjunctions, and may be replaced by *itaque*; *quapropter* in the last sentence may be even replaced by *ergo*. Thus *proinde* is generally used with the force of *ergo*, as: *At accusatores ejus multo majorem pecuniam pretori polliceri; proinde, si saperet, vidēret quid sibi esset faciendum;* He says that his accusers were promising the praetor a far greater sum; hence, if he were wise, he would see what he had to do. *Cic. Verr. 2, 2, 29.*

Obs. 7. *Eo*, *ideo*, *iccirco*, and *propterea* are distinguished from *quare*, *quamobrem*, *quapropter*, *itaque* and *ergo* by the fact that they cannot be used with the force of conjunctions. They may open a sentence the same as *quare* etc., but they do not, in this case, connect the preceding sentence with that sentence of which they are grammatical members, as: *iccirco*, iudices, quia veram causam habebam, brevi peroravi. *Therefore*, O judges, did I plead briefly, because I had a good cause. *Cic. Inv. 1, 48.*—*Eo*, *ideo*, *iccirco*, and *propterea* generally are in the relation of 'ANTECEDENTS' to CAUSAL CLAUSES introduced by *quod* or *quia* (see p. 492, Obs. 15 foll.; p. 683, Obs. 3), being rendered 'therefore', or 'for the reason', the following conjunction *quod* or *quia* being translated by 'that'. Often both, *ideo* (*iccirco* etc.) and the following conjunction are rendered by the single conjunction 'because'; as: *Ideo mihi non satisfacio quod nullam partem meritorum tuorum consequi possum,* I am not satisfied with myself for the reason that (or because) I cannot reach any part of thy merits. *Cic. Att. 3, 14.*—*Filia habitabat cum patre propterea quod*



virum non habebat, the daughter lived with her father *because* she had no husband. Cic. Verr. 2, 1, 25.—*Eo* is generally placed *after* the causal clause, and sometimes this is also the case with the other causal adverbs, as: *Quod* probare populo Romano fidem vestram non potuistis, *eo* vobis iudicandi potestas erepta est, *because* you could not prove to the Roman people your faithfulness, *therefore* the judicial power has been taken from you. Cic. Verr. 2, 1, 8.—Instead of *eo*, in this sense, frequently *eā re* with *quod* or *quia* is used [which serves as an evidence that *eo* in this connection is an ablative, and not the third locative case]; as: Causam cognosci oportet; *eā re* quidem *quod* aliter condemnari reus non potest, the case must be tried, and *for this reason* that otherwise the accused cannot be condemned. Verr. 2, 1, 9.

Obs. 8. *Propterea*, in classical language, is rarely used otherwise than in connection with a causal clause. But *eo*, *ideo*, *icircō* occur also without such a clause, referring to the *previous sentence*, which in this instance must be UNDERSTOOD as being added to the adverbs in the form of a CAUSAL CLAUSE; as: Afranius et Petrejus Caesarem praelio lacessunt; neque *icircō* Caesar opus intermittit; Afranius and Petrejus make attacks on Caesar; but Caesar does not interrupt his work *for that reason* (on that account). Cic. B. C. 1, 42. Here we must after *icircō* supply the previous sentence in the form '*quod praelio lacessēbatur*'. In such connections the adverbs *ideo* etc. are nearest related to the causal conjunctions *itaque* etc., and their equivalents *quare*. But there is still this difference between both classes of words, that *ideo* etc. never connect the sentences, but are the grammatical objects of the predicates in their own sentence. *Itaque* etc., on the other hand, are not members of any of the phrases of the sentence which they introduce. Hence *ideo* etc. express the reason 'for the sake' or 'on account of' which the subject of the sentence performs the action contained in the predicate; while the reason which is expressed by *itaque* is conceived by the author, who makes the connection, and not by the subject. This will be clear by comparing the following sentence with the one last quoted: In censu habendo potestas omnis censōri permittitur. *Itaque* populus eum maximā curā deligit; in making the census all the power is left to the censor. *Therefore* the people elects him with the greatest care. Cic. Verr. 2, 2, 43. Here *itaque* expresses the author's reason, by which he accounts for the care in electing the censor; hence *icircō* or *ideo* would be improperly applied in place of *itaque*. But in the sentence quoted above the reason for the act is represented as that of the subject, not that of the author.

1. Sophistae<sup>1</sup> appellantur ei qui ostentationis<sup>2</sup> aut questus<sup>3</sup> causā philosophantur<sup>4</sup>. Cic. Acad. 2, 23.—2. Beneficium est quod quis non suā causā dat, sed ejus cui dat. Sen. Ben. 5, 11.—3. Quam multa quae nostris causis<sup>5</sup> iniquum, invidiosum, laetum causā amantur. Cic. Am. 16, 57.—4. Omnia sub ta videntur majore, et quidem ob deos causis. Cic. Tusc. 3, 22.—5. Hospitem<sup>6</sup> violare Germani fas non putant; causā quā quicquid animi de causā ad eos venerunt, ab injuriā prohibent. Cic. B. G. 6, 25.—6. Germanico bello confecto multis de causis Caesar statuit sibi Rhenum esse transcendendum. Ib. 4, 16.—7. Caesar his de causis quas commemoravi Rhenum transire deerat. Ib. 17.—8. Quod? scribis Pompeium in urbem introisse? verum quid sit, cum id nisi gratia de causā non fecisset. Cic. Att. 7, 7, 3.—9. Ne vobis auxilia praestemus<sup>7</sup> potius vos stetit, qui de quacunque<sup>8</sup> causā aspernati nostra auxilia estis. Ib. 45, 23.—10. Patres per causam renovati ab Aequis belli eddici ex urbe legiones jussere. Ib. 2, 32.—11. Cur imperium illi, aut cur illo modo prorogatum est? cur tantopere pugnatum est? Cic. Att. 7, 3.—12. Quid ego nunc Sexti Pompeii testimonium recitem, qui causam Dionis egit<sup>9</sup>? quid ipsius Dionis? quid Manlii et Caleni? Ib. Verr. 2, 2, 8.—13. Quare negasti illud te fuisse facturum? Ib. Or. 1, 16.—14. Quid? Sciēbas tibi crimini id datum iri? Quamobrem sciēbas? quamobrem etiam suspicabare? Ib. Verr. 2, 5, 29.—15. Piratam vivum tenuisti! quem ad finem? quam ob causam? quo exemplo? cur tamdiu? cur, inquam, civibus Romanis secūri<sup>10</sup> statim percussis, ipsis piratis lucis<sup>11</sup> usulam tam diuturnam<sup>12</sup> dedisti? Ib.—16. Miror cur me accēses, quum tibi id facere non liceat. Ib. Fam. 7, 27.—17. Quare hoc sit aequissimum, facile est dicere. Ib. Verr. 2, 1, 44.—18. Duo sunt causae cur tu frequentior<sup>13</sup> in isto officio esse debeas quam nos. Ib. Fam. 15, 20, 3.—19. Inventa est ratio, quare iste HS viciis ex hoc uno genere (negotiorum) ceperit<sup>14</sup>. Ib. Verr.

<sup>1</sup> Sophists. — <sup>2</sup> ostentation. — <sup>3</sup> gain. — <sup>4</sup> to profess philosophical studies. — <sup>5</sup> Supply 'quam revēra sunt', than they really are. — <sup>6</sup> guest-friend. — <sup>7</sup> Quod in the beginning of sentences is often used in the meaning 'as to', 'concerning': As to, your writing that etc. — <sup>8</sup> had betaken himself. — <sup>9</sup> literally 'I am afraid what it may be', i. e. I am uneasy about it. — <sup>10</sup> except. — <sup>11</sup> carry. — <sup>12</sup> per me stat, in aliā partē fieri, I am the cause, that something is not done; I am blamable for not doing some thing. — <sup>13</sup> whatsoever. — <sup>14</sup> causam alicujus agere, to be one's representative. — <sup>15</sup> secūri percutere, to decapitate. — <sup>16</sup> lucis usula, a lease of life (literally of light). — <sup>17</sup> long. — <sup>18</sup> frequentiorē esse in officio, to attend more regularly to a business. — <sup>19</sup> pecuniam capere, to make, or gain money.

2, 2, 58.—20. Illud est quam ob rem<sup>1</sup> haec commemorem, quod existimare vos volo, mirum quemdam dolorem accipere eos, ex quorum urbibus haec auferuntur<sup>2</sup>. Cic. Verr. 2, 4, 60.—21. Ch. Clinia<sup>3</sup> haec fieri vidēbat? M. Quidni<sup>4</sup>? mecum unā simul! Ter. Heaut. 5, 1, 28.—22. Hunc judicem horrebant<sup>5</sup> isti ideo quod non tam propensus<sup>6</sup> ad misericordiam quam implicatus<sup>7</sup> ad severitatem<sup>8</sup> videbatur. Cic. Rosc. Am. 30, 85.—23. Si Verres huic uni populo HS CC millia abstulit, num icircō absolvetur, quod scriptum est eam pecuniam datam<sup>9</sup> esse statuarum nomine<sup>10</sup>? Cic. Verr. 2, 2, 58.—24. Consolandus ipse sum propterea quod nullam rem gravius<sup>11</sup> jam diu tuli quam incommodum tuum. Cic. Fam. 5, 18, 1.—25. Ego videor mihi hoc<sup>12</sup> gratum fecisse<sup>13</sup> Siculis. Quapropter non recūso<sup>14</sup> quin vos quoque Verri temperetis<sup>15</sup> si Siculis probatus<sup>16</sup> sit. Cic. Verr. 2, 2, 6.—26. T. Agasius et comes meus fuit illo miserrimo tempore, et omnium itinerum, laborum, periculorum meorum socius. Quare sic tibi eum commendo ut unum de meis domesticis<sup>17</sup> et maxime necessariis<sup>18</sup>. Cic. Fam. 13, 71.—27. Quid est quamobrem abs te, Q. Hortensi, factum clarissimi viri non reprehendatur, (sed)<sup>19</sup> reprehendatur meum? Cic. Sull. 1, 3.—28. Statuerant illi hoc maleficium<sup>20</sup> non esse occultandum<sup>21</sup>. Quamobrem quid est quod mirere, si cum eisdem me in hac causā vides adesse<sup>22</sup> cum quibus in ceteris intelligis abfuisse<sup>23</sup>? Ib. 3, 7.—29. Etiam deos aliqui verbis ferocioribus<sup>24</sup> increpant<sup>25</sup>, nec ideo quemquam fulmine ictum<sup>26</sup> audimus. Liv. 45, 23.

§ 566. The relation of CAUSE, conceived as PURPOSE, is expressed by the following grammatical forms: 1) by attributive phrases in the ABLATIVE with the general nouns expressing purpose as governing words (*causa*, *gratia*, *ratio*, *consilium*, *animus*, *mens*; 2) by PREPOSITIONAL PHRASES with *ad* and the special noun *finis* (end, purpose) as governing word; 3) by the prepositions *ad* and *ob* with NOUNS or GERUNDIALS; 4) by the FORM-ADVERBS *quo*, *quamobrem*, and *cur* (for what purpose); *eo* and *ideo* (for that purpose); 5) by clauses with *ut*, *ne*, *quo*, or equivalent relative clauses; 6) by the participial gerundials (§ 516); 7) by the participle of the PERIPHRASTIC FUTURE as an accessory predicate (§ 510); 8) by the ABSTRACT DATIVE, as completing or accessory predicate (§ 469, R. 34; § 555, R. 26, OBS. 2); 9) by the GERUNDIAL DATIVE (§ 528, R. 211); 10) by the FIRST SUPINE (§ 351).

Obs. 1. The ablative of the nouns *causa* and *gratia* with a genitive gerundial (§ 526, R. 206, OBS. 3), almost always represents the genitive of the gerundial as a PURPOSE of the doer. But often the genitive of mere nouns (abstract or otherwise) dependent on *causā* or *gratiā* must be conceived as denoting purpose, as *Bestias hominum gratiā* generatas esse videmus, we see that the beasts are created for the sake of men (i. e. the aim of their creation is to serve men), Cic. N. D. 2, 63. Thus Ex. 1 of the last exercises strictly belongs here (it is the PURPOSE of the sophists to make money out of 'philosophy').—The nouns *ratio*, *consilium*, *animus*, *mens* in the ablative in connection with form-adjectives generally denote 'purpose', being rendered either by this word, or by 'view', or similar nouns (*eā ratione*, for that purpose; *hoc consilio*, with this intention; *eo animo* or *hac mente*, with this view), as: omnes illi—*hac mente* laborem sese ferre ajunt, senes ut in otia tuta recedant, all these say they bear their hardship with this view to retire, when old, into an undisturbed ease. Hor. Ser. 1, 1, 30.—*Hoc consilio* a Metello petiverunt, ut quam primum Verri succederet, with this intention they petitioned Metellus to succeed Verres as soon as possible. Cic. Verr. 2, 2, 4.—*Ad* with *finem* expresses 'end' or 'purpose' in the same way as *ob* with *causam* or *rem* expresses 'cause efficient' or 'motive', as *quem ad finem*, for what end or purpose. (See No. 15 of the last examples.)

<sup>1</sup> Instead of *illa est res (causa) ob quam rem* (quamobrem). — <sup>2</sup> to steal. — <sup>3</sup> female proper name. — <sup>4</sup> to dread. — <sup>5</sup> inclined. — <sup>6</sup> determined upon. — <sup>7</sup> severity. — <sup>8</sup> to expend. — <sup>9</sup> under the item. — <sup>10</sup> graviter aliquid ferre, to feel sorry for something. — <sup>11</sup> The construction belongs to § 487, R. 74, A. — <sup>12</sup> gratum aliquid alicui facere, to do somebody a favor with something, to oblige somebody with something. — <sup>13</sup> non recūso quin, I have no objection to, I submit to. — <sup>14</sup> to spare. — <sup>15</sup> alicui probari or probatum esse, to be endorsed by somebody. — <sup>16</sup> house-mate. — <sup>17</sup> necessarius, a relative, is properly an adjective. For the connection with *maxime* see § 355, R. 2; § 292, R. 12. — <sup>18</sup> See § 381, R. 9. — <sup>19</sup> misdeed. — <sup>20</sup> to hush up. — <sup>21</sup> to come forward. — <sup>22</sup> abesse in, to keep aloof from. — <sup>23</sup> rather fierce. — <sup>24</sup> to scold. — <sup>25</sup> struck (supply *esse*).



Obs. 2. The prepositions *ad* and *ob* express purpose not only with gerundials (§ 538; § 543), but also with nouns when verbs of general meaning in a gerundial form may be understood with them. Thus 'amicos alicujus *ad* mortem deposcere' (i. e. *ad* mortem subeundam), to demand somebody's friends for death. *Cas. B. C. 3, 10* — Pecuniam *ad statuum* conferre (i. e. *ad* statuum faciendam), to contribute money for a statue. *Cic. Verr. 2, 3, 77*. — In a similar manner *ob* with a noun has the specific meaning of *ob* with a gerundial, if we may supply the gerundial of a verb of general import, as: Pecuniam illam *ob censuram* contra leges clam dedērunt, they illegally and secretly gave that money 'for assessment', i. e. so that they might be assessed lower than they ought to have been assessed. *Cic. Verr. 2, 2, 55*. (See Ex. 4. 5. 6.)

Obs. 3. The form-adverbs *quo*, to what purpose, and *eo*, to that purpose, are the third locative cases of *quis* and *is*, and have assumed the meaning of purpose by the preposition *ad* which is implied in them; as: Primum *quo* tantam pecuniam (dedērunt), in the first place for what purpose did they give so large a sum? *Cic. Verr. 2, 2, 55*. *Eo*, if used in this meaning, is generally followed (sometimes preceded) by a clause with *ut*, as *Ut hoc pacto rationem referre liceret, eo* Sullānus repente factus est, non *ut* honos et dignitas nobilitati restitueretur, that he might be allowed to render his accounts in that way, therefore (i. e. with that purpose) he turned Sullanist, not to restore honor and dignity to the nobility. *Cic. Verr. 2, 1, 14*. — *Ideo* is, in this sense also, used with the force of *eo*, and must then be considered as a compound of *id* and the third locative case, to be distinguished from *ideo* denoting 'cause efficient' (*R. 40. Obs. 5*), as: *Ideo* delecti patrum ad eum missi sunt, *ut* in perpetuum mentio ejus rei finiretur, for that purpose were deputies of the Patricians sent to him that this matter might be set at rest for ever. *Liv. 2, 15, 2*.

1. Navis onerarias<sup>1</sup> Dolabella eā mente comparavit<sup>2</sup> ut Italiam peteret<sup>3</sup>. *Cic. Fam. 12, 14, 1*. — 2. Quo consilio huc imas? *Ter. Eun. 5, 8, 1*. — 3. Explicavi sententiam meam, et eo quidem consilio, tuum judicium ut cognoscerem. *Cic. Fin. 1, 21*. — 4. Naves tedia<sup>4</sup> et pice<sup>5</sup> reliquisque rebus quae sunt ad incendia complere<sup>6</sup> erant. *Cas. B. C. 3, 101*. — 5. Non concedes tu quaestori tuo ut potestate sua ut questum utatur. *Cic. Qu. Fr. 1, 1, 3*. — 6. Nego tibi ipsi ullum nummum esse numeratum<sup>7</sup>, sed cum ob tua decreta, ob edicta, ob imperia, ob judicia pecuniae dabantur, non erat quaerendum ejus manu numerarentur, sed ejus injuria cogerentur<sup>8</sup>. *Cic. Verr. 2, 2, 10*. — 7. Quid hoc homine iacias? aut quo civem importunum<sup>9</sup> aut quo potius hostem tam acceleratum reserves<sup>10</sup>? *Cic. Sest. 13*. — 8. Si Balbus tam familiaris<sup>11</sup> erat Clodiae quam tu esse vis, dixit ei profecto quo vellet<sup>12</sup> aurum illud. *Cic. Cel. 21, 53*. — 9. Eo te non interpellavi<sup>13</sup> ne quid de hoc tempore diminuere<sup>14</sup>. *Cic. Or. 3, 49*. — 10. Mariōnem ad te eo misi ut aut tecum ad me quam primum veniret, aut, si tu morare<sup>15</sup>, statim ad me rediret. *Cic. Fam. 16, 1*. — 11. Non ideo Rhenum insedimus<sup>16</sup> ut Italiam tueremur, sed ne quis alius Ariovistus regno Galliarum potiretur. *Tac. H. 4, 73*. — 12. Catilina notat<sup>17</sup> et designat<sup>18</sup> ad cedem<sup>19</sup> unumquemque nostrum. *Cic. Cat. 1, 1, 2*.

<sup>1</sup> Freightskip. — <sup>2</sup> to procure. — <sup>3</sup> to try to land. — <sup>4</sup> pine-wood. — <sup>5</sup> pitch. — <sup>6</sup> to fill. — <sup>7</sup> to pay. — <sup>8</sup> to collect. — <sup>9</sup> evil-minded. — <sup>10</sup> to reserve. — <sup>11</sup> intimate with. — <sup>12</sup> supply. — <sup>13</sup> habere. — <sup>14</sup> to interrupt. — <sup>15</sup> diminish. to be lost. — <sup>16</sup> morari, to tarry. — <sup>17</sup> insidere locum (more frequently loco), to occupy a place with troops. — <sup>18</sup> to mark. — <sup>19</sup> to designate. — <sup>20</sup> murder.

## EXERCISES.

I. LOCATIVE FORM-ADVERBS. — 1. Where is your friend? He is there whence nobody has ever yet returned. — 2. Where did your vessel land? There where it had started<sup>3</sup> [on its voyage]. — 3. Where do you come from? From there where I wrote you I would start. — 4. Is there any road from here over the mountains to Himera? — 5. Here the farmers<sup>5</sup> are in the habit of doing their business<sup>6</sup>; at the same [place] the butchers<sup>7</sup> have their shops<sup>8</sup>. — 6. Blackberries<sup>9</sup> are found almost everywhere in these regions. — 7. The width of Illyria<sup>10</sup>, where it is greatest, is 325 miles. — 8. The straits<sup>11</sup> where the Peloponnesus begins is called the Isthmus of Corinth<sup>12</sup>. — 9. Over these mountains there is only one not very (ita) narrow road (iter), where two wagons<sup>13</sup> can pass<sup>14</sup> at the same time<sup>15</sup>. — 10. The na-

<sup>1</sup> Navis. — <sup>2</sup> to land, appelli. — <sup>3</sup> proficisci. — <sup>4</sup> There is a road to, iter fert (ad). — <sup>5</sup> agricultor. — <sup>6</sup> to do their business (by going and coming), commutare. — <sup>7</sup> lanus. — <sup>8</sup> taberna. — <sup>9</sup> rubus Idaea (in the sing.). — <sup>10</sup> Illyricum. — <sup>11</sup> angustiae. — <sup>12</sup> by the adjective Corinthius. — <sup>13</sup> currus. GEN. us. — <sup>14</sup> duci. — <sup>15</sup> Two at the same time is expressed by the distributive numeral alone.

ture of the locality<sup>16</sup> is such<sup>17</sup> that (ut) darts<sup>18</sup> can be thrown<sup>19</sup> everywhere on the enemy. — 11. Where do these men intend to assemble<sup>20</sup> for (by causā) holding<sup>21</sup> [their] meeting<sup>22</sup>? — 12. The east-side of the house is protected<sup>23</sup> by a parapet<sup>24</sup> nine feet high and thirty feet long.

II. MEASUREMENT OF SPACE. — 1. It is reported that Philippides, at the time of the first Persian war, ran 1140 stadia, [the distance] from Athens to Sparta, in two days. — 2. Philonides, however, the runner<sup>25</sup> of Alexander the Great, ran 1200 stadia, the distance from Sicyon<sup>26</sup> to Elis<sup>27</sup>, in one day. — 3. In the consulship of Fontējus and Vipsanius, a boy eight years old, is said to have run 75 miles from noon to evening. — 4. The longest [day's] journey made by Tiberius, when (partic.) he hastened to his sick brother Drusus in Germany, was no more than [a distance of] 200 miles. — 5. The river Alpheus is navigable<sup>28</sup> [a distance of] six miles from the sea. — 6. There are 120 miles from Elis to Epidaurus. — 7. Cape<sup>29</sup> Athos, which Xerxes cut off<sup>30</sup> from the continent<sup>31</sup> by a canal<sup>32</sup>, runs<sup>33</sup> [a distance of] seventy miles into the sea. — 8. Apollonia, a colony of the Corinthians, is forty miles from the sea. — 9. The [two] shores of the Corinthian Isthmus are five miles distant (by intervallum) from each other. — 10. The city of Byzantium is 711 miles distant from Dyrrachium. So great is (patēre) the length of the land-road<sup>34</sup> between the Adriatic Sea and the Propontis<sup>35</sup>. — 11. The [two] shores of Asia and Europe, where they are separated<sup>36</sup> by the Hellespont, are seven stadia distant from each other. — 12. Eratosthenes says that the whole earth extends (patēre) 252,000 stadia, which amounts to<sup>37</sup> 31,500,000 Roman paces. Hipparchus adds to this measure<sup>38</sup> a little less than 25,000 stadia, making (and makes) the earth the ninety-sixth part of the whole world. — 13. How far is it from the earth to the moon according<sup>39</sup> to Posidonius? — 14. The Island of Man<sup>40</sup> is about equidistant from Ireland<sup>41</sup> and Britannia. — 15. Meroe is a twelve days' journey distant from Sirbitus; from there it is just as far to Davelli. — 16. The army of the Athenians took a position<sup>42</sup> near the village<sup>43</sup> of Marathon<sup>44</sup>, about ten miles from the city. — 17. Epirus borders on Macedonia and Macedonia. — 18. The Peloponnesus, a peninsula, similar in shape<sup>45</sup> to a platanus-leaf<sup>46</sup>, borders on two seas, the Ionian<sup>47</sup> and the Aegean<sup>48</sup>. — 19. Attica, towards the north, borders on Boeotia. — 20. From that [point] the shore has a north-eastern direction<sup>49</sup>.

III. EXPRESSIONS OF TIME SIMPLE BY FORM-ADVERBS. — 1. When did your brother die? My brother is still living. — 2. There was a time when this man was worth<sup>50</sup> nothing. — 3. Then I was in delicate<sup>51</sup> health; but now I am well. — 4. The soldiers began to despair of their safety. Then [it was that] two centurions went forth<sup>52</sup> from the ranks<sup>53</sup>, and offered<sup>54</sup> to die for the army. — 5. I told these men that I would first finish my business, [and] then would go<sup>55</sup> where they would have me go. — 6. Everything that

<sup>16</sup> Locus. — <sup>17</sup> is, ea, id. — <sup>18</sup> telum. — <sup>19</sup> conicere. — <sup>20</sup> convenire. — <sup>21</sup> habere. — <sup>22</sup> con-  
fio. — <sup>23</sup> defendere. — <sup>24</sup> vallum. — <sup>25</sup> cursor. — <sup>26</sup> GEN. Sicyōnis. — <sup>27</sup> GEN. Elidis. — <sup>28</sup> to  
be navigable, navigari. — <sup>29</sup> promontorium. — <sup>30</sup> abscindere. — <sup>31</sup> continens (i. e. terra).  
— <sup>32</sup> a canal, connecting with the sea = fretum. — <sup>33</sup> excurrere. — <sup>34</sup> transl.: of the lands,  
terrārum. — <sup>35</sup> GEN. Propontidis. — <sup>36</sup> dividere. — <sup>37</sup> to amount to, efficere. — <sup>38</sup> mensura.  
— <sup>39</sup> Transl.: How far does Posidonius say that the earth is etc.? — <sup>40</sup> Mona. — <sup>41</sup> Hibernia.  
— <sup>42</sup> to take a position, castra facere. — <sup>43</sup> vicus. — <sup>44</sup> Accus. (Greek) Marathōna. — <sup>45</sup> for-  
ma. — <sup>46</sup> the leaf (folium) of a platanus. — <sup>47</sup> Ionius. — <sup>48</sup> Egēus. — <sup>49</sup> spectare. — <sup>50</sup> pos-  
sessed nothing. — <sup>51</sup> infirmus. — <sup>52</sup> procedere. — <sup>53</sup> acies (sing.). — <sup>54</sup> Transl.: saying that  
[they] were willing to devote (devovēre) themselves for the army. — <sup>55</sup> Transl.: that I  
would go thither whither they commanded (velle) that I should go (inf. clause).



is now doubtful and obscure will once become certain and clear.— 7. All civilized<sup>66</sup> nations have once been wild<sup>67</sup> and barbarous.— 8. Once our ancestors held<sup>68</sup> these things in no esteem<sup>69</sup>, but they are now coveted<sup>70</sup> by every good<sup>71</sup> man.— 9. I remember that you once made the same<sup>72</sup> remark.— 10. Such<sup>73</sup> offences<sup>74</sup>, once committed<sup>75</sup>, may be pardoned, but, often repeated<sup>76</sup>, they must be corrected<sup>77</sup> by words and punishments.— 11. I have been for a long time ignorant<sup>78</sup> of what you were doing<sup>79</sup>.— 12. I have longed<sup>80</sup> for a great time to see the falls<sup>81</sup> of Niagara.— 13. One of my sons will soon leave<sup>82</sup> for Rome.— 14. How soon will you have time<sup>83</sup> for me?— 15. So soon was Greece reduced<sup>84</sup> from the summit<sup>85</sup> of power<sup>86</sup> to the last degree<sup>87</sup> of weakness<sup>88</sup>.— 16. Tell<sup>89</sup> your friend that I shall receive<sup>90</sup> him presently.— 17. Believe me that I shall pay this debt<sup>91</sup> soon.— 18. At last I received your letter so long expected by me.— 19. The debates<sup>92</sup> were long and violent<sup>93</sup>; the one proffered<sup>94</sup> this, the other that advice, [till] at last Sulpicius arose<sup>95</sup> with the following<sup>96</sup> address<sup>97</sup>.— 20. Is it allowed<sup>98</sup> to go to the exhibition<sup>99</sup> this evening? It is, but see<sup>100</sup> that (ut) you are back<sup>101</sup> in time (timely).— 21. Was the exhibition well visited<sup>102</sup> the day before yesterday?— 22. Cato Uticensis seemed to have lived with the republic and to have died<sup>103</sup> at the same time with it.

IV. EXPRESSIONS OF TIME SIMPLE BY PHRASES AND DATES.— 1. On what day will your commencement-exercises<sup>104</sup> begin?— 2. In what year was Cicero consul<sup>105</sup>?— 3. Tacitus and Pliny lived<sup>106</sup> in the next century after Augustus.— 4. Cato commanded<sup>107</sup> all cities of Spain to<sup>108</sup> dismantle<sup>109</sup> forthwith their fortifications, and had<sup>110</sup> this order<sup>111</sup> delivered<sup>112</sup> to all on the same day.— 5. Sempronius writes to me that his house, which last<sup>113</sup> summer had been struck<sup>114</sup> by lightning, had, after being struck again, been consumed by fire.— 6. I have been busy<sup>115</sup> the whole winter with translating<sup>116</sup> the dialogues<sup>117</sup> of Plato.— 7. The solar eclipse<sup>118</sup> which happened<sup>119</sup> in the consulship of Vipsanius and Fontejus was witnessed<sup>120</sup> in Campania at seven and in Armenia at ten o'clock. This could not have happened, remarks<sup>121</sup> Pliny, if the earth were a plane<sup>122</sup>.— 8. In Egypt the shadow of the sun-dial<sup>123</sup> is at noon-time<sup>124</sup> a little longer than half the size<sup>125</sup> of the style<sup>126</sup>: in the city of Rome, at the same hour, the ninth part of the style is wanting to the shadow; in the town of Ancōna there is an excess<sup>127</sup> of one-fifth; in Venetia at the same hours the shadow is equal<sup>128</sup> to the style.— 9. In Patalis, a renowned port<sup>129</sup> of India, the constellation of the Great Bear<sup>130</sup> appears only for fifteen nights, and is seen<sup>131</sup> only in their first parts.— 10. The beginnings<sup>132</sup> of the seasons<sup>133</sup> of the year with the Romans

<sup>66</sup> Humanitatis particeps. — <sup>67</sup> ferus. — <sup>68</sup> habere. — <sup>69</sup> in numero. — <sup>70</sup> appetere. — <sup>71</sup> superlativum. — <sup>72</sup> to make the same remark, *idem dicere*. — <sup>73</sup> ejusmodi. — <sup>74</sup> peccatum. — <sup>75</sup> perpetrare. — <sup>76</sup> to repeat often, *iterare*. — <sup>77</sup> coercere. — <sup>78</sup> to be ignorant of something, *ignorare aliquid*. — <sup>79</sup> agere. — <sup>80</sup> concupiscere. — <sup>81</sup> cataracta (*cascades*). — <sup>82</sup> abire. — <sup>83</sup> to have time for somebody, *aliqui vacare*. — <sup>84</sup> redigere. — <sup>85</sup> by *summus*. — <sup>86</sup> potentia. — <sup>87</sup> by *summus*. — <sup>88</sup> infirmitas. — <sup>89</sup> nuntiare, narrare. — <sup>90</sup> admittere. — <sup>91</sup> to pay a debt, *numeri solvere*. — <sup>92</sup> by *disputare*. — <sup>93</sup> acer. — <sup>94</sup> proferre. — <sup>95</sup> exoriri. — <sup>96</sup> hic. — <sup>97</sup> verba. — <sup>98</sup> licet. — <sup>99</sup> Transl.: to go to see (*aspicere*) the games. — <sup>100</sup> curare. — <sup>101</sup> to be back, *re-verti*. — <sup>102</sup> Transl.: Were the games performed (*factae*) mainly being present? — <sup>103</sup> to die, *exstinguere*. — <sup>104</sup> sollemnia academicae vestrae. — <sup>105</sup> to be consul, *consulatum gerere*. — <sup>106</sup> esse. — <sup>107</sup> precipere. — <sup>108</sup> in. — <sup>109</sup> diruere. — <sup>110</sup> Transl. and directed that order to be delivered. — <sup>111</sup> litterae. — <sup>112</sup> reddere. — <sup>113</sup> superior. — <sup>114</sup> ferre. — <sup>115</sup> occupatus. — <sup>116</sup> interpretari. — <sup>117</sup> cognoscere. — <sup>118</sup> solis defectio. — <sup>119</sup> to happen, *feri* (by partic. constr.). — <sup>120</sup> videre. — <sup>121</sup> inquit. — <sup>122</sup> were level (*planus*). — <sup>123</sup> horologium. — <sup>124</sup> tempus meridianum. — <sup>125</sup> mensura. — <sup>126</sup> gnomon, GEN. gnomonis. — <sup>127</sup> there is an excess, *superest*. — <sup>128</sup> par. — <sup>129</sup> portus. — <sup>130</sup> the const. of the Great Bear, *septentriones*. — <sup>131</sup> aspicere. — <sup>132</sup> principium. — <sup>133</sup> tempus.

were the following<sup>134</sup>: On the 17th day of March, when the sun entered<sup>135</sup> into Aries, Spring commenced<sup>136</sup>; on the 9th of May was the beginning of Summer; on the 12th day of August, that of Autumn<sup>137</sup>, and on the ninth of November, that of Winter.— 11. The consul appointed<sup>138</sup> the day for election<sup>139</sup> on (in) the third of August, and the Latin festival<sup>140</sup> on the 11th of August.— 12. We intend to be in the Firmian villa<sup>141</sup> till the fourth of May.— 13. In the year of Rome 365, on the 17th of June, the Romans were defeated by the Gauls at the river Allia.— 14. Julius Cæsar was assassinated<sup>142</sup> in the year 44 before Christ on the 15th of March.— 15. M. Tullius Cicero was killed by Popilius Lænas, a military tribune<sup>143</sup>, on the 5th of December in the year 711 of the city.— 16. The emperor Tiberius was born in the year after Cicero's death on the 17th of November.— 17. The city of Rome was built on the 22d of April, in the year 753 B. C.— 18. The Megalensian<sup>144</sup> games were celebrated<sup>145</sup> in the month of April from the fourth to the tenth.

V. DISTANCE OF TIME. [*The different expressions of Time must be rendered in every form admissible, the regular forms being placed first.*]— 1. How many years ago did you come<sup>146</sup> to this country<sup>147</sup>? Twenty-three years ago.— 2. I visited<sup>148</sup> Sempronius three years ago on (ex) [my] journey when I was going<sup>149</sup> to the province to preside<sup>150</sup> at the Courts.— 3. A few years ago these cities were occupied by the enemy.— 4. Homer lived<sup>151</sup> many years before Romulus.— 5. When I arrived at the city, thy brother, who had come three days before, was waiting<sup>152</sup> for me and took<sup>153</sup> me to his hotel<sup>154</sup>.— 6. Scipio made<sup>155</sup> the march to Agosta so rapidly (*tum cito*) that (ut) he overtook<sup>156</sup> the column<sup>157</sup> which, a few days before, he had sent ahead.— 7. While Jul. Cæsar was Pontifex, he changed<sup>158</sup> the ancient<sup>159</sup> Roman calendar<sup>160</sup>, several years before he went to Gaul as chief<sup>161</sup> of the province.— 8. Carthage was destroyed forty-seven years after the end<sup>162</sup> of the second Punic war, and was rebuilt<sup>163</sup> twenty-three years later.— 9. I shall write (*dare*) a letter to you in ten days; take care<sup>164</sup> that you answer two or at the latest (*summum*) three days after the letter will have been delivered<sup>165</sup> to you.— 10. I shall depart from here in four days, and will return a few days later.— 11. The body of Alexander the Great was taken<sup>166</sup> to Memphis, and from there, after several years, to Alexandria.— 12. This whole fleet was finished 60 days after the carting<sup>167</sup> of the timber had commenced.— 13. Six years after the destruction of Carthage, Viriathus was killed by his own soldiers. Not very (*ita*) long afterwards the Numantians<sup>168</sup> revolted<sup>169</sup>.— 14. It is reported<sup>170</sup> by some that the first sun-dial<sup>171</sup> in Rome was erected<sup>172</sup> by Papirius Cursor a few years before the war<sup>173</sup> with Pyrrhus. But Varro states<sup>174</sup> that this happened in the first Punic war thirty years later than the Papirian<sup>175</sup> sun-dial is said to have been erected.

<sup>134</sup> hic. — <sup>135</sup> transitum facere. — <sup>136</sup> initium capere. — <sup>137</sup> auctumnus. — <sup>138</sup> to appoint a day for something, *diem dicere alicui rei*. — <sup>139</sup> comitia. — <sup>140</sup> ferie. — <sup>141</sup> the Firmian villa, *Firmianum*. — <sup>142</sup> occidere. — <sup>143</sup> tribunus militum. — <sup>144</sup> Megalensis. — <sup>145</sup> institere (*im-perare*). — <sup>146</sup> commigrare. — <sup>147</sup> res publica. — <sup>148</sup> adire. — <sup>149</sup> proficisci. — <sup>150</sup> to preside at the Courts, *contentus agere*. — <sup>151</sup> esse. — <sup>152</sup> expectare aliquem. — <sup>153</sup> conducere. — <sup>154</sup> deversorium. — <sup>155</sup> conficere. — <sup>156</sup> to overtake, *itinere præterire*. — <sup>157</sup> agmen. — <sup>158</sup> commutare. — <sup>159</sup> pristinus. — <sup>160</sup> fasti. — <sup>161</sup> Transl. went (*proficisci*) into the province of Gaul with power (*imperium*). — <sup>162</sup> Transl. 'after the ended war'. — <sup>163</sup> reparare. — <sup>164</sup> curare ut. — <sup>165</sup> reddere. — <sup>166</sup> transferre. — <sup>167</sup> Transl.: after the timber (*materiam*) had been commenced to be carted (*comportare*). — <sup>168</sup> Numantini. — <sup>169</sup> rebellare. — <sup>170</sup> ferre. — <sup>171</sup> horologium solare (the addition *solare* being made only, if necessary to distinguish sun-dials from other kinds of time-pieces). — <sup>172</sup> statuere. — <sup>173</sup> Transl.: before it had been warred with Pyrrhus. — <sup>174</sup> prodere. — <sup>175</sup> Papirianus.



VI. MEASUREMENT OF TIME-PERIODS.—1. It is reported that [there] have been [men] who abstained<sup>67</sup> (*subjunctive*) ten days in succession<sup>67</sup> from food.—2. We think day and night of the sad condition of the republic.—3. Certain little animals<sup>68</sup> live only one<sup>69</sup> day.—4. Dionysius was for thirty-eight years tyrant of the Syracusians.—5. How long did you stay<sup>70</sup> at Rome? I staid only a few days at Rome, but in Naples I spent<sup>71</sup> the whole summer.—6. It is known<sup>72</sup> (says<sup>73</sup> Pliny) that in the town of Ptolemais<sup>74</sup>, on the border<sup>75</sup> of the Red<sup>76</sup> Sea, 45 days before the solstice<sup>77</sup>, and as long<sup>78</sup> afterwards, the sun stands<sup>79</sup> at midday<sup>80</sup> perpendicularly<sup>81</sup> over head, and that during these ninety days the shadows are thrown<sup>82</sup> southward<sup>83</sup>.—7. In the Island of Thule (says the same author), which is a six days' sail<sup>84</sup> distant from Britannia toward (*in*) the North, and is near the vertex<sup>85</sup> of the world, both the day and the night last<sup>86</sup> six months in succession.—8. Trees may be transplanted<sup>87</sup> both in spring and autumn during about thirty days.—9. We had not seen (*perf.*) your friend for three months.—10. Pope<sup>88</sup> Pius the Ninth has been reigning now 26 years (by *ordinals*).—11. Did not the Macedonian<sup>89</sup> Alexander meet with death<sup>90</sup> in his thirty-third year? (*Render by all methods admissible*).—12. Hannibal, nine years old, was bound<sup>91</sup> under (*by*) oath by his father Hamilcar to (*in*) perpetual<sup>92</sup> enmity against the Romans.—13. It is reported that 360,000 men built the pyramid<sup>93</sup> of Cheops in 20 years.—14. The star Saturnus completes<sup>94</sup> its course<sup>95</sup> in thirty years, but Jupiter in twelve.—15. Scipio led his army by the third night watch out of the town, and arrived in three days (*Render by all methods admissible*) at Tarraco.—16. It will take me<sup>96</sup> the best part<sup>97</sup> of six months to build this house.—17. For<sup>98</sup> attending<sup>99</sup> to the funeral<sup>100</sup> of that man, a vacation of two days was given<sup>1</sup> to the students<sup>2</sup> (*Render by all admissible methods*).

VII. ADVERBS OF MANNER.—1. It was more cruel to preserve<sup>3</sup> Capua on (*by*) these conditions, than to destroy it<sup>4</sup>. [*To this sentence must be given an adverbial form according to § 552, obs. 1.*]—2. How these men will triumph<sup>5</sup> when they hear<sup>6</sup> that you have not succeeded<sup>7</sup> in this affair!—3. These things are so as I told you repeatedly.—4. If Cæsar, as you think<sup>8</sup>, is determined<sup>9</sup> on seizing<sup>10</sup> the government<sup>11</sup>, drafts<sup>12</sup> for soldiers must be made<sup>13</sup> throughout the whole of Italy.—4. Alcamenes is a rich<sup>14</sup> [man] for an Athenian.—6. Such a knowledge<sup>15</sup> was quite<sup>16</sup> astounding<sup>17</sup> for those times.—7. How could you know that the senate would be satisfied<sup>18</sup> with such excuses<sup>19</sup>?—8. I ask<sup>20</sup> you how it could happen<sup>21</sup> that all this was effected without your knowledge<sup>22</sup> or consent<sup>23</sup>?—9. Thus it came<sup>24</sup> that nobody

<sup>67</sup> abstinere.—<sup>68</sup> continuous days.—<sup>69</sup> a little animal, *bestiola*.—<sup>70</sup> be careful in translating this numeral.—<sup>71</sup> morari.—<sup>72</sup> esse. 'Spent' may also be rendered 'absumpsi', with a transitive accusative. But in *absumere* the idea 'to spend for a purpose' is contained.—<sup>73</sup> constare.—<sup>74</sup> inquit.—<sup>75</sup> Gen. Ptolemaidis.—<sup>76</sup> margo.—<sup>77</sup> Mare Rubrum.—<sup>78</sup> solstitium.—<sup>79</sup> Transl.: 'as many', *totidem*.—<sup>80</sup> esse.—<sup>81</sup> § 372, R. 31.—<sup>82</sup> perpendicularly over head, *supra verticem*.—<sup>83</sup> jacere.—<sup>84</sup> in meridiem.—<sup>85</sup> *navigatio*, treated the same as *iter*.—<sup>86</sup> vertex.—<sup>87</sup> render according to R. 14.—<sup>88</sup> *loci mori* or *transire*. *Transplantare* is no Latin word; *transserere* means a certain method of grafting trees.—<sup>89</sup> Maximus pontifex.—<sup>90</sup> Macedo.—<sup>91</sup> mortem obire.—<sup>92</sup> astringere.—<sup>93</sup> perpetuus.—<sup>94</sup> pyramis, Gen. pyramidis.—<sup>95</sup> conficere.—<sup>96</sup> cursu.—<sup>97</sup> Transform into the proper expressions with adverbial time-objects.—<sup>98</sup> by *non multo minus*.—<sup>99</sup> cau-ā.—<sup>100</sup> prosequi.—<sup>1</sup> funus.—<sup>2</sup> concedere.—<sup>3</sup> discipulus.—<sup>4</sup> conservare. 'To preserve Capua must be turned into a passive predicative phrase.—<sup>5</sup> 'To destroy it' must be rendered 'than if it had been destroyed'.—<sup>6</sup> exultare.—<sup>7</sup> future perfect.—<sup>8</sup> rem male gerere.—<sup>9</sup> existimare.—<sup>10</sup> velle.—<sup>11</sup> potiri.—<sup>12</sup> respública.—<sup>13</sup> drafts for soldiers, *draftus*.—<sup>14</sup> habere.—<sup>15</sup> pecuniösus.—<sup>16</sup> scientia.—<sup>17</sup> sane.—<sup>18</sup> minus.—<sup>19</sup> contentus.—<sup>20</sup> excusatio.—<sup>21</sup> interrogare.—<sup>22</sup> fieri.—<sup>23</sup> by *nesciens*.—<sup>24</sup> by *invitus*.—<sup>25</sup> fieri.

was willing to plough his land<sup>26</sup> while (*abl. abs.*) that [man] was prætor.—10.—You have heard how Acilius did his duty<sup>27</sup>; if thy friend had chosen (*relle*) to act thus, while it was yet possible<sup>27</sup>, he would not find himself<sup>28</sup> now in such a predicament<sup>29</sup>.—11. As it is allowed<sup>30</sup> to a state to repel violence<sup>31</sup> by violence, so it must be conceded to private citizens to use violence if their property<sup>32</sup> or their lives (*sing.*) are threatened<sup>33</sup> by open force (*vis*) or by arms.—12. These conditions were accepted, but so that the war-indemnity<sup>34</sup> should be paid<sup>35</sup> in three, not in five installments<sup>36</sup>.—13. Such arguments must be considered worthless<sup>37</sup>.—14. The character<sup>38</sup> of a judge must be such that not even slander<sup>39</sup> or suspicion is able to hurt it.—15. To all these propositions<sup>40</sup> of the delegates Sempronius was vehemently opposed<sup>41</sup>; Afranius was likewise of the opinion<sup>42</sup> that peace should be denied to the petitioners<sup>43</sup>.—16. He easily gained<sup>44</sup> Otacilius, but not Sempronius.—17. The envoys spoke just as if their army had been<sup>45</sup> victorious<sup>46</sup>, not as if they had been defeated, as they were<sup>47</sup>.—18. Nevertheless the senate did not think<sup>48</sup> it fair<sup>49</sup> to reject entirely<sup>50</sup> those conditions.

VIII. MANNER EXPRESSED BY ATTRIBUTIVE PHRASES.—1. In what style<sup>51</sup> did Gajus build his villa?—2. In what manner do the Consuls think<sup>52</sup> the delegates of the Gallic towns (*municipium*) should be answered?—3. On what conditions will peace be granted to the king?—4. I do not know how (*by pactum*) you could expect that your treachery<sup>53</sup> would main (*esse*) concealed<sup>54</sup>?—5. In the same manner Sulpicius has always been an adviser<sup>55</sup> of peace.—6. You always have been a witness<sup>56</sup> that I said, nay<sup>57</sup> shouted<sup>58</sup>, that peace could be preserved in no other way.—7. If Clodius had come in good faith to Ariminum, we would not have heard him swagger<sup>59</sup> in the manner of gladiators.—8. Let us celebrate<sup>60</sup> this day according to the manner (*habit*) of our countrymen<sup>61</sup>.—9. Thy brother spoke<sup>62</sup> in the senate with ability<sup>63</sup> and wisdom<sup>64</sup>.—10. Your delegates have examined<sup>65</sup> this matter (*causa*) with the greatest fairness<sup>66</sup> and intelligence<sup>67</sup>.—11. You have defended this opinion with greater eloquence than justice.—12. Sulpicius decided<sup>68</sup> his cases<sup>69</sup> with admirable<sup>70</sup> ingenuity<sup>71</sup> and accuracy<sup>72</sup>; but<sup>73</sup> his style<sup>74</sup> did not run (*imperf.*) with fluency<sup>75</sup>; nor was [there] any ornament<sup>76</sup>, any light<sup>77</sup>, so that everything was expressed<sup>78</sup> with sameness<sup>79</sup> and in one way<sup>80</sup> [only].

IX. ACCESSORY PREDICATES AGREEING WITH THE SUBJECT.—1. Zeno, terrified<sup>81</sup> by this remark<sup>82</sup>, asked<sup>83</sup> the delegates weeping to pardon him.—2. There Hasdrubal fell<sup>84</sup> fighting, worthy of [his] father Hamilcar and [his] brother Hannibal.—3. Cæsar, on his departure<sup>85</sup> for Spain left<sup>86</sup> Italy to Antonius to trample<sup>87</sup> her under his feet.—4. He asked the envoys with

<sup>26</sup> arer.—<sup>27</sup> to do one's duty, *officium præstare*.—<sup>28</sup> while it is possible, *re integrâ*.—<sup>29</sup> to find one's self, *versari*.—<sup>30</sup> discri-men.—<sup>31</sup> licet.—<sup>32</sup> vis.—<sup>33</sup> bona.—<sup>34</sup> to threaten, *periculis*.—<sup>35</sup> pecunia pro damnis belli.—<sup>36</sup> solvere.—<sup>37</sup> pensio.—<sup>38</sup> pro nihilo habere.—<sup>39</sup> nomen.—<sup>40</sup> calumnia.—<sup>41</sup> qua a legatis proponebantur.—<sup>42</sup> obstare.—<sup>43</sup> cen-sure.—<sup>44</sup> petens.—<sup>45</sup> conciliare.—<sup>46</sup> existere.—<sup>47</sup> victor.—<sup>48</sup> to be placed after 'as if'.—<sup>49</sup> censere.—<sup>50</sup> æquus.—<sup>51</sup> omnino.—<sup>52</sup> ratio.—<sup>53</sup> existimare.—<sup>54</sup> insidie.—<sup>55</sup> prosequi.—<sup>56</sup> auctor.—<sup>57</sup> testis.—<sup>58</sup> immo vero.—<sup>59</sup> clamitare.—<sup>60</sup> se jactare.—<sup>61</sup> cives nostri.—<sup>62</sup> sententiam dicere.—<sup>63</sup> ingenium.—<sup>64</sup> consilium.—<sup>65</sup> cognoscere.—<sup>66</sup> æquitas.—<sup>67</sup> sapientia.—<sup>68</sup> dijudicare.—<sup>69</sup> causa.—<sup>70</sup> egregius.—<sup>71</sup> acumen.—<sup>72</sup> diligentia.—<sup>73</sup> neque tamen.—<sup>74</sup> oratio.—<sup>75</sup> by *perfacilis*.—<sup>76</sup> flos.—<sup>77</sup> humen.—<sup>78</sup> dicere.—<sup>79</sup> by *similis*.—<sup>80</sup> modus.—<sup>81</sup> perterritus.—<sup>82</sup> vox.—<sup>83</sup> to ask somebody to pardon one's self, *veniam alicujus petere*.—<sup>84</sup> cadere.—<sup>85</sup> by *proficisci*.—<sup>86</sup> dare.—<sup>87</sup> to trample under feet, *conculcare*.



what hopes<sup>88</sup> they had returned.— 5. There I was informed<sup>89</sup> that the consul a few hours before had left<sup>90</sup> the city for the theater of war.— 6. The king was carried<sup>91</sup> from the battle-field<sup>92</sup> covered<sup>93</sup> with blood and wounds.— 7. The soldiers returned loaded<sup>94</sup> with booty.— 8. This band<sup>95</sup> of the bravest of men suddenly broke through<sup>96</sup> the solid<sup>97</sup> ranks<sup>98</sup> of the enemy, and all without exception came unhurt to the camp.— 9. If I should have ever knowingly offended any of you, you will judge me more by my will<sup>99</sup> than by my deeds<sup>100</sup>.— 10. The young man bore this abuse<sup>1</sup> silently and returned quietly to his place.— 11. In the same year one of the Vestal<sup>2</sup> Virgins was buried alive.— 12. Sempronius said he ought (*posse*) not to have been condemned in his absence, since he had been absent in the service<sup>3</sup> of the state.— 13. Bold and a despiser<sup>4</sup> of gods and men, Catiline rushed daily<sup>5</sup> [more] into his ruin.— 14. When Verres departed as quaestor for the province, he took<sup>6</sup> with him all the money, out of which the soldiers were to be paid<sup>7</sup> for (*in*) the next year.— 15. Regulus said that he had not returned to Rome as a free man, but as the bondsman<sup>8</sup>, and the slave of the enemy.— 16. If thou hast neglected to sow<sup>9</sup> in thy boyhood, thou wilt not reap a harvest<sup>10</sup> in thy old age.— 17. I would have willingly done you this service<sup>11</sup> if you had sent me word<sup>12</sup> a little earlier<sup>13</sup>.— 18. My friends came to see<sup>14</sup> me in larger numbers than I had a right<sup>15</sup> to expect.— 19. We approach<sup>16</sup> you, O Conscript<sup>17</sup> Fathers, as suppliants<sup>18</sup> well knowing<sup>19</sup> by whose artifices<sup>20</sup> your minds have been preoccupied<sup>21</sup>.— 20. Publius Cornelius Rufus lost his eyesight<sup>22</sup> sleeping, while (*cum*) he was dreaming<sup>23</sup> that this happened to him.

#### X FORM-ADJECTIVES AS ACCESSORY PREDICATES.

CAPTION: In rendering English expressions referring to 'priority of an action', the student must remember that the Latin has only two methods to express them, the form of the accessory predicate and the adverbial forms in *um* or *o*. The English circumlocutions 'he was the first who', and the English affirmative form 'I saw at such a day the first tiger', would, literally rendered, not be idiomatic Latin, and must be transformed according to the rules R. 21 (p. 230) either into accessory predicates, or into adverbial forms. Thus 'Aristides was the first who painted in wax colors' must be transformed 'Aristides, as the first, painted in wax colors'. Instead of 'This was the first picture that was sold in Rome', the Latin says 'This picture was sold, as the first, in Rome'. The sentence 'Then I saw the first man-of-war' must be changed into 'Then I saw a man-of-war for the first time (*primum*)'. When the English sentence has a passive form with a passive agent, the sentence must generally become active in Latin to express it idiomatically. Thus the English sentence 'The first money was coined by Servius Tullius', must be changed actively into 'Servius Tullius, as the first, coined money'.

1. King Tullus Hostilius was the first who wore<sup>24</sup> a toga praetexta after having conquered the Etruscans<sup>25</sup>.— 2. The first oysterbeds<sup>26</sup> were made by Sergius Orata at his villa near Bajæ<sup>27</sup>, at the time of the orator L. Crassus.— 3. Italy saw the first elephants<sup>28</sup> in the war with<sup>29</sup> king Pyrrhus, in the year 472 of the City.— 4. Pompey was the first who paraded<sup>30</sup> a yoke<sup>31</sup> of elephants in his African triumph.— 5. Asinius Pollio was the

<sup>88</sup> by *sperare*.— <sup>89</sup> certiorē facere.— <sup>90</sup> urbe excedere.— <sup>91</sup> auferre.— <sup>92</sup> acies.— <sup>93</sup> copertus.— <sup>94</sup> onustus.— <sup>95</sup> manus.— <sup>96</sup> perrumpere per aliquid.— <sup>97</sup> confertus.— <sup>98</sup> acies (*sing.*).— <sup>99</sup> voluntas.— <sup>100</sup> factum.— <sup>1</sup> injuria.— <sup>2</sup> Vestālis.— <sup>3</sup> in the service, of the state, *reipublice causā*.— <sup>4</sup> contemptor.— <sup>5</sup> in dies.— <sup>6</sup> ferre.— <sup>7</sup> to pay the soldiers, *stipendium numerare militi*.— <sup>8</sup> in incipium.— <sup>9</sup> sementem facere.— <sup>10</sup> messem facere.— <sup>11</sup> to do a service, *munus prestare*.— <sup>12</sup> certiorē facere.— <sup>13</sup> matūre.— <sup>14</sup> to come to see somebody, *convenire aliquem*.— <sup>15</sup> I have a right, *licet mihi*.— <sup>16</sup> adire.— <sup>17</sup> conscriptus.— <sup>18</sup> supplex.— <sup>19</sup> non ignārus.— <sup>20</sup> ars.— <sup>21</sup> occupatus.— <sup>22</sup> oculorum visus.— <sup>23</sup> somnare.— <sup>24</sup> uti.— <sup>25</sup> Etrusci.— <sup>26</sup> an oy-ter bed: *ostrearum vivarium*.— <sup>27</sup> a villa near Bajæ, *Bajānum*.— <sup>28</sup> elephantus.— <sup>29</sup> Transl.: the war waged (*gerere*) with Pyrrhus.— <sup>30</sup> ducere.— <sup>31</sup> a yoke of elephants, *elephantū juncti*.

first who made man's genius<sup>32</sup> public property<sup>33</sup> by establishing<sup>34</sup> a library<sup>35</sup> in Rome.— 6. M. Valerius Messala exhibited<sup>36</sup> the first battle picture<sup>37</sup> in Rome in the year 490 after the building of the City.— 7. L. Mummius, the same (*is*) who destroyed Corinth, placed<sup>38</sup> a picture<sup>39</sup> of Aristides, representing Father Liber, in the temple of Ceres, which Pliny believes was the first foreign<sup>40</sup> picture<sup>41</sup> exhibited<sup>42</sup> in Rome.— 8. The red<sup>43</sup> color which is called sinōpis was first found in Pontus, not far from the city of Sinōpe, whence it received<sup>44</sup> [its] name.— 9. Sempronius caught<sup>45</sup> the first mullet-fish<sup>46</sup> in this year.— 10. Thales is said to have first predicted<sup>47</sup> an eclipse<sup>48</sup> of the sun.— 11. The Cimbri crossed the Alps first of all German nations.— 12. While (*abl. abs.*) the two<sup>49</sup> legions disputed<sup>50</sup> with each other which of them should enter<sup>51</sup> the city first, the chief commander directed the seventh legion to enter<sup>52</sup> first.— 13. The slave was uncertain whether he should invite Lucullus first or Sulpicius.— 14. To-night (*hodie*) will be the third representation<sup>53</sup> of the tragedy Œdipus.— 15. Sempronius was directed to leave first a sufficient<sup>54</sup> garrison at Crotōna, and then to go to help<sup>55</sup> the other Consul.— 16. The captain<sup>56</sup> himself left the wrecked<sup>57</sup> ship last of all.— 17. Hispania was the last of all [provinces] which, under the lead of Cæsar Augustus was subjected<sup>58</sup>.— 18. In that year Gajus was elected the fourth time mayor of the city<sup>59</sup>.— 19. My brother has devoted<sup>60</sup> himself wholly to Greek literature.— 17. The chief-commander directed the legions to obey his commands alone.— 18. The Stoics believed that virtue alone was sufficient for a happy<sup>61</sup> life<sup>62</sup>.— 19. Ariovistus marched<sup>63</sup> as quickly as he could<sup>64</sup> on Vesontio; but Cæsar likewise intended<sup>65</sup> to make himself master<sup>66</sup> of that city.— 20. Cæsar accused the chiefs of the Ædui that they had not kept their promise<sup>67</sup>, and that they, likewise, had not helped<sup>68</sup> him with supplies, although<sup>69</sup> they might have done so<sup>70</sup>.

XI. ACCESSORY PREDICATES NOT AGREEING WITH THE GRAMMATICAL SUBJECT (R. 23-26).— 1. Cæsar, being carried<sup>68</sup> too far<sup>69</sup> by the streams of the sea<sup>70</sup>, perceived<sup>71</sup> Britannia, lying<sup>72</sup> at his left.— 2. Cæsar, at his departure<sup>73</sup> for Britannia, had left the Morini in a state of subjection<sup>74</sup>.— 3. Apelles left his renowned<sup>75</sup> picture of the Coan<sup>76</sup> Venus unfinished<sup>77</sup>.— 4. The Athenian generals were innocently condemned to death, because (*quod*) they had left unburied<sup>78</sup> those whom they had been unable<sup>79</sup> to take up<sup>80</sup> on account of the violence<sup>81</sup> of the storms<sup>82</sup>.— 5. Marius took<sup>83</sup> Jugurtha fettered<sup>84</sup> to Rome.— 6. The consul dismissed the envoys weeping (*the envoys wept*), and lamenting the fatal<sup>85</sup> error of the king by which he had been induced to make war on the Roman people.— 7. The general took the city almost entirely<sup>86</sup> destroyed by fire, and destitute<sup>87</sup> of inhabitants.— 8. You have repeatedly threatened my life<sup>88</sup> without my sus-

<sup>32</sup> Transl.: the geniuses (*ingenia*) of men.— <sup>33</sup> res publica.— <sup>34</sup> dicare.— <sup>35</sup> bibliotheca.— <sup>36</sup> proponere.— <sup>37</sup> praelii picti tabula.— <sup>38</sup> ponere.— <sup>39</sup> a picture representing Father Liber = *Father Liber, a picture (tabula)*.— <sup>40</sup> externus.— <sup>41</sup> pictūra.— <sup>42</sup> publicare.— <sup>43</sup> ruber.— <sup>44</sup> trahere.— <sup>45</sup> capere.— <sup>46</sup> mullus.— <sup>47</sup> predicere.— <sup>48</sup> defectio.— <sup>49</sup> uterque.— <sup>50</sup> certare.— <sup>51</sup> introire.— <sup>52</sup> intrare.— <sup>53</sup> Transl.: the tragedy will be represented (*agere*).— <sup>54</sup> satis.— <sup>55</sup> auxilium (by the abstract-dative).— <sup>56</sup> dux.— <sup>57</sup> to wreck, *affligere*.— <sup>58</sup> pacare.— <sup>59</sup> princeps decurio.— <sup>60</sup> dare.— <sup>61</sup> beatus.— <sup>62</sup> by 'to live'.— <sup>63</sup> contendere.— <sup>64</sup> by as great marches (*iter*) as he could.— <sup>65</sup> velle.— <sup>66</sup> potiri.— <sup>67</sup> fidem servare.— <sup>68</sup> ajuvare.— <sup>69</sup> cum.— <sup>70</sup> Transl.: 'although they had could'.— <sup>71</sup> deferre.— <sup>72</sup> longius.— <sup>73</sup> the streams of the sea, *astus*. GEN. *us* (*sing.*).— <sup>74</sup> conspiceret.— <sup>75</sup> Transl.: left (*relinquere*) under his left [hand].— <sup>76</sup> by *proferisci*.— <sup>77</sup> by *pacare*.— <sup>78</sup> inclitus.— <sup>79</sup> Coa (*i.e.* of Cos, one of Ægean islands).— <sup>80</sup> Transl.: begun (*inchoare*).— <sup>81</sup> insepultus.— <sup>82</sup> non posse.— <sup>83</sup> excipere.— <sup>84</sup> vis.— <sup>85</sup> tempestas (*sing.*).— <sup>86</sup> ducere.— <sup>87</sup> vincere.— <sup>88</sup> fatālis.— <sup>89</sup> almost entirely, *pæne*.— <sup>90</sup> destitutus.— <sup>91</sup> to threaten one's life, *insidiari alicui*.



pecting<sup>90</sup> it.— 9. Thou wilt have [in] me a friend not less true than thy father found<sup>90</sup> me a brave enemy.— 10. The states refused to pay<sup>91</sup> the money they had received as a loan.— 11. You have forgotten to place that two hundred sesterces to my credit which Gaius paid you in my name.— 12. I am going to charge thee with all the damages<sup>92</sup> caused<sup>93</sup> by thy agent<sup>94</sup> on my premises<sup>95</sup>.— 13. The President<sup>96</sup> refused to employ<sup>97</sup> this man [any] longer as minister<sup>98</sup> of war.— 14. It is not possible<sup>99</sup> for every one (*all*) to die rich, but it is possible for all to die honest, and free<sup>100</sup> from crime<sup>1</sup>.— 15. It is the mark of a wise man to go<sup>2</sup> unflinchingly<sup>3</sup> to death.— 16. Having dismissed the king in anger<sup>4</sup> (*the king was angry*), the consul directed [his] lieutenant<sup>5</sup> to march<sup>6</sup> with all troops without delay to the boundaries of Macedonia.— 17. Our soldiers fell on<sup>7</sup> the enemy leaving<sup>8</sup>, loaded with booty, the camp.— 18. I have received the book which you have sent me as a present.— 19. It was imputed to the general as a crime that (*quod*) he did not send two legions to help<sup>9</sup> the distressed<sup>10</sup> Sempronius, in spite<sup>11</sup> of the order of the chief commander.— 20. The inhabitants asked the consul to (*ut*) leave them three cohorts<sup>12</sup> for protection<sup>13</sup>.

XII. COINCIDENT ACTION IN THE FORM OF AN OBJECT. (§ 556).— 1. Expect<sup>14</sup> the attack of the enemy with undaunted<sup>15</sup> souls. (*sing.*).— 2. With a great soul, and free<sup>16</sup> from all desire<sup>17</sup> for revenge<sup>18</sup>, Cæsar forgave all his adversaries.— 3. With the ancient Jews<sup>19</sup> it was considered a crime<sup>20</sup> to take a meal<sup>21</sup> with unwashed<sup>22</sup> hands.— 4. The Sabine<sup>23</sup> women, with dishevelled<sup>24</sup> hair<sup>25</sup> and torn<sup>26</sup> garments<sup>27</sup> rushed<sup>28</sup> among the flying darts<sup>29</sup>.— 5. The emperor<sup>30</sup> Augustus was never seen with an unshaved<sup>31</sup> face.— 6. The severe sentence of the Consul was received with great wailing<sup>32</sup> of the soldiers.— 7. The king asked the envoys whether they had come with authority<sup>33</sup> to conclude a peace.— 8. The barbarians made the attack with immense<sup>34</sup> howling<sup>35</sup>.— 9. On that journey I was so drenched<sup>36</sup> by rains<sup>37</sup> that I returned home with a cough<sup>38</sup>.— 10. With the Medes (*Medus*) it was the custom for<sup>39</sup> women, to be married in many-colored<sup>40</sup>, gold-woven<sup>41</sup> garments<sup>42</sup>.— 11. When Metellus saw<sup>43</sup> that Jugurtha intended<sup>44</sup> to throw himself into the deserts<sup>45</sup> of Libya, he began to follow<sup>46</sup> him by forced marches.— 12. Cleon went<sup>47</sup> to battle with an undisciplined<sup>48</sup> army, with unwilling<sup>49</sup> allies, [being] not even in the number of troops equal (*par*) to [his] adversary.— 13. I heard, to my great terror, what the agents of Fabius expected me to do.— 14. I hope that in the administration<sup>50</sup> of thy office<sup>51</sup>, thou wilt imitate chiefly my maxims<sup>52</sup>, which gained<sup>53</sup> to me the applause<sup>54</sup> of every good<sup>55</sup> (man), although I made<sup>56</sup>, to my great satisfaction, not a few enemies by the severity of my discipline.

<sup>89</sup> By *necopians*.— <sup>90</sup> expectri.— <sup>91</sup> solvere.— <sup>92</sup> damnum.— <sup>93</sup> facere.— <sup>94</sup> emissarius.— <sup>95</sup> prædium (*sing.*).— <sup>96</sup> princeps reipublicæ.— <sup>97</sup> uti.— <sup>98</sup> rei militaris præfectus.— <sup>99</sup> licet.— <sup>100</sup> purus.— <sup>1</sup> scelus.— <sup>2</sup> mortem obire.— <sup>3</sup> imperterritus.— <sup>4</sup> iratus.— <sup>5</sup> legatus.— <sup>6</sup> contendere.— <sup>7</sup> opprimere aliquem.— <sup>8</sup> excedere.— <sup>9</sup> auxilium.— <sup>10</sup> by *laborare*.— <sup>11</sup> Transl.: having neglected the order (*jussus*, G. *us*) of the imperator.— <sup>12</sup> cohorts.— <sup>13</sup> præsidium.— <sup>14</sup> attendere.— <sup>15</sup> imperterritus.— <sup>16</sup> solutus.— <sup>17</sup> capiditas.— <sup>18</sup> by *abscisci*.— <sup>19</sup> Judæus.— <sup>20</sup> nefas.— <sup>21</sup> comæ.— <sup>22</sup> illatus.— <sup>23</sup> Sabini.— <sup>24</sup> passus.— <sup>25</sup> crinis (*plur.*).— <sup>26</sup> to tear, *scindere*.— <sup>27</sup> vestis (*sing.*).— <sup>28</sup> ruere.— <sup>29</sup> telum.— <sup>30</sup> princeps.— <sup>31</sup> intonsus.— <sup>32</sup> gemitus, GEN. *us*.— <sup>33</sup> auctoritas.— <sup>34</sup> ingens.— <sup>35</sup> ululatus, G. *us*.— <sup>36</sup> excutere.— <sup>37</sup> imber.— <sup>38</sup> tussis.— <sup>39</sup> Transl.: that women were married (*nubi*).— <sup>40</sup> pictus.— <sup>41</sup> auro intextus.— <sup>42</sup> vestis (*sing.*).— <sup>43</sup> animadvertere.— <sup>44</sup> to intend to throw one's self, *petere*.— <sup>45</sup> deserta loca.— <sup>46</sup> insequi.— <sup>47</sup> pugnam committere.— <sup>48</sup> male instructus.— <sup>49</sup> infensus.— <sup>50</sup> by *gerere*.— <sup>51</sup> munus.— <sup>52</sup> ratio (*sing.*).— <sup>53</sup> ferre.— <sup>54</sup> plausus.— <sup>55</sup> superlative.— <sup>56</sup> Transl.: although I took (*suscipere*), to my great pleasure (*voluptas*) not a few (*nonnulli*) enemies (*inimici*) from (*ex*) the severity (*severitas*).

XIII. RELATION OF INTENSITY.— 1. It can hardly be expressed by words, how greatly thy zeal for my welfare has delighted me.— 2. You are well aware (*non ignoras*) how much [weight] I have always placed (*tribuere*) on your opinion.— 3. If you undertake<sup>57</sup> some new [kind of] work, [you] must not ask how much it can benefit, but how much it can hurt you.— 4. We all feel how sad, how pitiful (*miser*) this victory was, [and] how disgraceful and criminal<sup>58</sup> the flight of our [friends].— 5. How much better, how much fairer<sup>59</sup> would it have been, if you had chosen<sup>60</sup> to listen<sup>61</sup> to my opinion.— 6. If I hated you so much, as you know that I love you, I would in no way resist<sup>62</sup> you, nay (*immo*), I would urgently ask you to do what you have proposed<sup>63</sup>.— 7. I wonder that you so greatly wish to buy that slave.— 8. So cautiously, so secretly was that affair transacted<sup>64</sup>, that we did not even suspect that anything (*aliquid*) was being prepared before we saw<sup>65</sup> that all was accomplished.— 9. The purchase<sup>66</sup> of thy villa in Formiæ<sup>67</sup> seems to have been as well considered<sup>68</sup> as [it was] lucrative<sup>69</sup>; for I hear that you have sold again with an immense profit<sup>70</sup>.— 10. All these misdeeds<sup>71</sup>, however nefarious, however shocking<sup>72</sup>, Verres committed<sup>73</sup> with admirable<sup>74</sup> indifference<sup>75</sup>.— 11. Thy interpretation<sup>76</sup> of this passage<sup>77</sup> displeases me exceedingly.— 12. I am not much impressed<sup>78</sup> by these arguments.— 13. Know that I am greatly bowed<sup>79</sup> down; for I found here thy two letters, and one of our Varro, from which I see how little we can hope of those conditions which we thought would bring<sup>80</sup> us peace.— 14. The address<sup>81</sup> of the king impressed the ambassadors not a little.— 15. I wished (*velim ut*) that our ambassadors had understood<sup>82</sup> these arrogant demands<sup>83</sup> a little more firmly.— 16. It cannot be doubted, that this enemy of the country has become the more impudent, the more generously we have treated<sup>84</sup> with him.— 17. The ancients believed that the sun was nine times as large as the moon.— 18. The praises which people (*homines*) spend<sup>85</sup> on [to] me for having (by *causa*) saved the country, seem to be much greater than I could ever expect.— 19. Art thou so ignorant<sup>86</sup> in knowledge<sup>87</sup>, so inexperienced<sup>88</sup> in our institutions<sup>89</sup>, that thou canst not even read this law correctly<sup>90</sup>?— 20. The enemy made the attack against our soldiers with the densest<sup>91</sup> ranks they could.— 21. I wish you would assist me in this matter, as much as you can, by your advice and influence<sup>92</sup>.— 22. Capito, as much as I can gather<sup>93</sup> from his letter, does not intend to leave Italy.— 23. You are much mistaken<sup>94</sup>, Sulpicius's villa is no more than fifteen, or at the utmost, sixteen miles distant from the city.

XIV. RELATION OF PRICE.— 1. The pictures<sup>95</sup> of renowned artists were sold at fabulous<sup>96</sup> prices in antiquity [*with the ancients*].— 2. The Archigallus of Parrhasius, which picture the emperor Tiberius loved so much that he locked it up<sup>97</sup> in his sleeping apartment<sup>98</sup>, was estimated at 6 millions sesterces.— 3. The 'sick man' of Aristides of Thebes was bought by king Attalus for one hundred talents.— 4. The Argonauts<sup>99</sup> of Cydias the

<sup>57</sup> Suscipere (*perf. future*).— <sup>58</sup> flagitiosus.— <sup>59</sup> æquus.— <sup>60</sup> velle.— <sup>61</sup> audire.— <sup>62</sup> adversari.— <sup>63</sup> constituere.— <sup>64</sup> peragere.— <sup>65</sup> intelligere.— <sup>66</sup> emtio.— <sup>67</sup> Formiæ.— <sup>68</sup> maturatus.— <sup>69</sup> fructuosus.— <sup>70</sup> lucrum.— <sup>71</sup> facinus.— <sup>72</sup> flagitiosus.— <sup>73</sup> perpetrare.— <sup>74</sup> egregius.— <sup>75</sup> animi æquitas.— <sup>76</sup> interpretatio.— <sup>77</sup> locus.— <sup>78</sup> movēre.— <sup>79</sup> affligere.— <sup>80</sup> afferre.— <sup>81</sup> oratio.— <sup>82</sup> obstāre.— <sup>83</sup> postulatum.— <sup>84</sup> agere.— <sup>85</sup> tribuere.— <sup>86</sup> expers.— <sup>87</sup> litteræ.— <sup>88</sup> imperitus.— <sup>89</sup> institutum.— <sup>90</sup> recte.— <sup>91</sup> confertus.— <sup>92</sup> auctoritas.— <sup>93</sup> colligere.— <sup>94</sup> I am mistaken, *opinio me fallit*.— <sup>95</sup> Transl.: The tables of renowned pictors.— <sup>96</sup> incredibilis. *Prædium* must be in the singular.— <sup>97</sup> includere.— <sup>98</sup> cubiculum.— <sup>99</sup> Argonautæ.



lawyer<sup>100</sup> Hortensius bought for 144,000 sesterces, and built<sup>1</sup> [expressly] a house<sup>2</sup> for it in his Tusculan villa.— 5. The Ephesians<sup>3</sup> engaged<sup>4</sup> Apelles to paint Alexander the Great with lightning in his hand<sup>5</sup> for the price of twenty talents.— 6. Timomachus of Byzantium<sup>6</sup> sold his Ajax and his Medea to Julius Caesar for eighty talents, which pictures were placed in the temple of Venus Genetrix.— 7. Gajus gave me, for money given to him as a loan, his note for one hundred twenty thousand Dollars [express the amount in sesterces].— 8. The price<sup>7</sup> for a trip to Troy on the boat is three Dollars [express in sesterces].— 9. The Senate has compromised that claim<sup>8</sup> at 60 millions of sesterces [render in all methods admissible].— 10. That work has been awarded to Sempronius, who made the lowest bid<sup>9</sup>, at 362,000 sesterces [render in every way admissible].— 11. I have rented my farm<sup>10</sup> to Gajus for 6,300 sesterces a year<sup>11</sup>.— 12. That house is worth 150,000 sesterces, or at the utmost 160.— 13. Wheat sells now at two<sup>12</sup> Dollars a bushel [express by sesterces].— 14. Verres bought a statue that was worth 60 times as much, for 6,500 sesterces.— 15. The Justice of peace<sup>13</sup> laid the damages against Sempronius at 1,300 sesterces.— 16. This house cost me exactly (fere) 289,600 sesterces to build<sup>14</sup>.— 17. This fence will cost you not less than a mina to make.— 18. This war has cost me my house.— 19. That book is exceedingly rare; it sells at auction for prices ranging from 500 to 1,000 sesterces<sup>15</sup>.— 20. The splendid team<sup>16</sup> of Sempronius has cost him 50,000 sesterces.— 21. I cannot do this work for less than 100,000 sesterces.

XV. INDEFINITE PRICE.— 1. What will you take<sup>17</sup> for that horse?— 2. What is gold worth to-day?— 3. What damages has the jury<sup>18</sup> awarded in that law-suit?— 4. What did your house cost?— 5. What did you bid<sup>19</sup> [for] that statue at auction?— 6. At what sum did you compromise?— 7. What do you think that picture is worth? At what sum do you value it?— 8. How does wheat sell to-day?— 9. In the Roman Forum was a picture of Aristides, representing<sup>20</sup> an old herdsman with a staff<sup>21</sup>, in regard<sup>22</sup> to which an envoy of the Teutons<sup>23</sup>, being asked how high he estimated him, answered, he would not take<sup>24</sup> such a [fellow] as a gift [if he were] alive.— 10. How much higher does wheat sell than barley<sup>25</sup>?— 11. Sempronius sold me that statue for what<sup>26</sup> it cost him.— 12. Sempronius sold me that statue for a much higher price than [what<sup>27</sup>] he bought it [for].— 13. I have rented this house for the same price as last<sup>28</sup> year.— 14. Grain sold then so high that poor people<sup>29</sup> could not buy it.— 15. The contractors made so high a bid [on] that work that nobody could compete<sup>30</sup> with

<sup>100</sup> Orator.— <sup>1</sup> facere.— <sup>2</sup> aedes (sing.) Aedes is placed in the singular if it denotes houses, consisting of one main room, as temples, and structures such as the mentioned one of Hortensius.— <sup>3</sup> Ephesius.— <sup>4</sup> Transl.: gave out on contract Alexander to be painted etc.— <sup>5</sup> Transl.: holding in [his] hand.— <sup>6</sup> Byzantius.— <sup>7</sup> Transl.: It is sailed (navigare) now to Troy for etc.— <sup>8</sup> nomen.— <sup>9</sup> Transl.: who had bidden (liciti) the lowest (minimo).— <sup>10</sup> rus.— <sup>11</sup> 'a year' is expressed by giving to the numeral the distributive form.— <sup>12</sup> Be careful in rendering this numeral.— <sup>13</sup> judex pedanens.— <sup>14</sup> Transl.: I have built this house for etc.— <sup>15</sup> Transl.: at 500 sesterces up to 1,000.— <sup>16</sup> bigae.— <sup>17</sup> by vendere.— <sup>18</sup> judices. In classical times the function of the judex was almost the same as that of our juries. What we call 'judge', in those times was the praetor, who decided the question of 'law', while the judex decided on 'fact' and evidence.— <sup>19</sup> The bid, connected with licere, is the same as other objects of price and value.— <sup>20</sup> Transl.: a table of an old (senex) herdsman (pastor) painted by.— <sup>21</sup> baculum.— <sup>22</sup> de.— <sup>23</sup> The Teutons, Teuton.— <sup>24</sup> Transl.: he would not (nolle) that such a one was presented to him alive.— <sup>25</sup> hordeum.— <sup>26</sup> for so much, as.— <sup>27</sup> The Latin cannot omit the relative of price in comparative clauses after quam.— <sup>28</sup> superior.— <sup>29</sup> Poor people, egentes.— <sup>30</sup> Transl.: could bid against.

them.— 16. Your negligence has cost you dear!— 17. Sempronius estimates this work at a very high price.— 18. The Jury have estimated the damages at a lower rate than I expected.— 19. The Jury have estimated the damages against Sempronius at a lower rate than they estimated those against Gajus.— 20. Life is cheap<sup>31</sup> in Tarent.— 21. Rent is cheap<sup>32</sup> in that part of town, I think.— 22. Landlords<sup>33</sup> wish to let as high as possible, and tenants<sup>34</sup>, to rent as low as possible.— 23. You have bought this house for a mere song (flocci).

XVI. RELATION OF INNER VALUE.— 1. It is wonderful, what value is now attached<sup>35</sup> to these accomplishments.— 2. I do not know how high you hold that man; I, on my part, hold him at nothing.— 3. If you hold the welfare of the republic as dear, as I do, we ought to let minor points<sup>36</sup> drop.— 4. Even the smallest [sum of] money is worth much to me in these times.— 5. Was this man so much to thee that his fall<sup>37</sup> should affect thee with so great a grief?— 6. All these disadvantages<sup>38</sup> I do not mind, if thou wilt but pledge<sup>39</sup> that my and my children's LIVES (sing.) shall be safe<sup>40</sup>.— 7. If you place a great value on the pleasure of a few<sup>41</sup> hours, how much higher must you value a pleasure which at no time can<sup>42</sup> be interrupted<sup>43</sup> or disturbed<sup>44</sup>?— 8. If what I esteem highest is held lowest by thee, then indeed no communion<sup>45</sup> can be between us.— 9. Since<sup>46</sup> I despise, at least<sup>47</sup> take<sup>48</sup> lightly, the great injuries of these men, you should<sup>49</sup> take their mere<sup>50</sup> pleasures<sup>51</sup> in good part.

XVII. RELATION OF INTEREST.— 1. What difference does it make to Sempronius, whether you are sorry or glad?— 2. I do not know of what importance this matter is to thee, but to me it is of the greatest importance.— 3. That thou art going soon to return home from thy journey, will be of great interest to my brother.— 4. It can hardly be believed, of what interest it is to us, that this matter should be decided in the shortest possible time.— 5. The emperor<sup>52</sup> Napoleon I., copying<sup>53</sup> Caesar, said that France (Gallia) was more interested in<sup>54</sup> his safety, than he himself, and that France was more in need of him than he [was in need] of France.— 6. It made little difference to Fulvius whether the Senate would ratify<sup>55</sup> his decrees or not.— 7. It will be of the last importance to us if you can induce<sup>56</sup> your brother to (ut) join<sup>57</sup> in our councils.— 8. It is not so much our interest as that of the king that the conditions of peace should be kept<sup>58</sup> sacred<sup>59</sup>.— 9. What matters it that the tyrant has assigned to Sextus a province for plunder, in which there is<sup>60</sup> nothing left to be<sup>61</sup> plundered?— 10. It does not matter to what sum<sup>62</sup> you bind<sup>63</sup> yourself, as long (si) as you have nothing with which to discharge<sup>64</sup> the obligation.

XVIII. RELATION OF WEIGHT, AND MEASUREMENT IN GENERAL.— 1. Which weighs more, a pound of lead, or [a pound] of flax<sup>65</sup>?— 2. How many pounds does that fish weigh? It weighs two pounds and a half.— 3. The

<sup>31</sup> Transl.: It is lived at a cheap price.— <sup>32</sup> Transl.: I think that it is dwelled (habitare) at a cheap price in that part (regio).— <sup>33</sup> Transl.: they that rent (qui locant).— <sup>34</sup> qui conducunt.— <sup>35</sup> at what [value] these accomplishments (artes) are held.— <sup>36</sup> Transl.: everything smallest (par.) will have to be dropped (mittere).— <sup>37</sup> interitus.— <sup>38</sup> incommodum.— <sup>39</sup> prestare (perf. subj.).— <sup>40</sup> salvus.— <sup>41</sup> pauculus.— <sup>42</sup> By the subjunctive of the principal predicate.— <sup>43</sup> intermittere.— <sup>44</sup> interpellare.— <sup>45</sup> communio.— <sup>46</sup> quoniam.— <sup>47</sup> certe.— <sup>48</sup> ferre.— <sup>49</sup> Pres. subj. of the principal predicate.— <sup>50</sup> merus.— <sup>51</sup> facies.— <sup>52</sup> imperator.— <sup>53</sup> ludere.— <sup>54</sup> Transl.: that he was safe (inf. clause).— <sup>55</sup> to ratify some.— <sup>56</sup> inducere.— <sup>57</sup> Transl.: to hold something as granted.— <sup>58</sup> persuadere.— <sup>59</sup> accedere ad.— <sup>60</sup> servare.— <sup>61</sup> integer inviolatusque.— <sup>62</sup> diripere, partic. gerundial.— <sup>63</sup> Transl.: what [may] be plundered (subj.).— <sup>64</sup> how high.— <sup>65</sup> obligare.— <sup>66</sup> Transl.: by which you may discharge (solvete) the obligations (nomina).— <sup>67</sup> limum.



general presented the Delphic Apollo with a golden tripod<sup>66</sup> three pounds in weight.— 4. Servius Tullius, fourth king of the Romans, is said to have been the first who coined<sup>67</sup> money: the ases, coined by him weighed one pound a piece.— 5. An English<sup>68</sup> mile<sup>69</sup> measures more than four times as much.— 6. I cannot estimate the exact measure<sup>71</sup> of these fields from such a distance<sup>72</sup>.— 7. On the following<sup>73</sup> day, at daybreak, the inhabitants perceived<sup>74</sup> to their greatest terror the troops of the enemy, 10,000 strong, standing<sup>75</sup> in battle array<sup>76</sup> at their gates.— 8. The ancients report (*prodere*) that there were several trees more than thousand years old.

XIX. MEANS AND INSTRUMENT.— 1. By this means Verres meant<sup>77</sup> to conceal<sup>78</sup> his plans.— 2. We could effect this by no other means.— 3. I cannot defend this opinion by any law but by the custom of our ancestors, who held (*velle*) that not even the enemy should be deceived by fraud.— 4. Antonius was by nature shrewd<sup>79</sup> and prudent, and he assisted nature by the greatest perseverance.— 5. The Lacedæmonian Phœbidas seized<sup>80</sup> the fortress<sup>81</sup> of Thebes<sup>82</sup> at the instigation<sup>83</sup> of a few Thebans who were in favor<sup>84</sup> of the Lacedæmonians.— 6. I was astonished at the ignorance of this man, who when he was obliged<sup>85</sup>, as a prætor, to make<sup>86</sup> laws himself, could not even correctly understand those that were made by others.— 7. It takes two hours<sup>87</sup> to walk on foot from my house to the city.— 8. There was at that time no law by which Caninius could right<sup>88</sup> the wrong [which he had] suffered<sup>89</sup>.— 9. According to my opinion at least (*quidem*), this assertion<sup>90</sup> cannot be proved at all.— 10. This assertion I can prove by the fact that never any enmity existed (*esse*) between Roscius and his father.

XX. CAUSE EFFICIENT AND MOTIVE.— 1. Icilius said that he had not come for his (own) sake, nor was going to implore forgiveness in his own name.— 2. Do you believe that he (*ille*) always looks<sup>91</sup> at his own advantage<sup>92</sup> who relieves<sup>93</sup> his neighbor<sup>94</sup>, or subjects<sup>95</sup> himself to hardships for his sake?— 3. For this reason (*causa*) alone Roscius separated<sup>96</sup> for a while from his father.— 4. From these reasons (*causa*) I have chosen<sup>98</sup> the part of the accuser, when the principles<sup>99</sup> of my life called<sup>100</sup> me to defend the welfare of my fellow-citizens.— 5. From many reasons (*causa*) the consul thought it best<sup>1</sup> to withdraw<sup>2</sup> his army from these parts.— 6. Ver-  
cingetorix executed<sup>4</sup> people (*homines*) by burning them alive<sup>5</sup> for serious<sup>6</sup> offences<sup>7</sup>; for lighter<sup>8</sup> cause he cut off<sup>9</sup> their<sup>10</sup> ears, or gouged out<sup>11</sup> their eyes.— 7. The Romans made war on the Carthaginians from the most frivolous<sup>12</sup> causes.— 8. In order to (ut) destroy<sup>13</sup> the king the (eo) more surely<sup>14</sup> and unforeseen<sup>15</sup>, Burrus accompanied<sup>16</sup> him on his journey under the pretext of friendship.— 9. Some<sup>17</sup> remained out of<sup>18</sup> shame<sup>19</sup> in order to

<sup>66</sup> Tripus, GEN. tripodis (Greek decl.) — <sup>67</sup> obsignare. — <sup>68</sup> Anglicus. — <sup>69</sup> milliarius. — <sup>70</sup> milliarius navale. — <sup>71</sup> Transl.: what these fields measure. — <sup>72</sup> intervallum. — <sup>73</sup> proximus. — <sup>74</sup> conspiciere. — <sup>75</sup> instructus. — <sup>76</sup> acie. — <sup>77</sup> velle. — <sup>78</sup> tegere. — <sup>79</sup> peracutus. — <sup>80</sup> occupare. — <sup>81</sup> arx. — <sup>82</sup> Thebani. — <sup>83</sup> impulsus. GEN. us. — <sup>84</sup> to be in favor of somebody. — <sup>85</sup> occupare. — <sup>86</sup> arx. — <sup>87</sup> by quartet. — <sup>88</sup> scribere. — <sup>89</sup> Translate: It is walked on foot two hours etc. — <sup>90</sup> prosequi. — <sup>91</sup> accipere. — <sup>92</sup> sententia. — <sup>93</sup> spectare aliquid. — <sup>94</sup> militas. — <sup>95</sup> sublevare (perf. subj.). — <sup>96</sup> Translate: the other one. — <sup>97</sup> Translate: I have betaken to hardships. — <sup>98</sup> Translate: I have betaken myself (se conferre) to accusing. — <sup>99</sup> institutum (sing.). — <sup>100</sup> advocare ad. — <sup>1</sup> consilium with myself (se conferre) to accusing. — <sup>2</sup> deducere. — <sup>3</sup> regiones. — <sup>4</sup> necare. — <sup>5</sup> Translate: by fire. — <sup>6</sup> predicate-gerundial. — <sup>7</sup> deducere. — <sup>8</sup> levius. — <sup>9</sup> desecare. — <sup>10</sup> Dative of the personal pronoun. — <sup>11</sup> effodere. — <sup>12</sup> levius. — <sup>13</sup> tollere. — <sup>14</sup> certe. — <sup>15</sup> necopinans. — <sup>16</sup> prosequi. — <sup>17</sup> nonnulli. — <sup>18</sup> by adductus. — <sup>19</sup> pudor.

avoid the suspicion of fear.— 10. Why have you changed<sup>20</sup> your opinion? — 11. But why do I try to teach that stick<sup>21</sup> philosophy? — 12. Why do you think<sup>22</sup> that he will frivolously<sup>23</sup> break<sup>24</sup> his duty? why have you no faith<sup>25</sup> in your manhood<sup>26</sup> and in my care for your interests<sup>27</sup>? — 13. Wherefore did you take up arms against your fellow-citizens? — 14. There was no sufficient and good<sup>28</sup> cause why you should declare<sup>29</sup> war on (to) your country, why you should join hands<sup>30</sup> with the foes of the Roman people, why nothing divine and human should be sacred<sup>31</sup> to you.— 15. Why should I not immediately arrest<sup>32</sup> thee, and direct the lictor to commit<sup>33</sup> thee to prison? — 16. Why hast not thou also made use of the same argument? Evidently<sup>34</sup> because thereby thou wouldst have confessed to<sup>35</sup> have been privy<sup>36</sup> to the plans of those.— 17. You are afraid without any reason. Therefore I shall anticipate<sup>37</sup> what I, without<sup>38</sup> your causeless fear, would have postponed<sup>39</sup> till a later day.— 18. You see how weak<sup>40</sup> your pleadings<sup>41</sup> are: therefore you ought to have kept silent<sup>42</sup>.— 19. We spend<sup>43</sup> our strength in vain; therefore let us return.— 20. Thou hast misinterpreted<sup>44</sup> me. Because (*from the reason that*) I wished to spare the<sup>45</sup> feelings of this witness, I did not ask<sup>46</sup> him that question.— 21. You have defeated our cavalry in one unimportant<sup>47</sup> battle; but do not therefore (on that account) consider your victory certain<sup>48</sup> and doubtless.— 22. Hannibal by no means despised the little<sup>49</sup> band<sup>50</sup> of the enemy; nor did he therefore (on that account) become careless<sup>51</sup> or incautious.— 23. From the reason that you refused to overcome<sup>52</sup> us by perfidious<sup>53</sup> means, we surrender<sup>54</sup> ourselves to (in) your discretion<sup>55</sup>.— 24. Not because our strength is failing<sup>56</sup> us, (therefore) we sue for<sup>57</sup> peace, but because the immortal gods themselves seem to fight<sup>58</sup> on your side<sup>59</sup>.

XXI. RELATION OF PURPOSE.— 1. Caesar did this for the (that) purpose of (ut) keeping the forces<sup>60</sup> of the enemy apart<sup>61</sup>.— 2. Did you not issue this order<sup>62</sup> with a (that) view to mislead<sup>63</sup> those who were watching your steps<sup>64</sup>?— 3. For what purpose are guards distributed through the whole city?— 4. For what purpose did you send so large a sum of money to [him] whom, according to your books<sup>65</sup>, you owed<sup>66</sup> nothing?— 5. I do not know to what purpose you have mentioned<sup>67</sup> these things. I mentioned [them] in order (*for the purpose*) that those men should not be enabled (*posse*) to excuse themselves with the ignorance of facts.— 6. Not for that purpose are the laws given<sup>68</sup> that they should be a protection<sup>69</sup> for the guilty<sup>70</sup>, but that [they should be a protection] for the innocent.— 7. We elect (*diceret*) our magistrates for the purpose that they should pro-

<sup>20</sup> Discedere de sententiâ. — <sup>21</sup> truncus. — <sup>22</sup> judicare. — <sup>23</sup> temere. — <sup>24</sup> discedere de officio. — <sup>25</sup> to have no faith in. — <sup>26</sup> virtus. — <sup>27</sup> care for your interests. — <sup>28</sup> diligentia. — <sup>29</sup> to have no faith in. — <sup>30</sup> virtus. — <sup>31</sup> care for your interests. — <sup>32</sup> diligentia. — <sup>33</sup> sufficient and good. — <sup>34</sup> satis dignus. — <sup>35</sup> indicere. — <sup>36</sup> join hands. — <sup>37</sup> arma sociare. — <sup>38</sup> involatus. — <sup>39</sup> comprehendere. — <sup>40</sup> in vincula conjicere. — <sup>41</sup> nempe. — <sup>42</sup> Infm. clause. — <sup>43</sup> consilium. — <sup>44</sup> representare. — <sup>45</sup> Transl.: unless (nisi) you had feared without cause. — <sup>46</sup> to postpone till a later day. — <sup>47</sup> in longiora diem conferre. — <sup>48</sup> infirmus. — <sup>49</sup> peroratio. — <sup>50</sup> to keep silent. — <sup>51</sup> sedere. — <sup>52</sup> consumere. — <sup>53</sup> Transl.: Deceived (fallere) has these my opinion. — <sup>54</sup> spare the feelings of somebody. — <sup>55</sup> tempore dicendi. — <sup>56</sup> Transl.: I propose (proponere) to him that question. — <sup>57</sup> in one, and the same an unimportant (minimus) battle. See. R. 21. obs. 9. — <sup>58</sup> ad quid pro certo exploratque habere. — <sup>59</sup> exiguus. — <sup>60</sup> manus. — <sup>61</sup> improvidus. — <sup>62</sup> superare. — <sup>63</sup> perfidious means. — <sup>64</sup> nihil artis. — <sup>65</sup> permittere. — <sup>66</sup> fides. — <sup>67</sup> de. — <sup>68</sup> potere. — <sup>69</sup> certare. — <sup>70</sup> by pro. — <sup>71</sup> copie. — <sup>72</sup> to keep apart. — <sup>73</sup> distinguere. — <sup>74</sup> to issue an order. — <sup>75</sup> edictum promulgare. — <sup>76</sup> to mislead somebody. — <sup>77</sup> opinionem alie. — <sup>78</sup> jus fallere. — <sup>79</sup> to watch somebody's steps. — <sup>80</sup> observare et speculari quid aliis faciat. — <sup>81</sup> Transl. according to R. 23. obs. 4. — <sup>82</sup> subjunctive. — <sup>83</sup> adire. — <sup>84</sup> have been written. — <sup>85</sup> presidium by the abstract dative. — <sup>86</sup> nocentes.



fect<sup>71</sup>, not that they should oppress the rights of the citizens.— 8. Not those only should be punished who give<sup>72</sup>, but also those who accept money for votes<sup>73</sup> (*suffragium*).— 9. The proconsul ordered<sup>74</sup> from the towns (*municipium*) thirty horses for [the purpose of] a journey which he was going to make through the province.— 10. The towns presented the proconsul with a two-horse team for some favors<sup>75</sup> which they (*illi*) wished<sup>76</sup> he should grant<sup>77</sup> them.— 11. Catiline is marking<sup>78</sup> every one of you for murder<sup>79</sup>!

<sup>71</sup> Defendere.— <sup>72</sup> Give and accept must be in the perfect tense.— <sup>73</sup> Arrange: who for votes money have given, but also who have accepted should be punished.— <sup>74</sup> imperare with dative.— <sup>75</sup> officium (*sing.*).— <sup>76</sup> velle with infin. clause.— <sup>77</sup> præstare.— <sup>78</sup> notare.— <sup>79</sup> cædes.

## CHAPTER SECOND. USE OF THE TENSES.

The rules on the tenses are applicable to the tenses of the subjunctive only so far as they are not modified by the special rules on the tenses of this mood (Ch. III.).

### I. PRESENT TENSE.

§ 567. The PRESENT TENSE is used 1) when the time of the predicate, *i. e.* the time spoken of, is represented as that of the SPEAKER, as *Hos ego video*, These men I see, Cic. Cat. 1, 14; 2) when the predicate is represented as belonging to ALL TIMES, as *Saturni stella cursum triginta annis peragit*, Saturn completes its course in 30 years, Plin. H. N. 2, 6; 3) if the predicate is represented as belonging to NO PARTICULAR TIME, as *Pernocant venatores in nive, in montibus uri se patiuntur*, Hunters spend their nights in the snow, and suffer themselves to be burned in the mountains, Cic. Tusc. 2, 17.

Obs. 1. If the present tense is used in the significations mentioned above, it may be said to have its own and proper meaning, the action in all these instances belonging either entirely, or partly to the SPEAKER'S time. It thus forms a contrast to all the other tenses, the common feature of which is that they designate times not those of the speaker. There are instances, however, in which the present tense has lost this distinguishing mark, having assumed the force of a preterite. See R. 45.

Obs. 2. The Latin language has only ONE form for all the different meanings connected with the PRESENT TENSE, while the PRETERITE is expressed by THREE, and the FUTURE by TWO different forms. The fact that it is often desirable to distinguish the present time in a similar way as the preterite and future, is the cause that in English to the PRESENT PERFECT some functions are assigned which properly belong to the present tense. In Latin there is only a faint trace of such a usage. See R. 42, obs. 1. But in another sense the Latin language makes use of the perfect in place of a present, if two predicates, both belonging to a time present to the SPEAKER, are so connected with each other that their times IN RELATION TO EACH OTHER are different. See R. 43.

Obs. 3. It makes no difference in Latin whether the predicate which, according to § 567 must be in the present tense, expresses a continued or a momentary action; in both instances the Latin language uses only one form, ignoring the difference between the English progressive and common forms, as: *Notat et designat oculis ad caedem unumquemque vestrum*, HE IS MARKING and SINGLING OUT with his looks every one of you for murder. Cic. Cat. 1, 1, 2.

Rem. 41. The time of the speaker is conceived in a double way: 1) AS THE MOMENT OF HIS SPEAKING, as *Hoc nunc primum audio*, I hear this now (in this moment) for the first time, Ter. Andr. 5, 4, 33; 2) as the PERIOD

OF TIME (or one of its regular divisions) within which the speaker is living, as

*Apud Lacedæmonios qui amplissimum magistrum gerunt, ut sunt, sic etiam nominantur senes*, with the Lacedæmonians those who hold the highest magistracy, as they are 'old', are called by a name implying this word. Cic. Sen. 6, 20.— *At senatus præscribo quæ sint gerenda et quomodo*, but I direct the Senate what must be done and how it must be done. Ib. 6, 18 [The speaker does not do this in the moment of his speaking, but at stated times within that period of his life in which he makes the assertion.] — *Germanorum victus in lacte, carne, caseo consistit*, the food of the Germans consists in milk, meat, and cheese. Cæs. B. G. 1, 6, 12. [This was true before the time of the assertion, and after it, and refers to Cæsar's time in general.]

Rem. 42. If an action is represented as having lasted during a period of a certain length (R. 10, obs. 2; R. 14), and as still continuing at the time of the speaker, the Latin language places the predicate expressing the action in the PRESENT TENSE, while the English language makes use of the PRESENT PERFECT. The time itself may be designated by definite or indefinite expressions, to which often *jam* is added, denoting in this connection the continuance of the action up to the moment of speaking. The force of this adverb *jam* is contained in the English present-perfect.

In hoc iudicio *jam biennium versamur*; With this trial we have been engaged the LAST two years (not *duos ultimos annos*). Cic. Quinct. 13.— *Lacedæmonii septingentos jam annos amplius vivunt*; The Laced. have been in existence already for more than 700 years. Ib. Placc. 26.— *Ego tot annos ita vivo ut etc.*; I have been so living for these many years that etc. Ib. Arch. 6, 12.— *Hæc pertinent omnia ad eam quam jam dudum tracto constantiam*; All this belongs to that constancy which I have been speaking of all the while. Ib. Am. 18. So with ordinals inst. of cardinals (Ex. 1, 2, 6, 11).

1. Hoc bellum quantum decimum annum tam pertinaciter geritis ut sæpe ad ultimum discrimen veneritis. Liv. 28, 38.— 2. Hannibal incolumi exercitu quantum decimum annum Italiam obsidet. Ib. 28, 41.— 3. Vide quam dudum hic asto et pulso. Plaut. Stich. 2, 1, 38.— 4. Ætæe montis per tot sæcula durat incendium. Just. 4, 1.— 5. Quomodo tu hoc nomen amplius triennium in adversariis jacere pateris? Cic. Rosc. Com. 3, 8.— 6. Vicesimus annus est quam omnes scelerati me unum petunt. Cic. Phil. 12, 10.— 7. Jam diu in his periculis versamur. Cic. Cat. 1, 13.— 8. Si tu, quod te jam dudum hostis, ex urbe ex his, exaurietur morum comitum senatus. Ib. 1, 5, 12.— 9. Paria te odit et mentis, et jam diu te nihil faciat nisi de parricidio suo cogitare. Ib. 1, 7, 17.— 10. Hæc gens ad hoc tempus his sedibus sese continet. Cæs. B. G. 6, 24.— 11. Vicesimum jam diem patimur hebescere aciem horum auctoritatis. Cic. Cat. 1, 2.— 12. Jam diu ignoro quid agas. Cic. Fam. 7, 9.

Obs. 1. The PERFECT is used in this kind of construction, 1) if the predicate is an INCEPTIVE, whose perfect has the meaning of a non-inceptive present (*conticui*, of *conticere*, I have become silent = I am silent); *Jam pridem conticuerunt* tuæ litteræ; Your pen has been silent for a long time. Cic. Brut. 6, 19.— 2) If the action is represented as having continued up to the time of the speaker, but as having ceased at that time: *Sero resistimus ei quem per annos decem alimus contra nos*; It is too late to resist him (Cæsar) whom we have been feeding against us for the last ten years (but no longer at the moment of speaking). Cic. Att. 7, 5, 5.— *Illuc clades quæ in nos per quatuordecim annos ingruerunt vertantur*, let the disasters which have poured upon us for fourteen years, be turned in that direction (thither). Liv. 28, 44.

Obs. 2. To that class of present predicates which represent an action as happening AT ALL TIMES (§ 567, 2), belong 1) actions really transpiring, as the example given § 567; and 2) assertions referring to merely mental conceptions, represented to be true for all times, as when general principles, truths, or definitions are proposed, as: *Numquam est utile peccare*, Committing sins is never expedient. Cic. Off. 3, 15.

1. Viri illi perpetuam admirationem sæculorum celebrantur. Quint. 11, 1, 13.— 2. Non omnes possunt esse Scipiones aut Maximi. Sen. 3, 13.— 3. Dolus malus in simulatione continetur. Cic. Off. 3, 15.— 4. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 5. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 6. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 7. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 8. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 9. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 10. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 11. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 12. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 13. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. Cic. Off. 3, 15.— 14. Vitis, quæ naturâ caduca est, nisi fulta sit, perit. 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ad terram fertur.—5. Facilius in morbos *incidunt* adolescentes (quam senes), gravius *agrōtant*<sup>1</sup>, tristius *curantur*; itaque pauci *veniunt* ad senectutem. Cic. Sen. 19, 67.

Obs. 3. Actions which are represented as belonging to NO PARTICULAR TIME, are placed in the PRESENT when the speaker proposes them by way of SUPPOSITION. Such sentences usually have the form of general conditional or relative clauses (*if any one, those who*), as: *Si ei qui ab hoste obsidentur*, aquæ sextarium minâ emere *coguntur*, hoc primo auditu incredibile nobis *videtur*, if those who are besieged by the enemy, are com-elled to buy a sextarius of water for a mina, this seems, when we hear it first, incredible to us. Cic. Off. 2, 16, 56.—Sicut illi *qui navigant*, quum subito mare cepit horrescere, unus opem *implorant*, sic noster populus magistratibus in bello *paret* ut regi, As they who are sailing, when suddenly the sea begins to be in an uproar, implore the help of One, so our people obeys its magistrates as (it would) a king. Cic. Rep. 1, 40.

Rem. 43. If two predicates, both belonging to a time conceived as present to the SPEAKER, are so connected that their several times are different as to EACH OTHER, the Latin language places that predicate which designates the earlier action in the PERFECT TENSE, while the English language, generally, in this instance uses the PRESENT, as:

Si aut privatus aut populus Druidum decreto non *stetit*, sacrificiis *interdicunt*, if either a private person or the people does not obey (literally 'has not obeyed') the decree of the Druids, they exclude them from the sacrifices (excommunicate them). Cæs. B. G. 6, 23.

1. Galli pro victimis<sup>4</sup> homines immolant<sup>5</sup>, inprimis eos qui in aliqua noxiâ<sup>6</sup> sunt comprehensi<sup>7</sup>. Sed cum ejus generis (hominum) copia *deficit*<sup>8</sup>, etiam ad innocentium supplicia<sup>9</sup> *descendunt*<sup>10</sup>. Cæs. B. G. 6, 16.—2. Gallorum magistratus quæ *visa sunt*<sup>11</sup> occultant<sup>12</sup>, quæque esse ex usu *judicaverunt* multitudinî *produnt*<sup>13</sup>. Ib. 6, 20.—3. Apud Germanos, ubi quis ex principibus se *dixit* ducem fore, *consurgunt*<sup>14</sup> ei qui et causam et hominem *probant*<sup>15</sup>. Ib. 6, 23.—4. Alces<sup>16</sup> cum se arboribus, a venatoribus per radices subruit<sup>17</sup>, quævis cau-â *reclinantur*<sup>18</sup>, infirmas arbores pondere *affligunt*<sup>19</sup> atque unâ ipse *concidunt*<sup>20</sup>. Ib. 6, 27.—5. Si ad luxuriam etiam libidinum intemperantia *accessit*, duplex malum *est*. Cic. Off. 1, 34.—6. Quocunque *adspexisti*, ut furie, sic tuæ tibi *occurrunt* injuriæ. Cic. Par. 2.

Obs. The perfect verbs *meminisse*, *odisse*, and *novisse* (§ 342) are used with the force of PRESENTS in all significations of this tense. With the same force are employed all verbs that in the present denote an incipient state (especially the inceptives), the perfects of which, designating the state of 'incipiency' as a past one, express the state itself as PRESENT. Here belong the verbs *assuescere* and *converscere*, to become accustomed (in the perfect *assuevisse*, to be accustomed); *cognoscere*, to ascertain (in the perfect *cognovisse*, to know); *adolescere*, to grow up (in the perfect *adolevisse*, to be adult, the same as *puberem esse*); *adamare*, to become fond (in the perfect *adamasse*, to love); *obtinere*, to acquire (in the perfect *obtinuisse*, to have acquired, i. e. to have, to hold). All such perfects are used in two significations, in that of a perfect, denoting the action with the ordinary preterite force, and in that of a present, denoting the state which has grown out of the action as a present one. They are, in this respect, analogous to those passives which in the perfect (periphrastic participle, § 506) denote a present state.

1. Druides a bello abesse *consueverunt*, neque tributa unâ cum reliquis pendunt<sup>21</sup>. Cæs. B. G. 6, 11.—2. Vesperascent<sup>22</sup>, et non *noctant* vitem. Ter. H. aut. 2, 4, 7.—3. Galli suos<sup>23</sup> liberos, nisi<sup>24</sup> cum *adoleverunt*, palam ad se adire non patiuntur. Cæs. B. G. 6, 18.—4. Vinces<sup>25</sup> tu expectationem hominum, si quantum<sup>26</sup> laudum *decorum adimunt*, et quibus artibus eæ laudes comparantur, in eis potissimum *laboraverunt*. Cic. Fam. 2, 4.

Rem. 44. Verbs of SAYING (the same as in English) are frequently placed in the present, if the act of saying is past as to the time of the speaker. This is the case 1) if the speaker *quotes* or *mentions* the words of another

<sup>1</sup> more dangerously.—<sup>2</sup> to fall sick.—<sup>3</sup> one of the constructions noticed § 552, obs. 1.: the result of their cure is oftener fatal.—<sup>4</sup> Instead of the ordinary victims (i. e. animals).—<sup>5</sup> to sacrifice.—<sup>6</sup> offence.—<sup>7</sup> to catch, to arrest.—<sup>8</sup> copia *deficit*, there is a deficiency in.—<sup>9</sup> tormenting.—<sup>10</sup> to proceed.—<sup>11</sup> *videri* (supply bona), to seem proper (to them).—<sup>12</sup> to conceal.—<sup>13</sup> to impart.—<sup>14</sup> to arise.—<sup>15</sup> to approve.—<sup>16</sup> elks.—<sup>17</sup> cut by the roots.—<sup>18</sup> to lean on.—<sup>19</sup> to break, to upset.—<sup>20</sup> to fall to the ground.—<sup>21</sup> to pay.—<sup>22</sup> it is growing dark.—<sup>23</sup> suos is used here pregnantly; *sui liberi* being technically called the children in paternal power.—<sup>24</sup> except.—<sup>25</sup> to surpass.—<sup>26</sup> In translating, the antecedent *in eis* (with *laudibus* understood) must be placed before *quarum*.—<sup>27</sup> to give one's principal attention to.

in order to answer them, or to comment on them; 2) if passages from AUTHORS are quoted.

Obs. 1. If the speaker mentions the words of another, in order to accompany them with his own remarks, the verbs of saying by which the remarks of the other are introduced, may be placed in the present or in the perfect, and it makes here no difference whether the time of the utterance of such remarks is recent or not, as: *Negat* Fabius aditum esse classibus nostris in Africam; *negat* illos portus patere; M. Atilium captum in Africâ *commemorat*; Fabius *says* that our fleets have no access to Africa; he *denies* that any ports are open; he *mentions* that M. Atilius was made a prisoner in Africa. Liv. 28, 43. Here Scipio answers a speech just made by Fabius. In the same answer he places the verbs of saying, referring to his predecessor's remarks, promiscuously in the present or perfect: Fabius principio orationis *commemoravit*, in sententiâ suâ posse obrectationem suspectam esse, Fabius, in the beginning of his speech *has mentioned* that his statements might create the suspicion of disparagement. Liv. 28, 43.—Phalærens Demetrius Periclem *vituperat* qui tantam pecuniam in Propylæa *conjecerat*, Demetrius Phalærens *censures* (censured) Pericles for having sunk so much money in the Propylæa. Cic. Off. 2, 17. In this passage Cicero uses a present tense in respect to remarks which were uttered more than 200 years before. He represents these words as PRESENT to him, because he is going to refute the strictures of Demetrius, as if Demetrius were himself present.

Obs. 2. If passages from authors are quoted, not only the verbs of saying, but also the verbs denoting the doings of persons introduced by the author are placed in the present tense. For the use of the IMPERFECT in quotations, see Rem. 70.

1. Cyrus apud Xenophontem *negat* se unquam sensitisse senectutem suam imbecillitorem factam. Cic. Sen. 9, 30.—2. Divine Plato *escam*<sup>1</sup> malorum<sup>2</sup> *appellat* voluptatem. Ib. 13, 44.—3. Ea quæ utenda acceperis, majore mensurâ<sup>3</sup> *jubet* reddere Hesiodus. Cic. Off. 15, 18.—4. Chrysippus *disputat*<sup>4</sup>, æthera<sup>5</sup> esse Jovem. Cic. N. D. 1, 15.—5. Ecce tibi<sup>6</sup> ex alterâ parte<sup>7</sup> ab eodem poëtâ: Ex opibus<sup>8</sup> summis opis<sup>9</sup> *egens*<sup>10</sup>, Hector, tuæ. Huic subvenire debemus, *querit* enim auxilium. Cic. Tusc. 3, 19, 44.

Rem. 45. Frequently the PRESENT TENSE is used with the force of a PERFECT in stating the facts of a NARRATIVE. This present is called 'the HISTORICAL PRESENT'.

Cæsar Minucium cum omni equitatu *præmittit*: *monet* ut ignis in castris fieri prohibeat, ne qua ejus adventus procul significatio fiat; sese confestim subsequi *dicit*. Minucius ut imperatum est *facit*: Cæsar sent Minucius in advance with all the cavalry; he *admonished* him to forbid the use of fire in the camp, lest any intimation of his arrival might be given from a distance; he *said* he would follow immediately. Minucius did as directed. Cæs. B. G. 6, 29.

Obs. 1. The use of the historical present is not confined to 'animated and picturesque narrative', as a grammarians state, but is solely employed for the sake of varying the form of the predicates, to avoid monotony. In the most commonplace passages we frequently find historical presents, and as frequently the most animated narratives of battles, etc., are related in perfects.

Obs. 2. For the use of the historical present with the force of an imperfect, see § 575.

Obs. 3. Subjunctive clauses dependent on historical presents, if subject to the law of consecution, generally take those tenses which an ordinary present would require, as: Plerumque novas sibi ex loco religiones *fungunt*, Cottæque et Titurii calamitatem, qui in eodem *castris* *erant* castello, ante oculos *ponunt*; barbari autem perrumpere *nituntur*, seque ipsi *hauriunt*, ne tantam fortunam ex manibus *dimittant*; Very many *conceive* strange superstitions, relating to that locality and *placed* before their eyes the disaster of Cotta and Titurius, who *had perished* in the same fort; but the barbarians *strive* to break through, and *elaborate* each other not to *let* such a fortunate accident *slip* out of their hands. Cæs. B. G. 6, 27.—Sometimes, however the dependent clauses take those tenses which would be required if their principal predicate were placed in the perfect, as: *Percontantur* Bituriges, ne pulcherrimam urbem suis manibus incendere *cogentur*, the Bituriges *percontate* themselves, in order not to be *compelled* to burn the most beautiful city with their own hands. Cæs. B. G. 7, 15.—Galli legatos ad Cæsarem *mittunt*, et ut *conservarentur* *impetrant*, The Gauls *send* delegates to Cæsar, and *obtain* (from him) their preservation (literally 'that they were preserved'). Cæs. B. G. 2, 12.

<sup>1</sup> The bait.—<sup>2</sup> of the wicked.—<sup>3</sup> measure.—<sup>4</sup> to assert.—<sup>5</sup> Greek accusative; Nom. æther, the ether.—<sup>6</sup> There is for you; 'here is'.—<sup>7</sup> a passage of the second part.—<sup>8</sup> § 444, R. 52.—<sup>9</sup> opes (plur.), riches.—<sup>10</sup> help.—<sup>11</sup> being in need of. The verse is spoken by Andromeda.



## II. PERFECT TENSE.

§ 568. The PERFECT TENSE is the general form for predicates expressing actions which have happened before the time of the speaker, except if special rules require an IMPERFECT or PLUPERFECT.

Obs. 1. The Latin imperfect and perfect, taken together, correspond to the English preterit and present-perfect (aside from minor differences, as Rem. 42), so that either of the two tenses in one language corresponds to the one or the other of the tenses in the other language. But the dividing line between the two Latin tenses is different from that between the English tenses.

**OBS. 2.** The rules given below for the use of the Latin perfect and imperfect refer only to their use in the INDICATIVE mood, and to their application in relation to EACH OTHER. Whenever the construction requires past tenses to be in the subjunctive, in the infinitive, participle, or in the pluperfect, the distinction between the two past tenses ceases to exist, so that the verbal forms mentioned are applied without any regard to the difference between imperfect and perfect in the indicative. Both sentences '*Pericles ceteris oratoribus præstibat*,' and '*Pericles ceteris oratoribus præstitit*' must have a perfect infinitive, if made dependent on '*dicit*' (*Socrates dicit Periclem præstitisse ceteris oratoribus*). Thus the imperfect indicative *cupiēbant* in Cic. Verr. 2. 2. 55 in the sentence directly following, according to the law of consecution, is changed into a perfect subjunctive (*Res declarabit, ut cupierint*).

§ 569. Predicates which represent an action as COMPLETED (perfect) at a past time assumed by the speaker, are placed in the PERFECT (*præteritum perfectum*), while predicates designated as NOT COMPLETED at such a time (as imperfect, i. e., as being without definable limits in regard to duration and end) are placed in the IMPERFECT (*præteritum imperfectum*)\*: *Eo quum veni, prætor quiescebat*; when I came there (completed at the time spoken of), the prætor WAS RESTING (not completed at the time spoken of). *Cic. Verr. 2, 4, 14.*

Obs. The ENGLISH perfect is used: 1) when past actions or their consequences and results are represented as lasting at the time of the speaker; 2) when actions past in the moment of speaking are represented as having happened during a period conceived as present to the speaker; 3) when no certain time can be assigned to past actions. The choice of the two past tenses in English is never determined by the completeness or incompleteness of the action, which distinction is either disregarded, or expressed by the FORM (progressive or common) of the tense. But in Latin the use of the TENSE depends on the conception of the action as COMPLETED or NOT COMPLETED, while the English distinctions between the two tenses are generally disregarded in Latin.

§ 570. The Latin perfect covers almost the whole ground of the English present-perfect, and a great part of that of the English preterit (past tense).

Obs. Most Latin grammarians divide the Latin perfect into a PRESENT OF LOGICAL perfect, and an HISTORICAL perfect. This division, on the standpoint of the Latin language, has no foundation. It is true that the English present-perfect must generally (not always) be rendered by the Latin perfect; but this is owing to very different reasons, the Latin perfect being never used because the action has a relation to the PRESENT time, but because the predicate is conceived as expressing an action perfect and complete at a PAST time (See Rem. 46 and 48). Hence, in Latin, a past tense cannot be used at all if the action is represented as still lasting at the speaker's time (R. 42). That the Latins always considered their perfect as a PAST tense, is evident from the fact that perfects which our grammarians consider as present-perfects, take their accompanying actions in the IMPERFECT, where we would use a present in English; and from the fact that subjunctives dependent on so-called present perfects are placed in the same tense as those

\* PRÆTERITUM IMPERFECTUM tempus nominatur in quo res aliqua cepit geri, necdum tamen est perfecta. PRÆTERITUM VERO PERFECTUM in quo res perfecta monstratur. *Triscian.* 8, 8, 39.

dependent on historical perfects (for exceptions see p. 427 foll.): *Effudi vobis omnia quæ sentiebam*, I have imparted to you all *I know* (these being the closing words of a speech, Cic. Or. 1. 34.—*Hanc unam, Cæsar, habeo injuriam tuam: effecisti ut viverem et morerer ingratus*, thou hast effected that I live and die an ungrateful man. Sen. Ben. 2. 25. To this must be added that the ancient Latin grammarians, while fully explaining the character of the different tenses, know nothing of these two natures of the perfect, which it is safe to say they would have mentioned if they had felt any such distinction.

*Item.* 46. If the predicate denotes an action the results or consequences of which are still existing at the speaker's time (§ 569, Obs.), it is placed in the PERFECT both in English and in Latin; but in English on account of the relation of the action to the present time, and in Latin because past actions with results present to the speaker must always be conceived as completed in regard to the action as such.

1. Etsi mihi nullus noxiæ<sup>1</sup> conscius<sup>2</sup> sum, tamen cum summo pudore<sup>3</sup> in conti-  
nem<sup>4</sup> vestram processi (*I have come, and am there now*). Liv. 3, 67.—2. Tota perit respub-  
lica atque est miserior quam reliquisti. Cic. Att. 2, 21, 1.—3. Hoc consilio illi Roscium  
vobis jugulandum<sup>5</sup> tradiderunt (*they have delivered, and he is now in your hands*). Cic.  
Rose. Am. 10, 29.—4. Omnium harum rerum iudicium ipse natura in auribus nostris  
collocavit (*has placed, and it is there now*). Ib. Or. 51, 174.—5. Sulpicii morte magnum  
presidium amissimus. Ib. Fam. 12, 5.—6. Fecerunt idem quod in nostra republica solent  
ei qui per largitionem<sup>6</sup> magistratus adepti sunt (i. e. tenent). Ib. Verr. 2, 2, 55.

Obs. 1. Here belong those verbs which in the perfect are rendered by the presents of English verbs denoting the results of the actions expressed by the Latin verbs, including the perfect verbs (*memini, odi, novi*), and many inceptives as *consuevi*, I have become accustomed, or I am accustomed (of *consuescere*); *exarui*, I have become dry, or I am dry (of *exarescere*); *conticui*, I have become silent, or I am silent (of *conticescere*), as: *Exustus flos veteris ubertatis exaruit*, the flower of my former fertility, being burnt, is withered. Cic. Brut. 4, 16.—*Jampridem conticuerunt tuæ litteræ*, thy letters have become mute (are mute, R. 42) long since. Ib. 5, 19.

Obs. 2. The perfect *perii* (I have perished, I am dead) frequently is used in the meaning of a present state, mostly occurring in exclamatory sentences, and is rendered 'I am lost, I am done with.' Similarly *vici* (*viciamus*) is used to denote a present or future favorable issue of a pending dispute or difficulty, being variously rendered according to its connection.

1. *Pa. Salva* sum. *Di. At ego perii*, quoi<sup>7</sup> medullam<sup>8</sup> lassitudo<sup>9</sup> peribit<sup>10</sup>. *Plaut. Stich.* 2, 3, 16.—2. *Si senserit*<sup>11</sup>, *perii*! *Ter. Andr.* 1, 3, 8.—3. *Bruto si esse in urbe tuto habebit*, *vicinus* (*our success is certain*). *Cic. Att.* 14, 20, 3.—4. *Unum signum*<sup>12</sup> ostende *emptum*<sup>13</sup> esse: *vicisti* (*I shall allow you the victory*). *Ib. Verr.* 2, 1, 23.—5. *Si eundem animum habueritis*, *vicinus*, milites! *Liv.* 21, 42.

Obs. 3. Since the perfect denotes the completion of an action at a former time, verbs denoting STATES, and sometimes other verbs, are often pregnantly used in the perfect, to designate the state as no longer existing at the speaker's time. Such perfects, which have the force of a present with a negation, are rendered either by English preterits with 'once,' or by English presents with 'no more,' 'no longer;' as: *Ego animum istum habui quem tu nunc habes, I once had that spirit which you now have.* Liv. 44, 35.—*Fuimus Troes, fuit Ilium, We are no longer Trojans, Ilium is no more.* Virg. *Æn.* 2, 325.—Often *quondam* is expressly added to perfects of this kind, as *Fuit hoc quondam proprium populi Romani longe a domo bellare, it was once a privilege of the Roman people to wage their wars far from home* implying that this is no longer the case. Cic. *Man.* 12.

If the construction requires a subjunctive according to the law of consecution, or an infinitive, this negative meaning of the perfect is sometimes applied to the perfect and pluperfect subjunctive, and to the perfect infinitive: *Fortasse maluit longe omnium non eisdem modo atavis sed eorum etiam qui fuissent* in iure civili esse principes, he perhaps preferred to be the foremost in civil law not only of all the contemporaries, but also of those who *were no more living* (literally; *who had been*). Cic. Brut. 41, 151.—*Præco dixisse* pronuntiat, the crier declared that *the pleading had an end* (literally: that they *had spoken*). Cic. Verr. 2, 2, 30.

1. Triste est nomen carendi<sup>14</sup> quia subicitur hæc vis<sup>15</sup> 'Habuit, non habet.' Cic. Tusc.

<sup>1</sup> Guilt. — <sup>2</sup> conscious. — <sup>3</sup> reluctance. — <sup>4</sup> meeting. — <sup>5</sup> to cut one's throat. — <sup>6</sup> bribery. — <sup>7</sup> archaic form of *cui*. — <sup>8</sup> marrow. — <sup>9</sup> faintness. — <sup>10</sup> to suck up. — <sup>11</sup> to perceive. — <sup>12</sup> statue. — <sup>13</sup> paid for. — <sup>14</sup> p. 154, R. 194, No. 4. — <sup>15</sup> it implies the meaning.



1, 36.—2. De Cæsare et Marcello audirem non minus lubenter<sup>1</sup> quam de eis (oratoribus) qui fuerunt<sup>2</sup>. Cic. Brut. 71, 248.—3. De exercitatione<sup>3</sup> et consuetudine dixi<sup>4</sup>, nunc de ratione<sup>5</sup> videamus. Ib. Tusc. 2, 18.—4. Fuit ista respublica quondam: fuit ista severitas in judiciis. Ib. Verr. 2, 5, 18.—5. Ea via est in cælum, et in cætum eorum qui viserunt, et illum incolunt locum. Ib. Rep. 6, 15.—6. Sustenta te<sup>6</sup>, mi Terentia, ut<sup>7</sup> potes honestissime! Viximus, floruimus<sup>8</sup>! Ib. Fam. 14, 4, 5.

Obs. 4. For past actions continuing at the time of the speaker, see p. 299.

Rem. 47. The English language employs the present-perfect if a period of time considered as present to the speaker (as *to-day*, *now*, etc.), is added to the predicate. If such period denotes a time past to the speaker (yesterday, last year, etc.) the preterit is used in English. But the Latin tense is never determined by such designations of time, the perfect being used both with *hodie* and *heri* or similar expressions, if the action is conceived as complete at the time spoken of, while otherwise the imperfect must be used, as:

Hoc nos ab istis facere inviti heri coacti sumus, yesterday we were, much against our will, compelled by them to do this. Cic. Or. 2, 4, 18. But: Itaque heri mirabar quid accidisset, I yesterday wondered what had been the matter (i. e. while a certain action was going on). Cic. Off. 3, 14, 59.—Satis multa a nobis hodie dicta sunt, enough has been said by us to-day. Cic. Or. 1, 62, 264. But: Eum hodie expectabam, I have been expecting him to-day (while some other action was occurring). Cic. Att. 9, 11, 1.

1. Decemviros intra decem hos annos et creavimus et e republica sustulimus. Liv. 4, 4.—2. Sic nunc ad Antonium Cæsaremque pervenimus<sup>9</sup>. Cic. Brut. 36, 138.—3. Ego nunquam mihi minus quam hesterno die<sup>10</sup> placui. Cic. Or. 2, 4, 15.—4. Crassus heri nobis pollicitus est jus civile<sup>11</sup> ad artem<sup>12</sup> redacturum<sup>13</sup>. Ib. 2, 33, 142.

Rem. 48. Predicates denoting actions to which no certain time can be assigned are placed in the PERFECT, the same as in English; the imperfect being excluded, because there is, in this instance, no time at which the action could be considered incomplete.

1. Quam multi exercitus quibus minus<sup>14</sup> prospera pugne fortuna fuit, eruptione<sup>15</sup> facta victorem<sup>16</sup> hostem pepulerunt<sup>17</sup>! Liv. 44, 39.—2. Ager quum multos annos quierit, uberiores effert<sup>18</sup> fructus solet. Cic. Brut. 4, 16.—3. Apud ceteros philosophos, qui quæsit<sup>19</sup> aliquid, tacet. Ib. Fin. 2, 1.—4. Mane salutamus<sup>20</sup> domi bonos viros multos; ubi<sup>21</sup> salutatio<sup>22</sup> defluxit<sup>23</sup>, litteris me involvo<sup>24</sup>. Ib. Fam. 9, 20.—5. Hunc in pauperem putas, an dis immortalibus similem qui se fortunis omnibus exiit<sup>25</sup>? Sen. Tranq. 8.—6. Certamina factionum<sup>26</sup> fuerunt eruntque pluribus populis magis exitio<sup>27</sup> quam bella externa. Liv. 4, 9.

§ 571. The Latin perfect has the force of the English PRETERIT (past tense) whenever the action is conceived as having been completed at the time spoken of (§ 569). Hence the perfect is the regular tense 1) to express the facts of a narrative (HISTORICAL PERFECT OR AORIST); 2) to designate detached past actions to which an author refers in argumentative style (Ex. 2-4). The instances in which such actions are conceived as non-complete, and are placed in the imperfect, are specified § 572 foll.

1. Perseus ingressus est castra (consulis) nullo suorum comite. Consurrexit<sup>28</sup> consul, progressusque paullum introeunt<sup>29</sup> regi dextram porrexit<sup>30</sup>, summittentemque se<sup>31</sup> ad pedes sustulit; introductum in tabernaculum<sup>32</sup> considerat<sup>33</sup> jussit. Liv. 45, 7.—2. Cato

<sup>1</sup> With no less pleasure.—<sup>2</sup> who are deceased, are no more living.—<sup>3</sup> as to exercise.—<sup>4</sup> I am done with it.—<sup>5</sup> method.—<sup>6</sup> keep up thy spirits.—<sup>7</sup> instead of *quam*.—<sup>8</sup> our life, our happiness are gone.—<sup>9</sup> i. e. in the treatise.—<sup>10</sup> the same as *heri*.—<sup>11</sup> civil law.—<sup>12</sup> science.—<sup>13</sup> to reduce.—<sup>14</sup> minus prospera, unfavorable.—<sup>15</sup> a sortie.—<sup>16</sup> victorious.—<sup>17</sup> to rout.—<sup>18</sup> to bear.—<sup>19</sup> to receive.—<sup>20</sup> as soon as.—<sup>21</sup> reception.—<sup>22</sup> to cease.—<sup>23</sup> I bury myself in my books.—<sup>24</sup> to divest.—<sup>25</sup> faction, party.—<sup>26</sup> ruin.—<sup>27</sup> to rise.—<sup>28</sup> to enter.—<sup>29</sup> to tender.—<sup>30</sup> *se ad pedes summittere*, to fall on one's knees.—<sup>31</sup> tent.—<sup>32</sup> to take a seat.

rudi sæculo litteras Græcas didicit. Quint. 12, 11, 23.—3. Hoc verum est, dixit enim Lutatius. Cic. Or. 2, 40, 173.—4. Hæc statua est et fuit tota Græciæ summo honore. Ib. Verr. 2, 2, 85.

Obs. In the historical perfects of passives and deponents the auxiliary *esse* is frequently dropped.

1. Thraces<sup>1</sup> domos<sup>2</sup> dilapsi<sup>3</sup>, Cretenses<sup>4</sup> spem pecuniæ secuti<sup>5</sup> (i. e. sunt). Liv. 44, 45.—2. His auditis clamor cum ingenti plausu<sup>6</sup> ortus<sup>7</sup> (i. e. est). Ib. 45, 1.—3. Postero die senatus in curiâ habitus<sup>8</sup> (i. e. est), supplicationesque<sup>9</sup> decretæ (i. e. sunt). Ib. 45, 2.

§ 572. Poets and later prose writers, in imitation of the Greek aorist, sometimes use the perfect to designate habits referring to all times, intimating by the use of that tense a past (complete) experience on which the assertion is founded.

Such perfects are rendered by English presents, or by the use of the auxiliary '*will*': Non æris acervus et auri ægrôto domini deduxit corpore febris, no pile of money and gold will take diseases from the body of the sick owner. Hor. Epist. 1, 2, 48.—Rege incolunt mens omnibus una est; amisso rupere fidem constructaque mella diripere ipsæ; as long as the queen remains, all (bees) have one mind; whenever she is lost, they will break faith, and destroy themselves the cells constructed (by them). Virg. Geo. 4, 212.—Multa quam supervacua essent non intelleximus nisi quum deesse cœperunt. The superfluity of many things we will not comprehend except when they begin to be wanting. Sen. Ep. 123.—In the first example the perfect *deduxit* may also be explained by understanding the adverb *unquam* (has ever taken). In this way the perfect already occurs in Sallust: Avaritia pecuniæ studium habet, quam nemo sapiens concupivit, which no wise man has ever coveted (will covet). Sall. Cat. 11, 3. With *multi* as subject, a similar usage of the predicate occurs already in Cicero: Multi quum obesse vellent, profuerunt, et quum prodesse, obfuerunt, many have done good (will do good) when they meant to do harm, and have done harm (will do harm) when they meant to do good. Cic. N. D. 3, 28, 70.

### III. IMPERFECT TENSE.

#### A. GENERAL REQUIREMENTS OF THE IMPERFECT.

§ 573. The Imperfect represents the predicate as NOT COMPLETED at a past time assumed by the speaker: Cæsar hostis prosequi vetuit quod loci naturam ignorabat, C. forbade to pursue the enemy because he did not know (was unacquainted with) the locality. Cæs. B. G. 5, 9. Here the predicate *ignorabat* is represented as not completed and going on at the time assumed by the author, i. e. at the time when the prohibitory order was given.

Obs. An action is called incomplete, in a grammatical sense of the word, as long as it is not finished. If an action is represented as incomplete at the SPEAKER'S time the Latin language always employs the PRESENT TENSE, whether the action has begun at a past time (see R. 12), or at the speaker's time. Incomplete actions of this kind are not distinguished, as in English, by their grammatical form, from complete actions, as: *Hirtius habebat cum Balbo*, Hirtius is living with Balbus. Cic. Att. 14, 20.—*Nescis quam dulem*, you do not know how I am suffering. Ter. Heaut. 5, 1, 61. But in regard to PAST predicates, a distinction is made in grammatical form between actions complete and incomplete at that time, the latter being placed in the IMPERFECT, but the former in the PERFECT (or historical present, see R. 45).

Rem. 49. Whether a past action is to be considered as complete or incomplete in the grammatical sense of the word, depends 1) on the nature of the action itself (§ 574); 2) on the time which the speaker assumes in connection with it (§ 575).

<sup>1</sup> The Thracians.—<sup>2</sup> instead of *in domos suas*, to their homes.—<sup>3</sup> to disperse.—<sup>4</sup> the Cretans.—<sup>5</sup> applause.—<sup>6</sup> to hold.—<sup>7</sup> thanksgivings.



Obs. 1. The author, in introducing past actions, transfers himself in idea to a past time. On the stand-point in regard to time thus assumed by the author, depends the use of the tense. This stand-point of the author may be a double one. In the first place, he may identify the time with the action introduced, so that the predicate determines its own time, which may be changed with every subsequent predicate. In this instance the author dwells on the action as long as it lasted. The time viewed from this stand-point is called 'TIME ABSOLUTE', and the action is said to be 'complete *per se*'. Such predicates are (or, at least, ought to be), always in the PERFECT, as the perfect in the example § 571. No. 1, and most of the perfects in the examples belonging to § 570, and § 571. Very rarely predicates denoting such actions are found in the IMPERFECT; but they must be considered as solecisms, as: Vicesimum ab Carano, qui primus regnabat (faulty, instead of regnavit). Persea numerabant, they reckoned Perseus as the twentieth (king of Macedonia) from Caranus, who reigned first (was the first king), Liv. 45. 9. In Cicero, Caesar, and Sallust, improper imperfects of this kind are not found.

Obs. 2. The other way of determining the time of actions is by connecting them with a past time, which the author has introduced aside from the action itself. The time thus assigned to the action is termed 'TIME RELATIVE'. The predicate, in this instance, is placed in the IMPERFECT if the action is conceived as incomplete (§ 574), but in the PERFECT if it is represented as finished (complete) at the time assumed by the author. It makes here no difference, whether the action is of a longer or shorter duration. If the action is conceived as finished at the time given by the author, he dwells in his mind on the action during its whole extent, the same as in 'time absolute', and the predicate is placed in the PERFECT; Helvetii eā totā nocte ierunt, the Helvetians marched (continued their march) during that whole night. Cæs. B. G. 1, 26. Here, by the perfect ierunt, the act of marching, although a continued action, is represented as complete at the given time (eā totā nocte).—Mansit Silvius omnibus cognomen qui Albæ regnavērunt, the name 'Silvii' remained with all who ruled at Alba. Liv. 1, 3. The time (relative) of the action 'mansit' is implied in 'Albæ regnavērunt'; the predicate mansit, represented as lasting at that time, is in the perfect because the fact came to an end at the close of the period, and hence is conceived as complete at that time.—Superavit postea Cinna cum Mario; tum, clarissimis viris interfectis, lumina civitatis extincta sunt, at that time, by the murder of the most prominent men, the lights of the state were extinguished. Cic. Cat. 3, 10.—Hannibal, dum murum incautus subit, tragulā ictus cecidit. Liv. 21, 7. Here the time of the predicate cecidit is determined by the time of another action (dum subit); being complete at that time, the predicate must be placed in the PERFECT.

§ 574. Verbs in the imperfect denote either (a) a STATE existing at a given time (R. 50), or (b) an ACTION IN PROGRESS at the time (imperfects of CONTINUED ACTION, or of PROGRESSIVE ACTION, R. 51), or (c) AN ACTION REPEATED (imperfects of REPEATED ACTION, R. 54).

Obs. Imperfects denoting acts of the MIND, as existimāre, timēre, scire, etc., may belong to any of the above three classes; but imperfects of this kind, on account of several features peculiar to them, are treated as a separate class of imperfects, being termed 'IMPERFECTS OF INNER ACTION'. (§ 582.)

Rem. 50. Predicates denoting STATES are grammatically considered as not completed or unfinished as long as the state is existing. Hence such predicates are placed in the IMPERFECT if the state is represented to have been in existence at and beyond a time mentioned by the author. Here belong the verb *esse*, either as a copula, or with a periphrastic participle (§ 506), or in the meaning 'to exist'; *manēre*; *imminēre*; *servire*, to be a slave; *patere*, to be open, to extend; *distare* and *abesse*, to be distant; *florere*, to flourish, and all verbs used to describe things, localities, and persons:

Simul in silvam ventum est ubi plures diversæ semitæ erant, at the same time they came to a forest, where there were (existed) several paths in different directions (i. e. at and beyond the time of the coming). Liv. 44, 43.—Cæsar hunc locum probārat quod superioris anni munitiones integræ manebant, because last year's fortifications still remained unhurt (were still in good order at that time). Cæs. B. G. 6, 32.—Cæsar turris constitutæ cepit, nam circumvallare loci naturā prohibebat, for the nature of the locality did not allow to enclose (the town) with a wall. Cæs. B. G. 7, 17. See Ex. 1-5.

Obs. 1. Imperfects of this kind are generally rendered by the English common form of the preterit, only 'transient states' admitting of the progressive form.

Obs. 2. Predicates expressing states existing at the time spoken of, are frequently placed in the PERFECT, in order to imply that the state ceased to exist (was 'completed') at a later time. The author dwells then in idea on the whole time the state was in existence, representing it by the perfect tense, as finished at that time. This perfect passes over into the negative perfect considered. R. 46, obs. 3.—Via Nomentanā, cui tum Ficulensi nomen fuit, profecti sunt, they departed by the Nomentum road, which was then called Ficulensis. Liv. 3, 52.—Civitas ea (Saguntum) longe opulentissima fuit ultra Ibērum, that city was (at the time before Hannibal's siege) by far the wealthiest beyond the Iber. Liv. 21, 7 (this condition of the city having ended by its destruction). See Ex. 6, 7.

Obs. 3. A predicate denoting a state no more existing at the time spoken of, is generally placed in the PLUPERFECT. Sometimes, however, such predicates are found in the PERFECT (never in the imperfect, if the action denotes a state), as: Huc ex illā domo prætorīā, quæ regis Hieronis fuit, emigrabat, to this place he (Verres) would move from that prætorian palace which had been king Hiero's. Cic. Verr. 2, 5, 12. The imperfect erat would represent the palace as belonging to Hiero at that time, who was then dead long since.

1. Erant omnino itinera duo quibus Helvetii domo exire possent: unum per Sequanos, angustum et difficile: mons autem altissimus impendebat<sup>1</sup>. Cæs. B. G. 1, 6.—2. Helvetiorum fines in longitudinem millia passuum CCXL<sup>2</sup> atebant<sup>3</sup>. Ib. 1, 2.—3. Plus apud me eorum auctoritas valet<sup>4</sup> qui Magnam Græciam, quæ nunc quidem delēta est, tum<sup>5</sup> florēbat, præceptis<sup>6</sup> suis erudiērunt. Cic. Am. 4, 13.—4. Faciebat<sup>6</sup> cum pupillā<sup>7</sup> consuetudo<sup>8</sup> juris ejus quod erat<sup>9</sup> tum quum Asellus est mortuus. Cic. Verr. 2, 1, 41.—5. Crebris<sup>9</sup> arboribus succis<sup>10</sup> omnes introitus<sup>11</sup> erant præclusi<sup>12</sup>. Cæs. B. G. 5, 9.—6. Ager Tarquiniorum<sup>13</sup> qui inter urbem et Tiberim fuit, consecratus Marti est. Liv. 2, 5.—7. Hanc modestiam<sup>14</sup> ubi nunc in uno inveneris quæ tum populi universi fuit? Liv. 4, 6.

Rem. 51. Predicates denoting the PERFORMANCE of an action are considered as incomplete while the performing of the act is in progress. They are placed in the imperfect if the action was in progress at the time assumed by the author (R. 49, Obs. 2). In English, predicates of this kind are generally expressed by the PROGRESSIVE form of the preterit, except in the instances mentioned Obs. 1.: In eā civitatē duo de principatū inter se contendebant, in that city two men were struggling with each other for the highest power (at the time of Cæsar's arrival). Cæs. B. G. 5, 3.—Crescebat interim urbs, meanwhile the city was growing (i. e. while Romulus established its institutions). Liv. 1, 8. See Ex. 1-3.

Obs. In the following instances imperfects of actions in progress are in English expressed by the common form of the preterit:

1) Generally in the passive voice: Dum ea Romāni parant jam Saguntum oppugnabatur, While the Romans were preparing these things, Saguntum was already besieged. Liv. 21, 7. See Ex. 4, 5. The progressive form in the passive is used only if the common form would mean an accomplished fact (p. 127, R. 133), as: Regni certamine ambigebant fratres; major minore ab fratre pellebatur, The brothers were engaged in a combat for the throne; the older brother was being driven out by the younger. Liv. 21, 31. (Ex. 6.)

2) If the Latin verb, denoting an action in progress, is expressed by the English copula with a predicate-noun or adjective, as: Exierat cum Crasso L. Cotta, qui tum tribunatum petebat, who was then a candidate for the tribuneship. Cic. Or. 1, 7, 25. (Ex. 7.)

3) Generally predicates denoting acts of the mind, as: Rex quartā vigiliā proffugit: petebat Amphipolim, he intended to reach Amphipolis. Liv. 44, 43.—Responsum anceps datum (est) quia fatēri pigebat in potestate suā Latīnos jam non esse, because they disliked (were loath) to own that the Latins were no more under their control. Liv. 8, 2. (Ex. 8-10.)

<sup>1</sup> Hung over (the road), controlled the road.—<sup>2</sup> i. e. at the time of the emigration projected by the Helvetians.—<sup>3</sup> plus . . . valet, weighs more.—<sup>4</sup> supply 'but'.—<sup>5</sup> teaching.—<sup>6</sup> was in favor of.—<sup>7</sup> his ward.—<sup>8</sup> practice.—<sup>9</sup> in many places, (in large numbers). See p. 247, R. 20.—<sup>10</sup> succidere, to cut, to fell.—<sup>11</sup> approach.—<sup>12</sup> precluded.—<sup>13</sup> belonging to the Tarquinii.—<sup>14</sup> moderation.



4) When predicates denoting the performance of an action are applied to 'states', as: Tum Brundisium terrā petere contendī, nam maritimos cursus *præcūtabat* hiemis magnitudo, for the severity of winter *excused* a passage by sea. Cic. Planc. 40, 96 (Ex. 11).

5) In the instances of pregnant imperfects mentioned R. 52.

On the other hand the English progressive form of the preterit is sometimes used when the Latin must use a PERFECT. See the Ex. to Rem. 60 and Rem. 61.

1. Caesar Tarracōnem paucis diebus pervenit. Ibi totius fere ceterioris<sup>1</sup> provinciae legationes Caesaris adventum *expectabant*. Cic. B. C. 2, 21. — 2. Dum haec Caesar geruntur, Treviri Labienum adorti *parabant*. Ib. B. C. 6, 7. — 3. Massinenses quum Caesar advēnit, muros, portas, clas-ses *reficiunt*. Ib. B. C. 1, 31. — 4. Inter hac vis omnis belli versa<sup>2</sup> in Capuam erat: *obsidebatur*<sup>3</sup> tamen aeris<sup>4</sup> quam *appugnabatur*. Liv. 26, 4. — 5. Cuspites flumen Rhenum transierunt. Causa transeundi fuit quod ab Suevis bello *premebantur*<sup>5</sup>, et agriculturā *prohibebatur*. Cic. B. C. 4, 1. — 6. Relictis<sup>6</sup> ab his *circumveniebantur*<sup>7</sup> et *interficiuntur* ab nostris. Luc. tota Vari conversa<sup>8</sup> acies est. Ib. B. C. 2, 34. — 7. Antea quidem *subiunguntur*<sup>9</sup> brevitate<sup>10</sup> tuarum litterarum: nunc mihi loquax<sup>11</sup> esse videor. Cic. Fam. 11, 24, 1. — 8. Quum de litteris L. Marci referretur<sup>12</sup>, titulus<sup>13</sup> honoris (a Marcio assumptus) magnam partem hominum *offendebat*<sup>14</sup>. Liv. 26, 2. — 9. Caesar quod tantum civitati *adque dignitatis tribuebat*<sup>15</sup>, coercendum quibuscunque<sup>16</sup> rebus posse: Dumnorigem *statabat*. Cic. B. C. 5, 7. — 10. Multitudo *hincbat* quidem hostem, sed magis iter immensum Alpi-que *indebat*. Liv. 21, 29. — 11. Ibi castra posuit. Quae res et latus<sup>17</sup> unum castrorum ripis fluminis *monstrabat*, et post eum (Caesarem) quae essent<sup>18</sup>, tuta ab hostibus *reddebat*<sup>19</sup>. Cic. B. C. 2, 5.

Rem. 52. Imperfects of continued action (R. 51), are frequently used with PREGNANT force, so that the action expressed by the verb, although it is a complete one, pregnantly includes an imperfect of a state existing or of progressive action by implication; as: Caesar Crassum Samarobri-vae praeficit, legionemque attribuit, quod ibi impedimenta exercitus *relinquebat*, Caesar appointed Crassus commander of Samarobri-va, and gave him a legion, because he *left* there the baggage of the army (*i. e.* quod ibi, quum decederet, impedimenta *erant*). Cic. B. C. 5, 47. See Ex. 1, 2.

Obs. Imperfects of this kind are frequently used, when actions already spoken of in a previous passage are again mentioned with regard to their inner force and bearing, for instance with a view to their motives, causes, or manner of performance. Such predicates are significantly placed in the imperfect, because they pregnantly include an inner STATE (*causa, modus, etc.*) by implication (See R. 70, obs. 4). They most frequently occur in sentences introduced by *cur, quamobrem*, or similar adverbial objects, so that the inner state is expressed by the object, but is transferred from this to the PREDICATE by 'enallage': Cur igitur ad senatum *proficiscēbatur* Regulus? Why, then, *did* Regulus *depart* to the Senate? Cic. Off. 3, 10, 110. This sentence may be thus paraphrased: *Quid cogitabat* Regulus quum *cur erat causa quod* ad Senatum *proficiscens* est? See Ex. 3, 9. — For the pregnant use of verbs of SAYING in the imperfect with reference to an inner state of the mind, see R. 70.

1. Caesar navibus veritus<sup>1</sup> non est, quod deligatus<sup>2</sup> ad ancoram<sup>3</sup> *relinquēbatur*. Cic. B. C. 5, 9. — 2. Sedēbat<sup>4</sup> Clodius exanimatus<sup>5</sup> (in theatro), et cantorum<sup>6</sup> vocibus *replebatur*. Cic. Sest. 55, 118. — 3. Imperator Verres Agrinensibus ut Apronio lucrum *dent*<sup>7</sup>. Quare putabas emptori lucrum addi oportere? Esto, putabas! Quare *imperabatur*<sup>8</sup> ut adderent? Ib. Verr. 2, 3, 30. — 4. Si mentiēbatur Apronius, quamobrem *removebatur*<sup>9</sup> tabulas<sup>10</sup>? Ib. 2, 3, 47. — 5. Quamobrem quum cetera nomina<sup>11</sup> in ordinem referēbas<sup>12</sup> hoc nomen triennio amplius in adversariis<sup>13</sup> *relinquēbas*<sup>14</sup>? Nolēbas sciri, debere tibi

<sup>1</sup> Hither. — <sup>2</sup> *vertere*, to turn. — <sup>3</sup> to invest. — <sup>4</sup> zealous. — <sup>5</sup> to press. — <sup>6</sup> § 256. — <sup>7</sup> to surround. — <sup>8</sup> *convellere*, to direct. — <sup>9</sup> to be somewhat provoked at. — <sup>10</sup> garrulous. — <sup>11</sup> *re-ferre*, to make a report. — <sup>12</sup> to give offence. — <sup>13</sup> *dignitatem tribuere*, to pay respect. — <sup>14</sup> by every possible means. — <sup>15</sup> side. — <sup>16</sup> construe *ea quae postea essent*, the things (localities) which were behind him. *i. e.* his rear. — <sup>17</sup> to render. — <sup>18</sup> feared for the safety of the ships. P. 90, R. 47. — <sup>19</sup> to tie. — <sup>20</sup> anchor. — <sup>21</sup> at a particular time stated in a previous sentence. — <sup>22</sup> more dead than alive. — <sup>23</sup> singer. — <sup>24</sup> *i. e.* and the players *were singing* (*cantabant*), so that he was compelled to leave (he was sung out of the theatre). — <sup>25</sup> to allow a profit. — <sup>26</sup> *i. e.* quae erat causa quod imperatores. — <sup>27</sup> *i. e.* quae erat causa quod removebatur (put out of the way). — <sup>28</sup> account-books. — <sup>29</sup> *nomen*, an item in the account-books. — <sup>30</sup> to enter (on the books). — <sup>31</sup> *adversaria*, pl. t., a memorandum-book. — <sup>32</sup> *i. e.* quae erat causa cur relinqueres.

Roscium. Cur *scribēbas*? Ib. Rosc. Com. 3. — 6. Socium<sup>1</sup> tibi in eis bonis<sup>2</sup> edidisti<sup>3</sup> Quinctium. Cum eo tu voluntariam societatem<sup>4</sup> *coibas*<sup>5</sup> qui te in hereditaria socie-tate<sup>6</sup> fraudarat? Ib. Quinct. 21, 76. — 7. Quum igitur eos vinceret quos secum habēbat, te solutum<sup>7</sup> Romam *mittebat*<sup>8</sup>? Ib. Dej. 7, 22. — 8. Hoc igitur per gallinas Jupi-ter tantae civitati signum<sup>9</sup> *dabat*<sup>10</sup>? Ib. Div. 2, 6, 56. — 9. Eomodo inter se duo imperatores, summi viri, *certabant*<sup>11</sup>, ipsi pares, ceterum opibus disparibus. Sall. Jug. 52.

Rem. 53. Frequently actions are treated as incomplete, the verbs being placed in the imperfect, 1) to intimate that the action was not carried out, but remained an UNACCOMPLISHED OR UNSUCCESSFUL ATTEMPT (Obs. 1); 2) to represent the doer as having been ON THE POINT of performing the action (Obs. 2).

Obs. 1. Imperfects of unaccomplished attempt are used: 1) Of actions commenced, but remaining unfinished. Such imperfects are rendered either by 'endeavored to,' or by the progressive form of the verb, as: Quod evelli primi hastati signum non potuit, timide fortasse signifer *evellēbat* quod fidenter infixerat. As to the fact that the standard of the first 'hastatus' could not be taken out of the ground, the standard bearer perhaps *endeavored* without confidence to *tear out* (was perhaps tearing out with timidity) what he had inserted with assurance. Cic. Div. 2, 31, 67 (Ex. 1, 2). 2) Of actions which, as such, were finished and completed, but without the expected results, for instance orders not executed, or appointments not kept; as: Ibi Claudius manum injecit, sequique *ee judēbat*. Then Claudius laid hands on her and *ordered* her to follow him. Liv. 3, 44 (the connection showing that she did *not* follow him). Ex. 3, 4. Thus such imperfects are used of motions in debates (expressed by verbs expressing the object of the motion), which were not adopted, or laid over to another time, the matter remaining in statu quo for the time being, as: Ex hac ego lege omnia illa *tollebam*, quae ad privatorum incommodum pertinebant; Sullanorum possessiones *confirmabam*; sed hac tota res, interpellata bello, refrexit. From this law I *proposed* to take out all that pertained to the disadvantage of private persons; I *was willing to confirm* the titles of Sulla's partisans; but the whole affair, interrupted by the war, came to nought. Cic. Att. 1, 19, 4. — A Kal. Febr. legationes in Idus Febr. *rejiebantur*, the question about the legations *was laid over* from the first of February to the Ides. Cic. Qu. Fr. 2, 3, 1. In the same way the imperfects *civitatem dabat*, *relēbat*, etc., in Ex. 5, denote that Gracchus unsuccessfully proposed laws to give the citizenship, to forbid, etc.

Obs. 2. The imperfect denoting that the doer was on the point of performing the action, agrees in its general meaning with the imperfect of the periphrastic future (p. 132, R. 144), but it represents the execution of the design as directly impending, while the imperfect of the periphrastic future represents the action merely as contemplated without any regard to immediate execution. Such imperfects of the verb itself can only be used if it is made clear by the connection that the author could not mean the performance of the action as such, as: A. D. VI. Id. Maj. quum has dabam litteras, ex Pompejano *proficiscēbar*. On the 10th of May I *was on the point of departing* from the Pompejanum when I was writing this letter. Cic. Att. 5, 2, 1. Here the meaning of the imperfect could not be mistaken since the letter was not likely written on the road. But: Marcellus templum quod *aedificāturus erat* (not *aedificābat*) eis rebus ornare quas ceperat, noluit. Verr. 2, 4, 55. Here *aedificābat* would mean the building of the temple actually performed. This kind of imperfect is also used with the force of the hypothetical imperfect of the periphrastic future (p. 232, R. 144). See p. 730, 1 (Ex. 6-11).

1. Henna<sup>1</sup> tu simulacrum<sup>2</sup> Cereris tollere *audēbas*<sup>3</sup>? Henna tu de manu Cereris Victoriam<sup>4</sup> eripere *conatus es*? Cic. Verr. 2, 4, 50. — 2. Ad ea Crispinus (dixit), nec sibi nec illi hostis deesse in quibus virtutem ostendant<sup>5</sup>, conversusque<sup>6</sup> *abibat*<sup>7</sup>. Liv. 25, 18. — 3. Vocare tribus extemplo populus *judebat*; ille tamen dies intercessionē<sup>8</sup> est subligatus<sup>9</sup>. Ib. 10, 9. — 4. Misericordiae nostrae tribuas<sup>10</sup> quod a Vibone, quo te *arcescebamus*<sup>11</sup>, subito discesimus. Cic. Att. 3, 4. — 5. C. Gracchus *dabat*<sup>12</sup> civitatem<sup>13</sup> omnibus Italiis, *extendēbat* eam paene usque ad Alpes; *dividebat* agros; *vetābat* quemquam civium

<sup>1</sup> Partner. — <sup>2</sup> property. — <sup>3</sup> to declare (by public entry). — <sup>4</sup> partnership. — <sup>5</sup> to enter, Paraphrase: Quae erat mens tua quum cofres? — <sup>6</sup> joint heirship — <sup>7</sup> to defraud. — <sup>8</sup> free, at large. — <sup>9</sup> *i. e.* quae erat mens tua quum mitteres? — <sup>10</sup> warning. — <sup>11</sup> *i. e.* num erat (esse poterat) Jovis consilium ut daret? — <sup>12</sup> to contend; *i. e.* hic erat modus quo certabant. — <sup>13</sup> from Henna, a Sicilian town. — <sup>14</sup> image. — <sup>15</sup> the connection shows that this attempt was unsuccessful, while the attempt designated by *conatus es* in the next verse was carried out. — <sup>16</sup> a Victoria (statue of). — <sup>17</sup> inst. of *ostendere possent*. — <sup>18</sup> instead of *se converterit et abibat*. — <sup>19</sup> The connection shows that Crispinus did not leave the place. — <sup>20</sup> intercession of the tribunes. — <sup>21</sup> to frustrate. — <sup>22</sup> to attribute. — <sup>23</sup> he summoned Atticus, but did not keep the appointment. — <sup>24</sup> proposed to give. — <sup>25</sup> right of citizenship.



plus quingentis iugeris<sup>1</sup> habere: iudicia transferēbat ad equites. Vellej. 2, 6.—6. Philotimi literis lectis mutavi consilium de mulieribus, quas, ut scripseram, ad te Romam remittēbam<sup>2</sup>. Cic. Att. 7, 23, 2.—7. Tunc esset<sup>3</sup> hoc animadvertendum<sup>4</sup> quum classis Syracensis proficiscebatur<sup>5</sup>. Ib. Verr. 2, 5, 43.—8. Nam tum quum ex urbe Catilinam ejiciebam<sup>6</sup>, reliquam conjuratorum manum simul exitum putabam. Ib. Cat. 3, 2, 3.—9. Quum ego Catilinam ex urbe pellēbam, hoc providēbam animo, non mihi esse Cethegi temeritatem pertimescendam. Ib. 3, 7, 16.—10. Num dubitas id me imperante facere quod jam tua sponte faciēbas<sup>7</sup>? Ib. 1, 5.—11. Has legationes Caesar, quod in Italiam properābat<sup>8</sup>, ad se reverti jussit. Cæs. B. G. 2, 35.—12. Cornelio minus copiarum datum (est) quia Manlius cum haud invalido<sup>9</sup> praesidio<sup>10</sup> in Galliam mittebatur<sup>11</sup>. Liv. 21, 17.

Rem. 54. Predicates are placed in the imperfect to represent the action as INDEFINITELY REPEATED at a given time, the repetition being understood to go on at that time. The frequent repetition without definite limits marks the action as INCOMPLETE in the sense explained above: Primo adventu exercitus nostri hostes crebras ex oppido excursiones faciēbant, parvulisque prœliis cum nostris contendēbant. At the first arrival of our army, the enemy were making frequent expeditions from the town, and fought in small skirmishes with our men. Cæs. B. G. 2, 30.

Obs. 1. Mere imperfects (without any other addition) are not used to denote repeated action if it would be left doubtful whether the predicate is intended to denote repeated actions, or one continued action in progress at a given time. Thus in the sentences, Ex. 1-7 every ambiguity, in this respect, is removed by the connection itself. In Ex. 8 the predicate *procedēbant* would be a PERFECT if it had been meant to designate one single 'procession' of the prefects, which could not have been considered as 'incomplete' at the time assumed by the author. Nuntiorum pars deprehensa (ab hostibus) in conspectu nostrorum militum cum cruciātu necabatur. Part of the messengers being seized, were killed with tortures in the sight of our soldiers. Cæs. B. G. 5, 45. The imperfect *necabatur* denotes repeated action, implying that several executions were occurring and going on at the time spoken of, each messenger being killed whenever seized. The execution of all at one time would have been a complete act at the time spoken of, requiring the PERFECT tense.—Quum uterque, utrimque exisset exercitus, in conspectu fereque e regione castris castra ponebant. When both armies had started to march, each on one of the two banks of the river, they pitched camp in sight of, and almost opposite to each other. Cæs. B. G. 7, 35. The connection of this passage shows that this method of pitching camp was repeatedly done at a time when Caesar was taking certain measures. The making of the two camps on one single occasion would have implied an action complete at the given time, requiring a PERFECT. See Ex. 9.

Sometimes predicates may be classified either as imperfects of continued or of repeated action, without any difference in sense, as: Jam feriēbantur arietibus muri. Then the walls were battered by rams. Liv. 21, 8. It is indifferent whether the battering be conceived as one continued action in progress, or as an aggregate of repeated blows by the ram.

Obs. 2. Repeated actions, if represented to be REGULARLY done according to some principle, routine, rule, or habit, pass over into the imperfect of HABIT (§ 585), which usually, although not necessarily, implies repeated actions of the same kind, as: Huc Verres ex illa domo emigrābat, Thither Verres used to move (every spring) from that house. Cic. Verr. 2, 5, 12. The perfect *emigravit* would denote a single change of his abode, complete at the time spoken of. See Ex. 10-13. Here belong actions, represented to be done WHENEVER (as often as) another event happened (IMPERFECT OF CONTINGENT ACTION, see § 579): Hi, quacunque in partem impetum fecerant, hostis loco cedere cogēbant. Wherever they made an attack, they (regularly) dislodged the enemy. Cæs. B. C. 2, 41.—Athēnis sententia quum iudicibus darētur, interrogabatur reus quam aestimationem commernisse se confiteretur. When at Athens a case was passed over to the judges to pronounce sentence, the accused was asked (every time, according to the routine of the courts), what amount of punishment he confessed that he had deserved. Cic. Or. 1, 54. See Rem. 65. (Ex. 14, 15).

<sup>1</sup> Acres.—<sup>2</sup> The connection shows that he did not send the women to Rome.—<sup>3</sup> inst. of *fuisset*.—<sup>4</sup> to attend to.—<sup>5</sup> The connection shows that the matter could not have been done after the fleet had sailed.—<sup>6</sup> The connection makes it clear that the act itself of ejection could not be meant, which also would have required a perfect. The same is the case with *pellēbam* in the next sentence, and *faciēbas* in No. 10.—<sup>7</sup> was in haste to depart (was hastening in English has the same meaning of a future act).—<sup>8</sup> *haud invalidus*, pretty strong, respectable.—<sup>9</sup> force.—<sup>10</sup> Manlius had not yet left at that time.

Obs. 3. Imperfects of repeated action are rendered 1) by the common form of the preterit (see the examples in obs. 1); 2) by the PROGRESSIVE form of the preterit if repeated actions of the same kind are represented to have actually been going on at a given time (see the example in R. 34); 3) by a predicate with 'would', which may often be used if the imperfect is one of contingent action (obs. 2), as: Si quis collegam appellasset, ita discedebat ut pœnitēret non prius decreto stetit. If any one appealed to a subordinate magistrate, he would come off in such a manner as to be sorry not to have submitted to the former decision. Liv. 3, 36. See Ex. 15. 4) If a repeated action is represented as done regularly or by routine (obs. 2), the imperfect may often be rendered by 'used to' or by the addition of an adverb (*regularly, always, etc.*). See the examples in obs. 2.—Ex. 11, 12, 14.

Obs. 4. If the action is represented to have been repeated a DEFINITE number of times, the imperfect cannot be used, the action in this instance, being considered complete: Erat eisdem temporibus Ti. Gracchus, qui bis consul et censor fuit (not erat). At the same time lived Ti. Gracchus, who was twice consul and censor. Cic. Brut. 20, 49. See Ex. 16.

Obs. 5. A predicate denoting a single occurrence is often, with rhetorical exaggeration, placed in the imperfect to create with the hearers the impression that the action probably was oftener done, as: Verres quo supplicio dominos indemnatos afflictebat, hoc servos damnatos liberabat, Verres freed condemned slaves from that punishment which he inflicted on uncondemned masters. Cic. Verr. 2, 5, 8. The connection shows that both actions were only once done in regard to one slave and one master.—Quum amicos tuos annulis aureis donabas, when you presented your friends with gold rings. Cic. Verr. 2, 2, 11; (only a single donation to one man being stated). See Cic. Verr. 2, 4, 42.

1. Eadem tempestate multis signis Lacedæmonis Leuctricæ pugne calamitas denunciebatur. Cic. Div. 1, 34, 75.—2. C. Sempronius Blesus Cn. Fulvium ob exercitum in Apulia amissum in contumacia necabat. Liv. 26, 2.—3. Itaque in tantâ rerum iniquitate eventus quoque variis sequebantur. Cæs. B. G. 2, 22.—4. Inveniebatur Caesar ex captois, trans Sabim flumen omnis Nervios consediisse. Ib. 2, 16.—5. Interim juvenes captivos, trans Sabim flumen omnis Nervios consediisse. Liv. 24, 23.—6. Hostium copias summis criminibus serēbant in senatum optimatesque. Cæs. B. C. 2, 41.—7. Itaque de deditione omnis a rege auxiliis crebro agebantur. Cæs. B. C. 2, 41.—8. Metellus in Numidiam procedit, ubi ex oppidis præfecti regii obvii procedēbant. Sall. Jug. 46.—9. Publicam in veteres navis paucis rebus impositis, quum mersissent eas in alto, multiplices fuisse merces ementiebantur. Liv. 25, 3.—10. Qui inciderant in morbum haud facile septimum diem superabant. Ib. 41, 21.—11. Pompēi victorias admirantes numerabamus, tuos (O Caesar) numerare non possumus. Cic. Dej. 4, 12.—12. Nocturno ambulabat Themistocles quod somnum capere non posset, quarantibusque respondēbat. Miltiadis tropæis se ex somno excitari. Ib. Tusc. 4, 19.—13. Ibi Vercingetorix in singula diēi tempora per exploratores quæ ad Avaricum gererentur cognoscebat, et quod fieri vellet imperabat. Cæs. B. G. 7, 16.—14. Quum imperator exercitum, censor populum lustraret, bonis nominibus qui hostias ducerent eligebantur. Cic. Div. 1, 45, 102.—15. Hostes ubi ex littore aliquos singulāris ex navi egredientis conspexerant, incitatis equis impeditos ulcris ablati, plures paucos circumstabant, alii ab latere aperto tela conficiebant. Cæs. B. G. 4, 26.—16. Quater intra paucos annos primum pium duxi; quater et trices victis causa donatus ab imperatoribus sum. Liv. 42, 34.

§ 575. Frequently the INFINITIVE PRESENT (historical infinitive), and rarely the INDICATIVE PRESENT, are used with the force of an IMPERFECT. The historical infinitive mostly occurs in place of an imperfect of REPEATED ACTION:

Interim quotidie Caesar ædno frumentum quod essent polliciti flagitare. Diem ex die ducere ædno: conferri, comportari, adesse dicere, Meanwhile Caesar was daily

<sup>1</sup> Time.—<sup>2</sup> warnings.—<sup>3</sup> announce.—<sup>4</sup> mass-meeting.—<sup>5</sup> unfavorable state.—<sup>6</sup> of different results.—<sup>7</sup> on repeated inquiries.—<sup>8</sup> *considerare*, to take a place: *consedisse*, to have taken a place, to be encamped.—<sup>9</sup> charges.—<sup>10</sup> to disseminate.—<sup>11</sup> to send.—<sup>12</sup> to treat.—<sup>13</sup> to endanger.—<sup>14</sup> contractors.—<sup>15</sup> to sink.—<sup>16</sup> in the open sea.—<sup>17</sup> to pretend.—<sup>18</sup> a plague, prevailing at that time.—<sup>19</sup> to survive.—<sup>20</sup> trophies.—<sup>21</sup> awaken.—<sup>22</sup> at stated hours.—<sup>23</sup> to learn.—<sup>24</sup> to perform the lustration of.—<sup>25</sup> persons with lucky names. The ablative is one of quality, with which a subject of general import (person) must be understood.—<sup>26</sup> to lead the victims (to the altar).—<sup>27</sup> singly.—<sup>28</sup> at full gallop.—<sup>29</sup> them while trying to reach the land. *Impeditus* in military language means the position of a soldier not favorable for fighting.—<sup>30</sup> to surround.—<sup>31</sup> rank.







parative conjunctions attached to demonstrative temporal expressions (*eo tempore quo*, etc.) Ex. 8-11.

Obs. 1. The predicate of temporal clauses with *quum*, if it is represented as a POINT OF TIME at which another action occurred, is generally placed in the PERFECT INDICATIVE (rarely in the imperfect subjunctive). The principal predicate, the time of which is determined by it, is placed in the IMPERFECT if it outlasted the predicate of the clause: *Quum* Caesar in Galliam venit, alterius factionis principes erant Aedni, alterius Sequani, When Caesar came to Gaul, the chiefs of the one faction were the Aedui, those of the other were the Sequani, *Cæs. B. G. 6. 12.* But: *Casu quum legerem* tuas litteras, Hirtius erat apud me. *Cic. Att. 15. 1. 2.* Here '*quum legerem*' is represented as a SPACE of time, overlapped by the principal action. See, for the particulars, p. 649. Obs. 7.—When the principal predicate is not represented as outlasting the action of the clause, it is placed in the perfect, as: *Ego inio quum est ad me ista causa delata*, huc sum suspicione permissus. At the beginning of 2, when that case was placed in my hands, I was struck with this suspicion. *Cic. Deiot. 6. 17.*—For temporal clauses denoting SPACES of time, see Rem. 60.

Obs. 2. When two actions, by such expressions as *eodem tempore quo*, are stated to have occurred at the same time, either of the two actions may be conceived as determining and outlasting the other, and the predicates of the two sentences are either placed both in the imperfect, or both in the perfect. *Hæc eodem fere tempore mandata Cæsari referrebantur*, et legati ab Aeduis et a Treveris veniebant. These demands were reported to Cæsar almost at the same time as envoys came from the Aedui and Treverians. *Cæs. B. G. 1. 37.* But in a similar passage PERFECTS are used: *Sub eodem fere tempore et legati nuntiabant*. Almost at the same time the envoys reported that everything was warlike, and the fall of Saguntum was announced. *Liv. 21. 16. Ex. 10. 11.*

1. Ne mihi quidem ipsi tunc placēbat diutius abesse a rei publicæ custodiā: sedebamus enim in puppi et clavum tenebamus. *Cic. Fam. 15. 3.*—2. Quid? tum mortem fugiebam? *Ib. Sest. 21. 47.*—3. Murem modo fortunatus videbatur, nunc vester est supplex. *Ib. Mur. 40. 86.*—4. Et jam omnia trans Iberum præter Saguntinos Carthaginensium erant. *Liv. 21. 6.*—5. Conspicua ex muris ea multitudo erat, jamque etiam legionaria cohortes sequebantur. *Ib. 10. 43.*—6. At in illo ipso tempore apud socerum tuum sedebas. *Cic. Pis. 11. 26.*—7. Quo quidem tempore non ego causam nostram, sed consilium improbābam. *Ib. Fam. 6. 1. 5.*—8. Mirabile autem illud est, quod eo ipso tempore quo fieret indicium conjurationis in Senatu, signum Jovis in Capitolio collocabatur. *Ib. Div. 2. 20. 46.*—9. Hæc Crassi quum edita oratio est, quatuor et triginta tum habebat annos, totidemque annis mihi ætate præstābat. *Ib. Brut. 43. 161.*—10. Eodem tempore signum Jovis collocabatur quo conjunctio indicabatur. *Ib. Div. 2. 21. 47.*—11. Eodem fere tempore pons in Ibero prope effectus nuntiabatur, et in Sicori vadum reperiebatur. *Cæs. B. C. 1. 62.*

Rem. 56. More frequently the time-point at which an action was incomplete, is not expressly stated, but understood, being implied either in previous predicates, or in the predicate of the principal sentence if the action is contained in a clause.

Obs. 1. If the time is not stated, an action may either be conceived as going on at a certain time, with an IMPERFECT-PREDICATE, or it may be regarded from the stand-point of its own time, being represented as an INDEPENDENT FACT, in which case the predicate is placed in the PERFECT. In this case the use of either of the two tenses is always optional if the incompleteness of the action is no essential point in the narrative, or in the thought expressed. This may be seen by the following examples: *Fugientes, quos non silvæ montesque texerunt*, ab equitatu sunt intercepti; The fugitives, whom neither forests nor mountains protected, were killed by the cavalry. *Cæs. B. G. 7. 62.* The action '*texerunt*' is complete if viewed from the time of *intercepti sunt*, or if viewed from its own time; but it would be incomplete (requiring the imperfect *tegēbant*), if viewed from any particular time-point during the flight.—*Ubi primum impedimenta nostri exercitus ab eis qui in silvis abditis latēbant visa sunt*, subito omnibus copiis provolarunt; As soon as the baggage train of our army was seen by those who were hiding in the forests, they suddenly rushed forth in full force. *Cæs. B. G. 2. 19.* The action '*latēbant*' is complete, if viewed from the time of the predicate *provolarunt*, and incom-

<sup>1</sup> i. e. at the time when the person addressed wrote his letter.—<sup>2</sup> any longer.—<sup>3</sup> guard.—<sup>4</sup> stern.—<sup>5</sup> helm.—<sup>6</sup> at the moment when Cicero left the city.—<sup>7</sup> our measures.—<sup>8</sup> to disapprove.—<sup>9</sup> disclosure.—<sup>10</sup> to erect.—<sup>11</sup> edere, to publish.—<sup>12</sup> was in his thirty-fourth year, which outlasted the time-point of the publication.—<sup>13</sup> the river Sicoris.

plete if viewed from the time of the predicate *visa sunt*. Either tense (*latēbant* or *latuērant*) would have been justified, but Cæsar employed the imperfect to represent the action as a STATE (were lying hidden).—*Quod impedimentum agentibus fore videbatur*, id maxime ad fallendum adjūvit. *Liv. 24. 46.* The predicate *adjūvit* is viewed from the stand-point of its own time; but it might have been *adjūvabat*, if viewed from the time of the predicate *videbatur*. Thus Cæsar uses *adjūvabat* in a similar connection: *Adjūvabat eorum consilium quod, etc. Cæs. B. G. 2. 17.* Here *adjūvit* might have been used if it had not been the intention of the author to intimate by the imperfect tense that the circumstances which furnished the help were permanent states.—In mentioning who were the chiefs of certain embassies, Cæsar sometimes uses the perfect, sometimes the imperfect, representing in the former instance the being a chief as a fact, viewed from the stand-point of its own time, and in the latter instance as going on at the time of the arrival: *Legatos ad eum mittunt, ejus legationis Divico princeps fuit* (or *erat*). *Cæs. B. G. 1. 13.*—*Legatos ad Cæsarem mittunt, ejus legationis Namējus et Verudectius principes locum obtinebant*, *Ib. 1. 7.* The imperfect *obtinebant* had to be chosen because the verb *obtine* in the perfect means 'to acquire possession,' while the imperfect refers to the meaning 'to hold possession.'—*Crescebat interim urbs*. *Liv. 1. 3;* but: *Roma interim crescebat* Albæ ruinis. *Ib. 1. 30.* The predicates of these sentences might be interchanged with each other. Compare: *Eis qui aderant* (contioni) displicebat. *Cic. Att. 2. 21. 3;* and: *Existimare facilius possunt qui adfuērunt*. *Ib. Sest. 57. 122.* Eorum judicio qui adfuērunt probatus est. *Ib. Brut. 64. 229.* This twofold way of viewing an action as incomplete at a particular time-point, or as a fact, regarded from the stand-point of its own time, is most frequently applied to predicates denoting actions of the MIND. See § 582.

Obs. 2. The clauses with imperfect-predicates of time understood are most frequently relative (Ex. 1-4) and causal (Ex. 5. 7); but also comparative, and other clauses which explain the circumstances accompanying and going on at the time of the latter (Ex. 8-10). Independent sentences with such imperfects frequently have the logical value of a CLAUSE, referring to the time of a previous predicate in a similar way as the predicates of clauses refer to those of their own principal sentences. (Ex. 11-13.)

Obs. 3. In the following instances the time assumed by the author in regard to an IMPERFECT-PREDICATE is neither taken from previous predicates, nor from the predicate of the principal sentence: 1) in the DESCRIBING IMPERFECT (see § 580); 2) in the HISTORICAL IMPERFECT (see § 581); 3) where a particular time (whether a time-point or a space of time) is easily understood from the whole connection, or from particular circumstances: *Tum Brutus etsi satis, inquit, mihi videtur d. e. ante, or antequam te audire* habere cognitum Scævolam, tamen ista mihi laus nota non erat. *Cic. Brut. 40. 147.*—*Anaxagoras* ferunt nuntiā a morte sibi dixisse: *scībham d. e. quum filius meus viveret*; me genuisse mortalem. I know that I had beget a mortal. *Ib. Tusc. 3. 14* (See Ex. 7).—Thus *scībham* is used in the sense of *scībam*. *Ad te ilam*, where *mado* must be supplied: *Quis just quidq. to see you*. This expression frequently occurs in the comies. At *ros ad te videtur*. *Ter. Phorm. 5. 7. 6.* So in *Plaut. Cas. 2. 2. 9; 3. 4. 3.* and often. —Thus the time of repeated actions may be understood when it is generally known, as in Ex. 10 to R. 54: *Nostra ambabat Thymasteres*, where the author assumes his reader to know the time of these nightly walks, being a period soon after the battle of Marathon.—From the necessity of a particular time for imperfect predicates it follows that generally treatises or new paragraphs (the above cases excepted) cannot commence with sentences containing imperfects. We may begin a book with such sentence as *Roma a Romulo condita est*, but not with *Roma . . . condebatur*, because we could not take the necessary standard of time from the previous discourse. For a peculiar exception to this rule see p. 334. Obs. 5.

Obs. 4. The rule that imperfect-predicates require a particular time assumed for the action does not include those cases where the action is represented as incomplete (i. e. without definable limits) as such, as *lat* in the imperfects of habit (§ 585); (b) in the imperfects denoting unaccomplished results (see Rem. 53).

1. Claudius pervenit ad januam Ditis, ubi jacebat Cerberus. *Sen. Mort. Cæs. 8.*—2. Massilienses Albicos, barbaros homines qui montes supra Massiliam incolēbant, ad se vocaverant. *Cæs. B. C. 1. 34.*—3. Cato dedit mihi integritatis testimonium, quod se vocaveram; quod postulābam negavit. *Cic. Att. 7. 2. 7.*—4. Cæsar in Lingones contendit, ubi due legiones hiemabant. *Cæs. B. G. 7. 9.*—5. Ab hoc consilio Lingones et Treveri abindevant; i. h. quod amicitiam Romanorum sequebantur. *Treviri quod abindevant longius, et a Germanis premabantur*. *Ib. 4. 63.*—6. Hæc spes non satis efficax erat quia arcem tenentes mare liberum habebant. *Liv. 25. 11.*—7. Kal. Sext. veni

<sup>1</sup> Gates.—<sup>2</sup> Pluto.—<sup>3</sup> to march.—<sup>4</sup> to be in winter quarters.—<sup>5</sup> amicitiam aliqujus sequi, to take sides with somebody.—<sup>6</sup> was not very promising.—<sup>7</sup> § 356.



Syracusas<sup>1</sup>, quod ab eā urbe transmissio<sup>2</sup> in Graciam *impetratur*. Cic. Phil. 1. 3. 7.—  
8. Etenim causam apertius quam mea tempora *permittit*. Ib. Fam. 6. 12. 1.—  
9. Illud non dixi secus ac *scribam*. Ib. Or. 2. 6. 24.—10. Si Hejus statum quanti  
9. *estimabat* tanti vendidit, desino querere cur emeris. Ib. Verr. 2. 4. 5.—11. Ex super-  
iore parte ædium—*habebat* enim rex ad Jovis Statorem<sup>6</sup>—populum Tanquilii aliquid  
tur. Liv. 1. 41.—12. Paulo post Cumi<sup>7</sup> eam vidi; venerat enim in funis. Cn. Lucullus,  
familiaris noster, matrem suam *peribat*. Cic. Att. 15. 1B. 1.—13. Consules nec seditio-  
nium domi, nec foris<sup>9</sup> ædium acceperunt<sup>10</sup>, sed *inveniebant* utrumque. Liv. 3. 66.

§ 578. If the time is conceived as a SPACE or PERIOD, whether expressed or understood, the predicate is placed in the IMPERFECT : 1) when its action is not confined to the period assumed, but is represented to go beyond its limits (Ex. 20. 21. 24.); 2) when it denotes an action incomplete by its own nature, so that it would be in the imperfect even without any designation of time (R. 56, Obs. 4, Ex. 2. 5. 8. 10. 13. 22. 26. 27); 3) when the predicate denotes actions indefinitely repeated within the period (R. 64, Ex. 23. 25); 4) when both the space of time assumed, and the action represented as going on during the time, are of indefinite duration (R. 57, Obs. 3.) Ex. 1-7. 9. 13-19.

*Rem. 57.* Spaces of time referring to imperfect predicates are designated 1) by adverbial demonstrative expressions similar to those designating time-points (*tum, interea, illis temporibus*, Ex. 1-7); 2) by prepositional expressions directly defining the period (*ex tempore—ad tempus*, Obs. 3; Ex. 26, 27). 3) By adverbial expressions opposing the time assumed to the speaker's own time (*tunc, antehac, olim, quondam*, Ex. 13-18); 4) by temporal clauses, either ablatives absolute (*nobis pueris, me adolescente, isto prætore*), or direct participial constructions, as in Ex. 9, or finite clauses the latter being generally introduced by *quum, dum, or eo tempore quo*. (See Obs. 3, and R. 60. Ex. 7); 5) By principal sentences. R. 63.

(See Obs. 3, and R. 60. Ex. 7); 5) By principal sentences. 19. 88.  
Obs. 1. Of the demonstrative expressions (R. 57. No. 1.) the adverb *etiamtum* (Ex. 10-12.) (*still, still then, all that time*) represents the time spoken of as preceded by an indefinite period, and the action as having lasted through that period, and being still in nite period, and the action as having lasted through that period, and being still in progress at the time spoken of, as : Evolat jam quadrupes, quam etiamtum moves ceteræ uno in loco moliebantur ; The quadrigæ had already started off, when still the other vessels were all the while toiling in one spot. Cic. Verr. 5. 34. 88. *Eritantum*, in other vessels were all the while toiling with a predicate in the IMPERFECT (according to this meaning, can only be connected with a predicate in the IMPERFECT, which does not imply rule § 578, No. 1). It is distinguished from its synonym *adhuc*, which does not imply that the action was still in progress and hence may be connected with a perfect. *Hæc enim tradidit*, he gave himself up to Servilius. Cic. Sest. 62. 130. See Cic. Verr. 2, 4, 19.

62, 130. See Cic. Verr. 2, 4, 19.

Obs. 2. *Antea* and *clim* (before, formerly, once) always designate periods of indefinite duration, opposed to the time spoken of. If this time is a past one, they have their predicates in the *pluperfectum*; if the time spoken of is that of the speaker, *ante*, *hodie*, predicates in the *perfectum*; if the time spoken of is that of the future, *ante*, *hodie*, predicates in the *future perfectum*; when no limits of duration are assigned etc.), their predicates are placed in the *perfectum* when no limits of duration are assigned. These things to the action: Facillitudo mea ista foredatur antea, nunc meum res est. Cic. Fam. 9, 16, 7. — were formerly borne by my faculty, but now things are changed. Cic. Fam. 9, 16, 7. — Reos appello omnis quorum de re disceptatur, sic enim olim loquuntur: I apply the term *re us* to all whose affairs are under litigation, for that is the style they formerly used.

Cic. Or. 2, 43, 183. See Ex. 13-18. — *Postea* (after) denoting an indefinite period opposed both

<sup>1</sup> Supply: *quo profectus eram*, where I had gone — <sup>2</sup> passage. (Construct: *inquiescitio* *ab eo ubi*. — <sup>3</sup> *ab eo qui in aere*, to take one's part. — <sup>4</sup> admitted — <sup>5</sup> otherwise than. — <sup>6</sup> supply *tempus*. — <sup>7</sup> at Cumae. — <sup>8</sup> *effere*, to bury — <sup>9</sup> ahead. — <sup>10</sup> they received from their predecessors. *i. e.* there was . . . when they entered office — <sup>11</sup> Sometimes even in this instance the imperfect is used with the force of a perfect, which must be used in English in rendering such predicates: *is qui antea cantorum convicto continens celebrare suas solent*, cantorum ipsorum vocibus ejiciebatur; the same man who, before, had been in the habit of celebrating his meetings by abusing the singers, was (then) turned out by the voices of these very singers. (Cic. *Sest.* 55, 118.

to the speaker's time, and to the time spoken of before, takes its predicate in the imperfect in the case of rule § 578, No. 4. (Ex. 19.)

[illegible]

Obs. 4. The period attached to a predicate is not always the time from which the action is viewed by the speaker, as: Tempus *ejus tri-dni*, quod in eis castris morabar. in magno officio mihi ponendum putavi: The *three days' time*, which I *was spending* in that camp, I believed I ought to employ to an important duty. Cic. Fam. 15. 2. 3. The time assumed is here not the *tribulum* but that time-point within it, at which he took the resolution expressed by *putavi*. Compare the similar sentence: Scævola fuit mecum familiariter *tribulum* illud quod ego Ephesi commemoratus sum. Scævola was in my friendly intercourse with me during that three days which I spent at Ephesus. Cic. Fam. 3. 5. 5. Here the *tribulum* itself is the time assumed for the predicate, which also is the time of *fall*. Hence, both predicates according to the rule at the close of Obs. 3 must be in the PERFECT.

[illegible]

1 The author refers to the change of *s* into *p* (the later form being *Papiriv*). — 2 contemporary. — 3 at the time of Crassus and Antonius. — 4 *ita precorbat*, committed such crimes as to. — 5 chance. — 6 to render. — 7 *this*, meaning the honor of being called 'the Wise.' — 8 recently. — 9 drop the case. — 10 to weigh. — 11 went through my mind. — 12 supply *est*, such as you might imitate. i.e. models for your imitation. — 13 while they were planning. — 14 burned, i.e. pressed them. — 15 cupidity. — 16 *ritam agere*, to pass life. — 17 the nobles. — 18 played into each other's hands. — 19 vigor, energy (literally: *juice*). — 20 texture; Their works were of a somewhat richer make. — 21 to praise. — 22 charge. — 23 weighs on my breast. — 24 blood-relations. — 25 my right. — 26 supply: *esse meum arbitror*. — 27 I believe it to be my duty, my fate. — 28 hurt his feelings. — 29 hinted to me. — 30 the period of Plancius's candidature is assumed as the time of the two imperfects. — 31 the period of Plancius's candidature is assumed as the time of the two imperfects. — 32 the period of time in which he heard them (*audire*) is assumed as the time of the imperfect. — 33 the period of time in which he heard them (*audire*) is assumed as the time of the imperfect. — 34 The predicate denotes continued action within the period, not surpassing its limits. — 35 the period in which Plato was read, is the time assumed. *Admirābar* lasted longer than the reading.



*Rem. 58.* If the period of time by which an action is determined, answers to the question '*how long?*' (p. 234, R. 14), so that the designated period is conceived as '*measuring*' the time of the action in question, the predicate cannot be placed in the imperfect, as :

Obs. 1. The idea of completeness, which is always involved in actions the time of which is thus measured, excludes the use of the imperfect. However, if the 'incompleteness' is taken in the conventional sense mentioned, R. 52 and R. 53, obs. 1, the predicate *may* be placed in the imperfect, since in these cases not the action itself, but certain bearings of the action are represented as 'incomplete'. Thus in the sentence Ex. 5 to R. 52 (Cic. Rose. Com. 3), the predicate *relinquēbat* has the force of *causa erat*, *quod* (per triennium) *relinquisti*, and is placed in the imperfect, although its time is measured by *triennium*. In the last sentence quoted, R. 57, obs. 3, *Triginta dies . . . mortem expectābām*, the imperfect means 'lack of result', the action as such being complete. The same is frequently the case in predicates denoting *HABIT*, as in the sentence Ex. 26 to R. 57 (Liv. 44, 16) Thus: *Hic mos, quem per omnem vitam servābat*, . . . fecit aut stirpis divine virum P. Scipionem esse crederent. Liv. 26. 19.— Often however such predicates are found in the perfect, especially when they do not denote repeated action: *Ab urbe condita per annos CCCXLI contenti fuerunt Romani usui aquarum quas aut ex Tiberi, aut ex puteis aut ex fontibus hauriebant*. Front. Aquaed. 4. See Ex. 12.

1. Macedonia *a summo culmine*<sup>18</sup> *fortūnæ ad ultimum finem centum quinquaginta annos stetit*. Liv. 45. 9. — 2. Vide, si quis est in eâ provinciâ in qua tu triennium præfuiſti, qui te nolit perire. Cic. Verr. 2. 3, 77. — 3. *Ex eo die diſ continuos quinque Cæsar pro caſtris ſuas copias produxiſt*<sup>19</sup>, et aciem<sup>20</sup> instructam<sup>21</sup> habuit. Ariovistus his omnibus diſbus exercitum caſtra continuit. Cæſ. B. G. 1, 48. — 4. Diodorus interea prætorẽ iſto prope triennium provinciâ domoque caruit. Cic. Verr. 2, 4, 19. — 5. VI. Kal. uniſ Formias venimus, et ab horâ octavâ ad vesp̄um ſecreto collocati<sup>22</sup> ſumus. Ib. Att. 7, 8, 4. — 6. Populus Românus aliquot annos ante legem Gabiniam maximâ parte imperiũ caruit. Ib. Leg. Man. 18. — 7. Idque Sævolæ contigit, qui ſolos novem menſis provinciæ præfuit. Ib. Att. 5, 17, 5. — 8. Quæ quum ira eſſent, tamen Dejotarus uſque eo ſe tenuit quoad<sup>23</sup> a Pompējo litteræ venerunt. Ib. Dej. 4, 1. — 9. Id nomen uſque ad Pythagoræ manavit<sup>24</sup> ætatem. Ib. Tuſc. 5, 3, 3. — 10. Potiti antistites<sup>25</sup> ejus ſacri<sup>26</sup> per metus quos venerunt, diſce genus<sup>27</sup> omne Potitiarum interit. Liv. 1, 7. — 11. Aufidius erat<sup>28</sup> ad ſummum ſenſitatem. Cic. Brit. 48, 17. — 12. Tum prætor in hac officina<sup>29</sup> mot-

<sup>1</sup> The connection shows that the cure taken by Cæsar was unsuccessful. — <sup>2</sup> Keep within duty. — <sup>3</sup> carvers in metal. — <sup>4</sup> censers. — <sup>5</sup> what he had torn from the censers (of other people). — <sup>6</sup> adroitly. — <sup>7</sup> inserted (*repeated action*). — <sup>8</sup> departure. — <sup>9</sup> *primas in causis agere*, to hold the most prominent place in the bar; (the action outlasting the period). — <sup>10</sup> mentioned my name. The meeting of the Senate at that day, is the period assumed. — <sup>11</sup> the rule. — <sup>12</sup> concluded. — <sup>13</sup> instead of *Ab antiquis phi'osophis*. — <sup>14</sup> star. — <sup>15</sup> to examine. — <sup>16</sup> the prætorian law. — <sup>17</sup> for sham's sake. — <sup>18</sup> pinnacle, top. — <sup>19</sup> presented. — <sup>20</sup> his lines. — <sup>21</sup> drawn up. See p. 254, obs. 3. — <sup>22</sup> were in secret conference. — <sup>23</sup> *usque eo . . . quod*, till the time that. — <sup>24</sup> existed, was used. — <sup>25</sup> the heads. — <sup>26</sup> sanctuary. — <sup>27</sup> race. — <sup>28</sup> shop.

Rem. 59. If expressions denoting the measure of time are applied to actions which are represented as still going on at a given past time after having lasted for the space of time designated, the predicate is placed in the IMPERFECT, while in English the PLUPERFECT is used, as: *Illis, quod jam diu cupiebant, novandi res occasio data est*, To the former an opportunity was given to change the (political) affairs, which they *had desired for a long time*. Liv. 24, 29.

OBS. 2. Predicates with this meaning retain the same tenses even in the SUBJUNCTIVE, as : Quam jam amplius horis sepe pugnatum erat, Baculus et Voivodæ accurrunt ad Garbam, as : Quam jam amplius horis sepe pugnatum erat, for more than six hours. Cæs. B. G. 3. 3. The pluperfect *pugnatum esset* would denote that the combat had ceased at that time, as : Ego hæc livens proficiscens Athenis dedi quam ibi decem, ipsas dies fuissém. When I had been there for exactly ten days, Cic. Att. 5, 11. 4. The writer's stay at Athens is represented as having ended after the ten days ; else the imperfect *essem* would have been used. See Ex. 7.

Obs. 3. Designations of time by which this peculiar meaning is imparted to actions, are either numeral expressions *per tot annos, per decem menses*, etc., or the adverb *diu*, which are generally combined with *jura*, the former denoting the measure of the period, and the latter intimating the given time point (either a past time, or the speaker's time), at which the measured period *had been* or *has been* still going on.

Obs. 4. To these designations belong the prepositional expressions denoting an initial point of a period, especially *ex quo*, *ex eo tempore*, *ab illo tempore*, *inde* *ab*, etc. Predicates with these designations of time, if represented to be continued up to the speaker's time, whether going on at that time or not, require the PERFECT, and are rendered by *'ever since'* with a predicate in the present or perfect. But if represented as ceased by *'ever since'* with a predicate in the past, they require the IMPERFECT, being going on at some past time, and ceasing afterwards, with a predicate in the preterit or pluperfect: His remitted *'since'* or *'from that time'* with a predicate in the preterit or pluperfect: Ever since a *ex eo tempore* quo primum ex Africa nuntius venit, supplicare non desisti. Ever since a messenger first came from Africa, I did not cease (have not ceased) to implore them. Cic. Fam. 6, 12, 2 — Nec vero usquam discedebam nec a republica deiecebam oculos ex *eo die* quo in aedem Telluris convocati sumus. Neither did I leave for any other place *on that day* when we all left for, etc., nor did I turn my eyes from the republic *from that day* when we were summoned to the temple of Tellus. Cic. Phil. 1, 1: (the writer departed at a later time). If the imperfect *desistebam* were used in the first sentence, and the perfect *desisti* in the last, it would essentially change the meanings of the predicates. Ex. 8.

Obs. 5. Imperfects of this kind (R. 59) often occur in epistolary style (R. 77, Obs. 1 (f) time). If the imperfect *desiderabam* were to be replaced by the perfect *desideravi* in the last, it would essentially change the meanings of the preceding observations.

1. Ha-drubal peritus<sup>1</sup> erat omnium eorum gentium in 2 quibus per tot annos militabat<sup>2</sup>. Liv. 25. 33. — 2. Examinatus subito ipse cum adole-scente filio, nam patrem iunioris aetatis fuisse. Cic. Verr. 2. 5. 7. — 3. Exercitus aere explebatur<sup>3</sup> propter famem facto tempestate<sup>4</sup> urbem Romanam atque Italiam exsternit<sup>5</sup>. Liv. 40, postulantem quoque iam totum annum<sup>6</sup>. — 4. Primoribus<sup>7</sup> qui famem publicis consiliis obediunt propalam<sup>8</sup> minabatur. Ib. 36. — 5. — 6. — 7. — 8.

<sup>1</sup> Knew the character of, etc.—<sup>2</sup> p. 43, R. 75.—<sup>3</sup> to be engaged in military operations.—<sup>4</sup> half-dead.—<sup>5</sup> hastened to him.—<sup>6</sup> kept up their strength.—<sup>7</sup> p. 235, OES. 26.—<sup>8</sup> the nobles.—<sup>9</sup> publicly.







1. Equidem risum<sup>1</sup> vix *terebam* quum Attico Catonem nostrum comparabas. Cic. Brut. 5. 293. — 2. Fulcens gladiis hostium *videbatur* Decii quum in aciem irrumpent<sup>2</sup>. Ib. Tusc. 2. 24. — 3. Num P. Decius quum in medium aciem<sup>3</sup> Latinorum irrumpat, ali-  
quid de voluptatibus suis *confitebat*? Ib. Eum. 2. 19. 61. — 4. Dico versus ea quae concupi-  
scit ne tum quidem quum se omnia possidet *describat, consequatur*. Ib. Tusc. 5. 26. —  
5. An tibi tum hoc imperium<sup>4</sup> esse *videbatur* quum populi Romani legiti. praetores,  
questores *capiebantur*? Ib. L. Man. 17. — 6. Quum Hannibal caesa Taruntum esset, jam  
fameam Campani *sentiebant*<sup>5</sup>. Liv. 25. 13. — 7. Dolēbam et vehementer *amabam* quum  
fameam virum talem non in eadem esse fortunā. Cic. Marc. 1. 2. — 8. Quum Catonem  
*videbam* virum talem non in eadem esse fortunā. Cic. Marc. 1. 2. — 9. Quum Catonem  
Thucydide *comparabam*, Brutum id *describat*, an mihi probatum? Ib. Brut. 5.  
294. — 10. Dum haec a Caesare geruntur, Trevir. Labicium adorti *parabant*. Cass. B. G.  
6. 7. — 11. Tarchinius tum rex fuit quum regem esse *licebat*. Cic. Phil. 2. 44. — 12. Audi<sup>6</sup>  
6, 7. — 13. Tarchinius tum rex fuit quum regem esse *licebat*. Cic. Phil. 2. 44. — 14. Audi<sup>6</sup>  
sumus homines Athenis florente Academia quum eam Charmadas, et Clitomachus,  
et Aeschines *tenebant*<sup>7</sup>. Ib. Or. 1. 11. — 12. M. Gratiidius, quum M. Antoni praefectus  
et Aeschines *tenebant*<sup>8</sup>. Ib. Or. 1. 11. — 13. Caesar quum *immolaret*<sup>9</sup> illo die  
esset, in Cilicia est *interfectus*. Ib. Brut. 45. 168. — 14. Caesar quum *immolaret*<sup>9</sup> illo die  
esset, quo primum in sella aurea sedit, in extis<sup>10</sup> bovis opimi<sup>11</sup> cor non fuit<sup>12</sup>. Ib. Div. 1. 52,  
119. — 15. Inter pabulatoros<sup>13</sup> pugna orta est, quibus<sup>14</sup> dum utrimque<sup>15</sup> subvenitur<sup>16</sup>,  
a 119. — 16. Inter pabulatoros<sup>13</sup> pugna orta est, quibus<sup>14</sup> dum utrimque<sup>15</sup> subvenitur<sup>16</sup>,  
castris paulatim<sup>17</sup> omnes copiae in aciem<sup>18</sup> *abactae sunt*. Liv. 39. 30. For examples of  
dum with the present, see Cic. Att. 6. 6; Ib. Pis. 22. 53; Ib. Quinct. 6. 28; Nep.  
Eum. 5; Liv. 3. 23; 6. 28; 20. 9. 5; 30. 42; 45. 9; Cass. B. G. 3. 17; 4. 22; 5. 37, and often.

**Rem. 61.** Temporal clauses determining the duration of another action by the duration of their own action, answering to the question '*how long*,' generally require *both predicates* to be in the PERFECT. They correspond to English clauses with '*as (so) long as*' (or '*while*' if it may be replaced by '*as long as*'), and are introduced by the conjunctions *quandū, dum, or quoad*. The principal sentences of clauses with *quandū* (more rarely those with *dum* and *quoad*) are frequently introduced by *tandū*, in which case the clause may be opened by '*as long as*.' Both words *tandū* — *quandū* are together rendered by '*as long as*:'

Hortensius *vixit tamdiu quam* (or *quantiſque*) *hœc* in civitate bene & optime vivere. Hortensius lived as long as it was possible to live honorably and happily in the commonwealth. Cic. Brut. 1, 4. (*Quæ* = *How long* did he live? Compare with : Tarquinius *non rex fuit quum regem esse licbat*, Ex. 10 to Rem. 60, where the question would be, 'When was Tarquin king?') — *Ego dum vis fuit nihil egi* : *As long as force was reigning*, I did not do anything. Cic. Sen. 10, 127 (*Quæ* = *How long* did Labian from acting?') — *Quand* Pompejus in Italia fuit, sperare non desisti : *As long as Pompey was in Italy*, I did not quit hoping. Cic. Att. 9, 10, 3.

Obs. 1. The predicates of temporal clauses with *quantum*, etc., always denoting STATES or ACTIONS IN PROGRESS, are of en rendered by the English PROGRESSIVE FORM of the present, although the Latin predicate is in the PRESENT, as: Verres *ludens* in the imperio suo *clausen voluit*, quantum conviciam *est* *persequens* *est*; Verres *dat* *est* his administratione *sua* *hect exactus* so long as it *was passing* the price of his banquet. (Cf. Verr. 2, 5, 33.)

**OBS. 2.** Sentences with *tamēdiā quam diū* = *quādiū tamēdiā quam diū* have the grammatical form of COMPARATIVE PROPOSITIONS (p. 750, foll.), the same as English clauses with '*as long as*'. They are only employed if the two actions wholly coincide in their duration. They are terminated by their terminating time-points, and always imply that both states ceased to exist after the lapse of the period. Being thus fully TAMEDIC, the actions are always conceived as 'complete'. Hence the rule: '*Sentences with TAMEDIC - QUAMDIŪ, as without exception, require their predicates to be in the PERFECT*', in the same manner as *without exception, require their predicates to be in the PERFECT*, in the same manner as *without exception, require their predicates to be in the PERFECT*. In the same manner as *without exception, require their predicates to be in the PERFECT*, in the same manner as *without exception, require their predicates to be in the PERFECT*.

Ops. 3. If the author lays less weight on the simultaneous *existence* of the notions after the lapse of the period, than on their simultaneous *existence during* the period, the clause does not generally take the comparative form with *identical* or *equal*, but is introduced

<sup>1</sup> does not generally take the comparative form. — <sup>2</sup> *laugh* is a verb. — <sup>3</sup> the midst of the ranks. — <sup>4</sup> *omnipotens*, to be omnipotent. — <sup>5</sup> laughter. — <sup>6</sup> to rush. — <sup>7</sup> the midst of the ranks. — <sup>8</sup> *omnipotens*, to be omnipotent. — <sup>9</sup> to be a powerful government (predicate noun, *hoc* being the subject). — <sup>10</sup> to suffer. — <sup>11</sup> to be sacrificed. — <sup>12</sup> were the heads of it. — <sup>13</sup> to sacrifice. — <sup>14</sup> entrails. — <sup>15</sup> *bos optimus*, the sacrificed steer *optimus* meaning of genuine, blameless quality. — <sup>16</sup> *fecit* has here the force of *inventum est*. — <sup>17</sup> foragers. — <sup>18</sup> *et hinc*. — <sup>19</sup> on both sides. — <sup>20</sup> to send help. — <sup>21</sup> gradually. — <sup>22</sup> into line.

by *dum* or *quoad*. These conjunctions are likewise rendered by 'as long as' (while), and the two predicates are *generally* (but not always, see *Rem.* 62) placed in the PRESENT. See the example to R. 61 and examples 5-10. The principal sentence may even in this instance be introduced by *tamquam*. See the example in *Obs.* 5, and *Ex.* 11.

Obs. 4. In place of the perfect *after dum*, in this meaning, also the PRESENT (with the force of a perfect) is used. This present is a true *historical* present, while the present *after dum* answering to the question 'when' (R. 60) has the force of an *imperfect*: Milo *paulisper, dum se uxor, ut fit, comparat, commoratus est*; Milo tarried for a little while, *as long as it took* his wife to trim herself, as it will usually happen. Cic. Mil. 10, 28. See Ex. 12.

Ex. 12. **Ops. 5.** If the construction requires the subjunctive, both predicates in all sentences of this kind, are placed in the imperfect subjunctive according to the law of consecution: *Nemini cen-ebat fore dubium quin temula dum ita quodret, nihil agere mente posset*: He thought it would be doubtless to all that a man as long as he was thus enjoying himself, was unable to perform any mental act. (Cic. Sen. 12, 41.)

Ques. 6. *Dum* and *quoad*, determining the duration of an action in answer to the question 'how long,' are often used to introduce actions represented to MAKE AN END to the period without having lasted through it. They are, in this instance, rendered by 'till,' until, the conjunction *dum* being used in the same sense. These clauses generally have their predicates in the SUBJUNCTIVE (see p. 671), while the principal predicate generally is in the perfect indicative, the same as when *dum* and *quoad* denote 'as long as': *Ibi tantum temporis relenti dum exponerent* quante regie copie fuissent, etc.; etc.; There they were retained only so long till they (had) explained the strength of the royal troops, etc. Liv. 45, 2.— *Tandem* certamen anceps fuit quoad Darius fugeret; The struggle was so long doubtful till Darius took (had taken) flight. Just. 11, 9.

so long doubtful till Datus took (had taken) sight. Just. 11, 9.

1. Bibulus se oppido munitissimo<sup>1</sup> tamdiu tenuit quamdiu in provincia Parthi fuerunt. Cic. Fam. 12, 19.— 2. M. Piso tenuit locum tamdiu quam ferre potuit laborem. Ib. Brut. 67, 236.— 3. Horum oratorum quamdiu mansit imitatio, tamdiu genus illud dicendi vivit. Ib. Or. 2, 23.— 4. Cur ea signa<sup>2</sup> quamdiu alium praetorem de te in iudicium intravit<sup>3</sup> putas, tamdiu domi (tuae) fuerunt? Ib. Verr. 1, 19.— 5. Hoc feci dum licuit, rum<sup>4</sup> putas, tamdiu domi (tuae) fuerunt? Ib. Phil. 2, 13.— 6. Illi dum pari certamine<sup>5</sup> res geri<sup>6</sup> poterint<sup>7</sup>, quoad non licuit<sup>8</sup>. Ib. Phil. 2, 13.— 7. Illi dum pari certamine<sup>5</sup> res geri<sup>6</sup> poterint<sup>7</sup>, quoad non licuit<sup>8</sup>. Ib. Phil. 2, 13.— 8. Quoad dum praesidia nra fuerunt, in Sulae praesidiis fuit. Cic. Rose. Am. 43, 126.— 9. Quoad Catilina fuit in urbe, eius consensu obstat<sup>9</sup>. Ib. Cat. 3, 7.— 10. Brutus, quoad vos omnia patri videri<sup>10</sup>, usus est incredibili patientia. Ib. Phil. 4, 9.— 11. Caudius usus est hoc Cupidine<sup>10</sup> tamdiu dum tantum laude crevit. Nep. Cato 2— 11. Caudius usus est hoc Cupidine<sup>10</sup> tamdiu dum forum dei immortalibus habuit<sup>11</sup> ornatum. Cic. Ver. 2, 4, 3.— 12. Numidae tandem modo remota<sup>12</sup> dum in elephantibus auxilium putant. Sall. Jug. 53, 3.

*Rem. 62.* There are two exceptions to the rule R. 61 in regard to the use of the perfect tense :

use of the perfect tense :  
 D If the time-period determining the action by a clause with *dum* or *quoad*, answers both to the questions 'how long' and 'when', the predicate of the clause *may* be either placed in the PERFECT according to R. 61, or in the IMPERFECT according to R. 60. See OBS. 1. 2. 3.

2) If the predicate of a clause with *dum* and *quoad* implies REPEATED ACTION, so that it answers to both the questions 'how long' and 'when-ever', the predicate of the clause as well as that of the principal sentence are placed in the IMPERFECT.

Atticus beneficia quæ ipse tribuerat *tamdiu memineral quoad* ille gratus erat qui acceperat; Atticus *used to remember* favors which he had himself bestowed, so long only as the receiver *was* (continued to be) thankful. Nep. Att. 11, 5, (*i. e.*, he remembered in every case (whenever he bestowed), and as long as). See Ex. 3. 4-8.

Obs. 1. The use of tense in regard to the predicate of the CLAUSE in the case of the first exceptions, solely depends on the way the author *conceives* the qualification of time, and whether greater stress is placed on the *length*, or on the historical *order* of the

time, and whether greater stress is placed on the latter.







peated one, if otherwise it would not be recognized as such. Such temporal expressions do not define the time of the repeated action in the sense of § 576, and hence are not followed by a predicate in the imperfect, except if either a time is assigned to the action *aside* from those adverbs, or if the predicate would be in the imperfect without the addition of these terms. Hence the *repper* is used with *sæpe* and *semper* in all cases of OBS. 2 (EX. 2, 7). Thus in the case of OBS. 2, No. 2, *sæpe* is connected with the perfect in the frequent formula *Sæpe audiri ex eo quoniam dicebat*: I frequently heard him say; as: *Sæpe* ex Crasso *audiri* quam *diceret* sibi certum esse a iudicis causisque discere; I often heard Crassus say that his retiring from the practice of the law was a settled matter with him. Cic. Or. 2, 33 (See B. VI. p. 635). In the case No. 3 of OBS. 2, *sæpe* is frequently used in the perfect, instead of in the imperfect, if no weight is attached to the particular time at which the action was repeated<sup>1</sup>; M. Varron at a given time *habuit* gravis in Cæsarem contiones; *sæpe* ex tribunali *prædicavit* adversa Cæsarem prælia fecisse. Cæs. B. C. 2, 18. (But see EX. 10.)

On the other hand, *sæpe* is connected with the IMPERFECT if the predicate denotes HABIT, or if the particular time assumed is an important point in the narrative: Denique Piso studio literarum se subito dedit. Nihil iuvabant magistra; I then even pro vino *sæpe oppignerabantur*; Later, Piso suddenly devoted himself to study. (But the readers did not interest him, and often his books were pawned to buy wine. Cic. Sest. 51, 110. Here the particular time is the most important point of the whole passage in regard to the predicates ('just at such a time'). EX. 11.— With *semper* the reference to a particular time almost always makes it necessary that the predicate should be in the IMPERFECT, since *semper* with a perfect commonly has the sense 'at all times,' while with an imperfect it means 'always at that time'; as: Tantum sperni olli ostendisti quantum ego semper omnibus te mo fretus *pollicabar*; You manifested such a hope for peace as I, relying on you alone, *always promised* to all. Cic. Fam. 5, 7, 1. The connection shows that a particular time during the Mithridatic war is meant; *pollicetur* *sæpe* would essentially change the sense, meaning 'at all times,' which Cæcero could not intend to say.— Thus the imperfect is used with *semper* when the predicate designates the HABIT of an action: *Semper* Africani Xenophonem in manibus *habebat*; Africanus *always had* a work of Xenophon in his hands. Cic. Tusc. 2, 26 *i. e.* had always the habit to have; *habuit* would denote that he literally continued the holding of the book at all times. See EX. 12, 13. In the same way the imperfect must be used with *semper* if the predicate denotes an action incomplete *as such*: Athenenses *semper* publicis consiliis divinos quosdam sacerdotes *adhibebant*, et Lacedæmonii de rebus majoribus *semper* aut Delphis oraculum aut ab Ammonæ aut a Dodonæ *petebant*. Cic. Div. 1, 43, 95. (The perfect *adhibebant* is used because the Athenians at all times of their history, as far as known, employed priests at their public meetings; but the imperfect *petebant* denotes an action incomplete both in itself, and as often as it was performed; they sought advice, but it was doubtful whether they would receive it. The perfect *petebant* would imply the receiving of the advice sought: 'they obtained oracles'.)

OBS. 4. Peculiar is the use of *sæpe* with an imperfect if it is connected with a clause of contingent action § 579, as: *Sæpe* quoniam *confutimur*, quoniam *pavulus venisset*, subito ipse te *refutabat*; *occidit* repente oratio; *often when you had picked up coarseness, when you had come prepared you would also pick up sleep*, and you up closely address suddenly told to the ground. Cic. Quinct. 11, 39. In the same sense, sometimes, instead of the perfect in the formula, 'Sæpe audiri quoniam diceret' (see OBS. 3), the imperfect *audiebam* is used; Equidem e Cn. Aufidio, oculis capto, *sæpe audiebam cum diceret* se lucis magis quam utilitatis desiderio moveri. Cic. Fin. 5, 19 (*i. e.*, Often when Aufidius said this, I was a hearer, or present).

OBS. 5. The adverb *quotidie* always refers to a certain period (expressed or understood) in which a repeated action happened, and always requires a predicate in the IMPERFECT except if it refers to a period answering the question, 'how long'; Inter cetera Syracusani *habebant* rationem *quotidie* piratarum qui secuti terrentur; Meanwhile the Syracusans *every day made* memorandums (kept an account of the number of pirates who were beheaded. Cic. Verr. 2, 5, 28.— He *quotidie* a quid de me fieri *apprehendit*. He daily reported something fictitious concerning me. Cic. Sest. 64, 133. See EX. 14. But: Apollonius *his omnibus diebus* (*i. e.* continuous dies quinque) equestri prælio *quotidie* contendit, *not contendebat*; Ariovistus, during all these (five) days, fought a cavalry-battle every day. Cæs. B. G. 1, 48. In the same way *quotidie* is used with an imperfect, if referring to *habits* (EX. 15).

1. Non erit tibi hoc novum; nam jam tum<sup>2</sup> ex me *audiebas*, mihi Crassum nullus rei rudem aut ignarum esse visum. Cic. Or. 2, 3.— 2. Itaque, ut ex ipso *audiebam*, Dejotarus *persæpe revertit* ex itinere quoniam jam progressus esset multarum dierum viam. Ib. Div. 6, 15, 27.— 3. Quæ tum signa *revertit* tibi omnium, capidem *audiebam*.

<sup>1</sup> We may say that in such cases the predicate answers to the question, 'how often', and that the perfect after *sæpe* is analogous to perfect predicates answering to the question, 'how long?'—<sup>2</sup> *i. e.*, nobis pueris.—<sup>3</sup> How the whole audience then manifested their feelings.

existimare<sup>1</sup> facilius possunt qui adfuerunt. Ib. Sest. 57, 122.— 4. Quantum hoc valeat hoc ipso ex loco *sæpe cognovistis*. Ib. Man. 14.— 5. Simulasse te perspicuum est, quod (because) Ti. Gracchi mortem *sæpe* in contionibus *deplorasti*, quod *semper* a bonis *discedisti*. Ib. Or. 2, 40, 170.— 6. *Sæpe* tibi meum somnium *narravi*, *sæpe* ex te *audire* contum. Ib. Div. 1, 28, 58.— 7. Multi *sæpe* Hannibalem militari sagulo<sup>3</sup> opertum<sup>4</sup> conspexerunt. Liv. 21, 4.— 8. Hi (Sennones reliquique Galli) *constanter*<sup>5</sup> omnes *nuntiaverunt*<sup>6</sup>, manus<sup>7</sup> cogit<sup>8</sup>, exercitum in unum locum *conduci*. Cæs. B. G. 2, 2.— 9. Atheniensium *semper fuit* prudens sincerumque iudicium. Cic. Or. 8, 25.— 10. Hac oratione *persensum semper fuit* prudens sincerumque iudicium. Cic. Or. 8, 25.— 11. Scævolam satis moti milites crebro *interpellabant*<sup>9</sup> (Curionem). Cæs. B. C. 2, 33.— 12. Scævolam satis mihi videtur habere cognitum ex eis rebus quas *sæpe audiebam*<sup>10</sup> ex Rutillio. Cic. Brut. 40, 147.— 13. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 14. Revertit Brut. 40, 147.— 15. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 16. Revertit Brut. 40, 147.— 17. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 18. Revertit Brut. 40, 147.— 19. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 20. Revertit Brut. 40, 147.— 21. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 22. Revertit Brut. 40, 147.— 23. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 24. Revertit Brut. 40, 147.— 25. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 26. Revertit Brut. 40, 147.— 27. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 28. Revertit Brut. 40, 147.— 29. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 30. Revertit Brut. 40, 147.— 31. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 32. Revertit Brut. 40, 147.— 33. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 34. Revertit Brut. 40, 147.— 35. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 36. Revertit Brut. 40, 147.— 37. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 38. Revertit Brut. 40, 147.— 39. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 40. Revertit Brut. 40, 147.— 41. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 42. Revertit Brut. 40, 147.— 43. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 44. Revertit Brut. 40, 147.— 45. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 46. Revertit Brut. 40, 147.— 47. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 48. Revertit Brut. 40, 147.— 49. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 50. Revertit Brut. 40, 147.— 51. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 52. Revertit Brut. 40, 147.— 53. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 54. Revertit Brut. 40, 147.— 55. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 56. Revertit Brut. 40, 147.— 57. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 58. Revertit Brut. 40, 147.— 59. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 60. Revertit Brut. 40, 147.— 61. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 62. Revertit Brut. 40, 147.— 63. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 64. Revertit Brut. 40, 147.— 65. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 66. Revertit Brut. 40, 147.— 67. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 68. Revertit Brut. 40, 147.— 69. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 70. Revertit Brut. 40, 147.— 71. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 72. Revertit Brut. 40, 147.— 73. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 74. Revertit Brut. 40, 147.— 75. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 76. Revertit Brut. 40, 147.— 77. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 78. Revertit Brut. 40, 147.— 79. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 80. Revertit Brut. 40, 147.— 81. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 82. Revertit Brut. 40, 147.— 83. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 84. Revertit Brut. 40, 147.— 85. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 86. Revertit Brut. 40, 147.— 87. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 88. Revertit Brut. 40, 147.— 89. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 90. Revertit Brut. 40, 147.— 91. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 92. Revertit Brut. 40, 147.— 93. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 94. Revertit Brut. 40, 147.— 95. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 96. Revertit Brut. 40, 147.— 97. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 98. Revertit Brut. 40, 147.— 99. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 100. Revertit Brut. 40, 147.— 101. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 102. Revertit Brut. 40, 147.— 103. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 104. Revertit Brut. 40, 147.— 105. Dejotarus auguriis *semper utebatur*<sup>11</sup>. Ib. Div. 2, 36.— 106. Revertit Brut. 40, 147.— 107. 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**Rem. 67.** Historical imperfects implying a TEMPORAL CLAUSE occur in various connections: (a) followed by a clause introduced by *quum* with the force of a RELATIVE ADVERB (*quo tempore*). See OBS. 1-4; (b) OPENING a detached narrative or anecdote (OBS. 5); (c) CLOSING a sentence, and indicating a temporary suspension of the narrative in regard to the progress of events (OBS. 6); (d) so that MANY HISTORICAL IMPERFECTS COMBINED point to a subsequent perfect by which the result of the actions in imperfects is to be stated (OBS. 7).

**OBS. 1.** Often a clause with *quum* following a sentence grammatically independent, is not a temporal clause determining the time of the principal predicate, but a relative clause whose time is determined by the predicate of the principal sentence. The principal sentence may contain a direct designation of time (R. 65), but it may also contain the statement of a past action, representing the predicate of the clause with *quum* as having occurred *at, during, or after* the time of this action. *Quum*, in such sentences, must be considered as a RELATIVE ADVERB with the force of *quo tempore* or *per quod tempus* (at or during which time), while *quum* as temporal conjunction has the force of *tempore quo* (post or per tempus quo), at (after, etc.) the time that. — *Tarquinus neobaptido circumdare urbem parabat, quum Sabini bellum capitis intenderet*; Tarquinus was preparing to surround the city with a stone-wall, when the Sabian war interfered with his plan. Liv. 1, 36. Logically, this sentence must be thus paraphrased: *at* either; Tarquinus urbem circumdare parabat (historical fact), et *quum* parabat quum hoc ageret, bellum intervēnit; or, *do* Tarquinus urbem circumdare parabat, *quo tempore* (per quod tempus) bellum intervēnit.

**OBS. 2.** The predicate of the clause with *quum* is regularly in the PERFECT INDICATIVE (or historical present), only *completa* acts being conventionally expressed in this grammatical form. If the predicate of the clause is an IMPERFECT, the clause with *quum* is generally an ordinary temporal clause, serving to determine the time of the principal predicate, as: *Nondum ab Romā profectus erat C. Fannius quum hoc in Hispaniā gerebantur*; While this was going on in Hispania, C. Fannius had not yet departed from Rome. Liv. 35, 2. Sometimes, however, clauses with *quum* with predicates in the imperfect have the force of relative clauses in the above sense, but in this instance temporal adverbs (*etiamtum, interea*) are added after *quum*, to show that *quum* has the meaning of a relative (*per quod tempus*). Thus in the Examples quoted Rem. 57, OBS. 1 and OBS. 3 (Triginta dies in eā navi fui, *quum interea* semper mortem expectabam. — Evolvat jam trirēmis, *quum etiamtum* naves ceterae uno in loco moliebantur). See Ex. 6.

**OBS. 3.** The predicate of the principal sentence is always in the IMPERFECT INDICATIVE if it represents a period of time during which the action of the clause happened, corresponding to the general rule, Rem. 60, OBS. 2 (Ex. 1-5). But it is placed in the PERFECT (rarely in the PRESENT) if the action has happened after the time of the principal predicate, as: *Commodum discesseras heri quum Trebatius venit*, You had just left yesterday when Trebatius came. Cic. Att. 13, 9, 1. — *Visus mihi est primo veterator intellegere praelare quid cause obsideret, quum subito suos solos servos armatos fuisse dixit*; At first it had seemed to me that the old snapper was exceedingly well aware of the objections to the case, when he suddenly stated that only his own slaves had been armed. Cic. Cic. 10, 30. Sometimes perfects are used in the principal sentence when the time period is expressed by several predicates happening successively, as: *Piso se domum abducat, inde navem conscendit, Brundisiumque citavit, et ultimas Hadriani maris oras petiit, quum interim milites domum obsidere cepērunt*. Cic. Pis. 38, 93.

**OBS. 4.** In place of a relative clause with *quum*, sometimes the form of an INDEPENDENT sentence is used, as: *Mirabar quid esset quod tu mihi litteras mittere intermisisses: indicavit mihi Pansa Epicurum te esse factum (when Pansa intimated to me that you had become an Epicurean)*. Cic. Fam. 7, 12, 1 (See Cies. B. G. 7, 25). Here belongs the Horatian *Idem forte viā Sacra: accurrit quidam, etc.* Hor. Sat. 1, 9, 1. (i. e. *quum* quidam accurrit.) — Sometimes the corresponding demonstrative adverb *tum* takes the place of *quum*, as: *Jam exiguum inter duas acies erat spatium . . . : tum consul Romanus equitum paucas turmas immisit*. Liv. 10, 36. — Sometimes intermediate clauses, as *quum hoc agerem*, are inserted in the place of *quum*, as Cies. B. C. 2, 36. See Ex. 7.

**OBS. 5.** Historical imperfects in independent sentences frequently introduce detached narratives or anecdotes. These, besides representing continued actions as ordinary historical facts, mark the TIME during which the details, containing the point of the anecdote, happened, as: *On Pompejus cenam Verri dabit*. Apposit patellam in qua sigilla erant egregia, etc.; (Once) Pompey gave (was giving) a dinner to Verres. He

placed a plate on the table on which exquisite figures were carved, etc. Cic. Verr. 2, 4, 22. Such imperfects always involve temporal clauses with *quum* (*Pompējus dedit: quum daret [dabat]* apposuit, etc. See Ex. 8-12).

**OBS. 6.** Historical imperfects very frequently form the CLOSING PREDICATE in historical connection with previous actions, as: *Helvetii jam in Aeduum finis pervenerant eorumque agros populabantur*. Aedui quum se defendere non possent, legatos ad Cæsarem mittunt, etc.; The Helvetians had already arrived within the boundaries of the Aedui, and were devastating their lands. The Aedui, since they could not defend themselves, sent envoys to Cæsar, etc. Cies. B. G. 1, 11. (i. e. *Helvetii populati sunt, et quum populabantur, Aedui mittunt, etc.*) Frequently imperfects of this kind are immediately preceded in the same sentence by co-ordinate, or otherwise connected perfects. They denote facts following those, expressed by perfect predicates, in ordinary historical succession, and are placed in the imperfect to mark a temporary stop in the course of progressing events, foreshadowing the statement of other facts which happened during the time occupied by such actions. After stating these facts, the thread of the interrupted chain of succeeding events is taken up again: *Ad nuntium iam atrocem constitit agmen, ducesque quid agerent consultabant* (here follow the details of the consultation); *quum viderent praetores . . . exercitum ducunt Megaram*. Liv. 24, 30. (i. e. *consultaverunt, et dum consultant, etc.*) See Ex. 13-18.

**OBS. 7.** Often groups of historical imperfects are combined, representing historical facts occurring in succession to each other, such as are ordinarily expressed by perfects. The form of the imperfect represents them as unfinished for the time being, always pointing to a fact to be afterwards mentioned, which will end the state of incompleteness and uncertainty as to the final result of the actions. Such imperfects have the force of time-periods for the future fact to which they point: *Primo concursu hostes pelluntur atque in fugam conjiciuntur; ab sinistro . . . reliqui ordines acerrime resistebant* (the result of this resistance remaining in suspense), *nec dabat suspicionem fugae quisquam*. Ipse dux Camolugenus suis aderat, atque eos cohortabatur. (Tum) . . . tribuni signa intulerunt, etc. Cies. B. G. 7, 62. Such groups of imperfects are very frequent in the historians, as Cies. B. C. 3, 69; Liv. 35, 10; 10, 36, and often (Ex. 19).

1. Treveri a Labieno non longius bidui viā aberant, quum duas venisse legiones jussu Cæsaris cognoscunt. Cies. B. G. 6, 7. — 2. Jam ad Hexapylum erant Hippocrates atque Epicycles, sequebanturque colloquia per propinquos popularium ut portas aperirent, quum praetores intervenirent. Liv. 24, 32. — 3. Ita equestre praelium erat, quum procul Sempronianus ex rictus utriusque partis motum praeceperat ne hostes novi adventarent. Ib. 25, 19. — 4. Minus quingentos passus a castris aberant, quum in conspectu fuere hostium equites. Ib. 42, 57. — 5. Jam non modo pacis sed ne belli quidem jura relicta erant, quum Romanus exercitus ad Olympium castra posuit. Ib. 24, 33. — 6. Caedebatur virgibus civis Romanus, quum interea nullus gemitus audiebatur. Cic. Verr. 2, 5, 62. — 7. Hippocrates castra circa Acrillas ponebat: munientibus supervenit (surprised) Marcellus. Liv. 24, 35. — 8. Dionysius, quum fanum Proserpinae Locris expilasset, navigabat Syracusas; isque quum secundissimo ventu cursum teneret, ridens 'Videtisne,' inquit, 'quam bona a dis immortalibus navigatio sacrilegis detur?' Cic. N. D. 3, 34, 83. — 9. Octo hominum millia tenebat Hannibal qui relictis in castris fuissent a Paulo et Varrone consulibus. Eos senatus non censuit redimendos, ut esset insitum militibus nostris aut vincere aut emori. Ib. Off. 3, 32, 114. — 10. Captis a Camillo Vejii milites simulacrum Junonis sede sua movere conabantur. Quorum ab uno interrogata dea an Romam migrare vellet, velle se respondit. Valer. Max. 1, 8, 3. — 11. Urbem cuiusdam Alexander donabat. Quum ille cui donabatur, se ipse mensus, tanti muneris invidiam refugisset, dicens non convenire fortunae suae: 'Non quaero,' inquit, 'quid te accipere deceat, sed quid me dare.' Sen. Ben. 2, 16. — 12. Syracusani qui praefuerant Heraclii bonis reddenda eorum negotiorum rationem in senatum dicebant quantum cuique Verri jussum nummorum esset datum. Gemebant Syracusani, sed tamen patiebantur. Repente recitatur uno nomine HS CCL millia jussu

<sup>1</sup> Order. — <sup>2</sup> to learn. — <sup>3</sup> to open. — <sup>4</sup> communications. — <sup>5</sup> friends, relatives. — <sup>6</sup> popular, the people's party, the democrats. — <sup>7</sup> throw open. — <sup>8</sup> to interfere. — <sup>9</sup> thus was going on, in that state was. — <sup>10</sup> appearing in the distance. — <sup>11</sup> = Sempronius. — <sup>12</sup> caused (gave) alarm. — <sup>13</sup> to beat. — <sup>14</sup> rod. — <sup>15</sup> groan. — <sup>16</sup> temple. — <sup>17</sup> to plunder. — <sup>18</sup> most favorable. — <sup>19</sup> to keep the course, technically used of vessels which are sailing before the wind; make good headway. — <sup>20</sup> sacrilegus, a temple-robber. — <sup>21</sup> to redeem. — <sup>22</sup> inculcated in the minds of. — <sup>23</sup> statue. — <sup>24</sup> place. — <sup>25</sup> presented with. The act of the donation is here presented as a lasting transaction. — <sup>26</sup> measuring (i. e. weighing) his own worth. — <sup>27</sup> had declined to undergo the odium of such a rich gift. — <sup>28</sup> suited to his circumstances. — <sup>29</sup> the managers of the Heraclius estate. — <sup>30</sup> to render an account. — <sup>31</sup> money. — <sup>32</sup> to groan. — <sup>33</sup> they bore up, they were patient. — <sup>34</sup> it was read that. — <sup>35</sup> in one item (belongs to recitatur).



prætoris data. Fit maximus clamor omnium. Cic. Verr. 2, 2, 19.—13. Id flumen Helvetii ratibus *transibant*. Ubi Cæsar certior factus est quartam fere partem Helvetiorum circa flumen reliquam esse, cum legionibus tribus a castris profectus, ad eam partem pervenit. Cæs. B. G. 1, 12.—14. Quum hostium acies a sinistro cornu pulsa esset, a dextro cornu vehementer nostram aciem *premebant*<sup>1</sup>. Id quum animadvertisset<sup>2</sup> P. Crassus, tertiam aciem nostris subsidio misit. Ita prælium restitutum est. Ib. 1, 52.—15. Eo quum venisset, cohortes quinque præmissi a Domitio, pontem fluminis *inter-rumpébant*<sup>3</sup>. Ib. cum antecursoribus<sup>4</sup> Cæsaris prælio commisso<sup>5</sup>, celeriter Domitiani<sup>6</sup> a ponte repulsi se in oppidum receperunt. Ib. B. C. 1, 16.—16. Hannibal cum duobus millibus equitum ad portam Collinam est *progressus* atque mœnia simulque urbis *contemplabatur*. Id eum tam licenter<sup>7</sup> facere Flacco indignum visum est; ita urbis innotuit<sup>8</sup> equites. Liv. 26, 10.—17. *Constitit*<sup>9</sup> utrumque agmen, et ad prælium sese que innotuit<sup>10</sup> equites. Liv. 26, 10.—17. *Constitit*<sup>9</sup> utrumque agmen, et ad prælium sese *expediebant*<sup>11</sup>. Scipio jaculatoribus<sup>12</sup> in fronte locat<sup>13</sup>; Hannibal equites in medium accipit<sup>14</sup>. Vix dum clamore subdito<sup>15</sup>, jaculatoribus fugerunt inter subsidia<sup>16</sup>. Ib. 21, 46.—18. *Sustinebant* Samnites impetum, et ad castra effuso<sup>17</sup> cursu *feriebantur*<sup>18</sup>. Galli facta testudine<sup>19</sup> confecti<sup>20</sup> stabant. Tum Fabius equites excedere acie jubet. Ib. 10, 21.—19. Quotidie nuntie, coacti fame, radices palmiarum *agrestium*<sup>21</sup> *colligebant*, et eis *alebantur*<sup>22</sup>; Cleomenes autem totos dies in litore *perpetuo* *ibat*<sup>23</sup>. Ecce<sup>24</sup> autem repente *nuntiatur* piratarum esse navis in portu. Cic. Verr. 2, 5, 33, 34.

Rem. 68. If historical events covering a space of time, such as battles or their particular phases, military operations, etc., are narrated according to their GENERAL FEATURES, the predicates are generally placed in the IMPERFECT. Mostly (but not necessarily, see Ex. 3. 4), such acts involve repeated action. See Ex. 1. 2. 5.

Obs. 1. Predicates of this kind designate complete historical facts following each other in succession, and would seem to require the perfect tense. But such actions, by being represented as GENERAL FEATURES, comprise an undefined number of unmentioned particular acts, which imparts to them the character of indefiniteness and incompleteness. These imperfects pass over into the imperfects of repeated action mentioned R. 65.

1. Agmina<sup>25</sup> magis quam acies<sup>26</sup> *perprebant*; superior tamen Romanus erat. Ceterum equites Numidae, repente a lateribus<sup>27</sup> circumfusi<sup>28</sup>, magnum terrorem *intulere*<sup>29</sup>. Liv. 25, 34.—2. Romani apud Fabium *arcebant* magis quam *infigebant* pugnam, *castrabaturque*<sup>31</sup> in quam maxime serum<sup>32</sup> diâi certamen. Ib. 10, 28.—3. Campanos iacie a vallo Appii *arcebant*<sup>33</sup>; ab alterâ parte Fulvium Hannibal et Pœni *urgebant*<sup>34</sup>. Ib. 26, 5.—4. Atrox prælium ortum est; ac primum multumque facile *expediebantur* Romani; assumpti<sup>35</sup> deinde auxiliis, *expediebant*<sup>36</sup> certamen. Ib. 32, 27.—5. Omnes vici atque omnia ædificia quæ quisque conspexerat *incendebantur*<sup>37</sup>, præda ex omnibus locis *abibat*<sup>38</sup>; frumenta tantâ multitudine jumentorum atque hominum *consumebantur*. Cæs. B. G. 6, 43.

#### 4) Imperfects of inner action.

##### A. Direct Predicates of inner action.

§ 582. Predicates denoting ACTIONS OF THE MIND (i. e., feelings and conceptions, cogitation, dispositions and affections, volition), have the following peculiarities in regard to their tense: 1) The use of the perfect or

<sup>1</sup> Left wing.—<sup>2</sup> they were hard pressing (supply *hostes*).—<sup>3</sup> to perceive.—<sup>4</sup> were breaking down, destroying.—<sup>5</sup> vanguard.—<sup>6</sup> to commence.—<sup>7</sup> the soldiers of Domitius.—<sup>8</sup> freely, impudently.—<sup>9</sup> to dispatch.—<sup>10</sup> to stop.—<sup>11</sup> prepared themselves.—<sup>12</sup> the dart-throwers.—<sup>13</sup> to place.—<sup>14</sup> assigned the center to them.—<sup>15</sup> clamorem tollere, to raise the battle-cry.—<sup>16</sup> reserves.—<sup>17</sup> with a dashing rush (or run).—<sup>18</sup> were carried, were advancing.—<sup>19</sup> having formed a tortoise (by holding their shields overhead).—<sup>20</sup> were drinking.—<sup>21</sup> in closed ranks.—<sup>22</sup> wild palm-tree.—<sup>23</sup> supported themselves.—<sup>24</sup> was drinking.—<sup>25</sup> to prolong.—<sup>26</sup> to the very last moment of the day.—<sup>27</sup> to ward off.—<sup>28</sup> to sively.—<sup>29</sup> to prolong.—<sup>30</sup> after reinforcements had arrived.—<sup>31</sup> they made the battle even on both sides.—<sup>32</sup> to burn.—<sup>33</sup> to drive.

imperfect, more than in external actions, depends on the INDIVIDUAL CONCEPTION of the author (Obs. 1. 2. 3). 2) External acts which, as such, are represented as complete at the given time, are frequently placed in the IMPERFECT if they have certain particular relations to actions of the mind. All predicates placed in the imperfect for either of these two reasons, are called IMPERFECTS OF INNER ACTION.

Obs. 1. The general principle which requires the use of the perfect or imperfect, according as the action is represented as complete or incomplete at a given time, is also observed in regard to actions of the mind. Thus predicates denoting resolutions, or sudden impressions of the mind are placed in the perfect, while predicates denoting actions which are represented as STATES of the mind indefinitely lasting, and mentioned in connection with a particular time, are always placed in the imperfect, as

1. PERFECT: Germanico bello confecto Cæsar *statuit* sibi Rhenum esse transeundum (Cæsar resolved, took the resolution). Cæs. B. G. 4, 14.—Sed me *primus dolor percussit*, Cotta quum est expulsus (*the first pang of grief struck me*). Cic. Brut. 89, 305.

2. IMPERFECT: Antonius ait se eloquentem vidisse neminem. *Insidēbat* videlicet in ejus mente species eloquentiæ quam, etc. (in his mind an ideal of eloquence *was planted* or *fixed*). Cic. Or. 5, 18.

It would be improper to use imperfects in the first two sentences, or a perfect in the last.

Obs. 2. But actions of the mind, from their nature, may often be conceived either as states lasting indefinitely, or as actions defined by the limits of the given time. Hence the tense in predicates of inner action very frequently is different in very similar sentences and connections:

1. *Putābat* and *putāvit*. (a) Cæsar, quod memoria tenēbat, L. Cassium consulem occisum ab Helvetiis, (hoc iter) concedendum non *putābat*. Cæs. B. G. 1, 7.—(b) Cæsar quum intelligeret, omnis fere Gallos ad bellum celeriter excitari, partiendum sibi exercitum *putāvit*. Ib. 3, 10. Madvig (transl. by Thacher, p. 292) assigns to *putābam* the meaning 'I was of opinion', and to *putāvi* the meaning 'I adopted the opinion'. But in the above sentences both *putābat* and *putāvit* have the meaning 'he adopted the opinion' (i. e., the opinion was caused by the emergency). In the same sense *putābam* is used B. G. 1, 46. On the other hand *putāvi* has the meaning 'I was of opinion' in Cic. Off. 3, 30, 110 (Regulus, quia hoc patriæ non utile *putāvit* [independently of the existing emergency], ideo sibi honestum sentire illa credidit). The difference in the tenses of all these predicates cannot be explained by anything except by the character of all inner actions expressing states or affections of the mind, which admit of two ways of conceiving them.

2. *Existimābat* and *existimāvit*. (a) Ob eam causam non cunctandum *existimāvit* quin pugna decertaret. Cæs. B. G. 3, 23. (b) His ad consilia capienda nihil spatii dandum *existimābat*. Ib. 4, 13. In these sentences the perfect *existimāvit*, and the imperfect *existimābat* have exactly the same force ('he thought *then* that something should *then* not be done'). Compare Ib. 3, 17; 4, 36; 5, 28; 6, 5 with 1, 23; 2, 17; 4, 5; 4, 6. If however *existimāre* means an abstract judgment about things, the perfect is rarely used (equitum recenti prælio perterritum esse *existimābat*. Cæs. B. G. 4, 13). So Ib. 1, 6; 1, 7; 1, 47; 6, 7; 7, 50; 7, 54; 7, 61.

3. *Afferēbat* and *attulit* (to cause). (a) Magnam hæc res Cæsari difficultatem ad consilium capiendum *afferēbat*. Cæs. B. G. 7, 10.—(b) Hæc res Cæsari non minorem voluptatem *attulit*. Ib. 1, 53.

4. *Voluit* (noluit) and *volēbat* (nolēbat). (a) Harum causarum illa fuit justissima quod Cæsar Germanos suis quoque rebus timere *voluit*. Cæs. B. G. 4, 16.—(b) Id eam maxime ratione fecit quod *noluit* eum locum vacare. Ib. 1, 28.—(c) Causa mittendi Galbam fuit quod iter per Alpīs patefieri *volēbat*. Ib. 3, 1.—(d) Quod sæpius fortunam temptare Galba *nolēbat*, postero die in provinciam proficisci contendit. Ib. 3, 6.—(e) Huic tu molestus esse *noluit* quem nunc respirare non sinis? Quem nunc interficere cupis, eum appellare *nolēbas*? Cic. Quinct. 11, 39. In all these examples the imperfects and perfects might have been interchanged with each other, being used in perfectly similar, and almost identical relations. In the quoted passage of Cicero, the tenses have evidently been varied for the sake of formal euphony.

5. *Dolōrem tulit* and *dolore afficebatur* (hefelt pain, was pained). (a) Eum dolorem Plancius *tulit* (at that time only) paulo apertius. Cic. Planc. 14, 31.—(b) Qua ex parte



homines bellandi cupidi magno dolore afficiebantur (permanently). Cæs. B. G. 1, 2.—*Dolore affectus est* has always the meaning of a periphrastic present.

6. *Statuit* (resolved) and *statuēbat* (held an opinion, considered). (a) Cæsar ubi intellexit frustra tantum laborem sumi, *statuit* expectandam classem. Cæs. B. G. 3, 14.— (b) Cæsar navibus transire neque sua, neque populi Romani dignitatis esse *statuēbat*. Ib. 4, 17.

7. *Congruerunt* and *congruēbant* (to be unanimous). (a) Ibi consilium advocatum, omniumque in unum *congruerunt* sententiæ, tempus esse id jam agi ut, etc. Liv. 25, 32.— (b) De nullâ re prius consules retulerunt, omniumque in unum sententiæ *congruēbant* agendum cum tribunis esse. Ib. 26, 2.

8. *Valuit* and *valēbat* (to have weight, value, strength). (a) Tantum temporibus illis iurandum *valēbat*. Cic. Off. 3, 31.— (b) Octavius tantum dicendo *valuit* (his words had such a weight) ut legem Sempronium abrogaverit. Ib. Brut. 62, 221.— (c) Antistius rem vidēbat acute, componēbat diligenter, memoriā *valēbat* (was strong in memory). Ib. 63.

9. *Scivi* and *sciēbam* (I knew). (a) *Sciēbam* me mortalem gennisse. Cic. Tusc. 3, 14.— (b) Ego, quum genui eum, moritūrum *scivi*. Sen. Cons. Pol. 30.—*Scivi* is used in the meaning 'I ascertained', as perfect of *sciscere*; De Natū ex tuis primum *scivi* litteris. Cic. Att. 1, 8, 3 (for *sciscere*, to ascertain, in the PRESENT, comp. Plant. Bacch. 2, 3, 68).

10. Sometimes the imperfect and perfect of the same verb are used in different significations. Thus *differebat* (not *distulit*) means 'there was a difference', while both *distuli* and *differebam* occur in all the other meanings of *differe*.

Obs. 3. In quoting the opinions, judgments, and tenets (philosophical, political, or personal) of persons *without regard to a particular time spoken of*, the PERFECT (or present, see Rem. 44) is the regular tense of the predicate, as:

1. Aristoteles omnia quæ moventur natura<sup>1</sup>, moveri *consuit* aut vi aut voluntate<sup>2</sup>. Cic. N. D. 2, 16, 44.— 2. Pythagoras *consuevit* animum<sup>3</sup> esse per naturam rerum omnem intentum<sup>4</sup> et commentem<sup>5</sup>. Ib. 1, 11, 27.— 3. Empedocles quatuor naturas<sup>6</sup> ex quibus omnia constare *consuevit*, divinus esse *vult*<sup>7</sup>. Ib. 1, 12, 29.— 4. Hiemis, non avaritiæ periculum majores nostri in sociorum tectis esse *volebant*. Ib. Leg. M. 13.

Wherever in this instance IMPERFECT predicates are used, the author either has in his mind a particular time when the opinion was uttered, or a passage of the treatise where the opinion occurs (which must be considered as equivalent to a particular time), or there is some special reason for the use of the imperfect, as:

1. Aristoteles eos qui valetudinis causâ<sup>8</sup> fuerunt<sup>9</sup>, *consuevit* habere aliquid in animis presagens<sup>10</sup>. Cic. Div. 1, 38, 81.— 2. *Fingebat*<sup>11</sup> Carneades in Chiorum lapideis saxo difisso caput extitisse Panisci. Ib. 1, 13, 23.— 3. Majores vestri ubicunque multitudo esset, ibi et legitimum rectorem<sup>12</sup> *censebant*<sup>13</sup> debere esse. Liv. 39, 15.— 4. Alexander non gratiæ causâ ab Apelle potissimum pingi et a Lysippo fingi<sup>14</sup> *collebat*<sup>15</sup>. Cic. Fam. 5, 12, 7.

### B. Indirect Predicates of inner action.

§ 583. Predicates denoting external acts are frequently placed in the imperfect on account of their REFERENCE to INNER ACTIONS or states. They either introduce actions with reference to their real merits, inner meaning, and significance (IMPERFECTS OF REFERENCE); or they represent an action as the result of a rule, principle, or habit (IMPERFECTS OF RULE AND HABIT).

<sup>1</sup> Which move from natural causes.— <sup>2</sup> either by external force or spontaneously.— <sup>3</sup> the mind.— <sup>4</sup> is extending over.— <sup>5</sup> pervading.— <sup>6</sup> elements.— <sup>7</sup> is of opinion. *Velle*, in this meaning, intimates that the opinion is a mere hypothesis.— <sup>8</sup> in consequence of mental disease.— <sup>9</sup> to rave.— <sup>10</sup> prophetically.— <sup>11</sup> Instead of: Quum in Chiorum lapideis (quarries) figura quedam in saxo difissa esset (was split out of the rocks), falso cidebat (= *fingebat*; imagined) id caput esse Panisci.— <sup>12</sup> a regular head.— <sup>13</sup> The existimabat (= *fingebat*; imagined) id caput esse Panisci.— <sup>14</sup> The contingent action to which the 'opinion' held by these ancestors refers, has evidently caused the use of this imperfect by a kind of enallage.— <sup>15</sup> This imperfect refers to a notorious order of Alexander: 'When he issued this order, he did not mean (non-volebat) by it a peculiar favor (gratiæ causâ).

### a. Imperfects of Reference.

§ 584. The sentences in which IMPERFECTS OF REFERENCE occur, have (a) either the form of a finite clause, generally introduced by *quum*; or (b) the action referred to is expressed in the form of an object; or (c) understood from the connection.

Rem. 69. If clauses with *quum* are used, the clause contains the action whose merits and character are designated by the predicate of the principal sentence. The predicates of such sentences are placed either both in the PERFECT or both in the IMPERFECT INDICATIVE, as:

Te sororis filius *notavit quum* tutorem liberis non instituit; Your own nephew branded you when he did not appoint you the guardian of his children (by not appointing; he meant the omission as a stigma; it was virtually a stigma). Cic. Sest. 52, 111.— *Quum* Collatino Brutus imperium abrogabat, poterat vidēri facere id injuste; Brutus, when he removed Collatinus from power (in that he removed him), might seem to have done it (to have acted) unjustly [the act of abrogation is characterized as a possible injustice]. Cic. Off. 3, 10.— *Quum* plebs tribuniciam potestatem poscebat, verbo illam poscere videbatur, re verâ iudiciū poscebat; When the people demanded the (establishment of the) tribunate, it seemed, by the words used, to demand this power, but virtually it demanded the judiciary. Cic. Verr. 1, 15.— See Ex. 1-8.

Obs. 1. Clauses of this kind have only the grammatical form of temporal clauses. They denote the INNER IDENTITY of two acts, and by the form of a temporal clause the actions are represented as if the one had happened at the same time as the other. Both predicates, in fact, denote only one action, which is twice mentioned, first by the clause by which it is introduced according to its outward appearance, and by the principal sentence which states its real or virtual meaning. This inner identity of the two acts is also expressed by the identity of the two moods and tenses. That either the perfect or the imperfect may be used, follows from the general principle applied to all predicates of inner action (§ 582, Obs. 2). This form of a temporal clause with *quum* occurs also when both predicates denote internal actions (Ex. 8).

Obs. 2. For the use of the subjunctive in clauses of this kind, see p. 654, 2, foll. In the following passage, the subjunctive *diceret* falls under the rule p. 654, Obs. 1: Declārant hoc huius tribuni contiones, quibus quotidie meam potentiam criminabatur, quum *diceret* senatum quod ego vellem decernere. Cic. Mil. 4, 12.

Obs. 3. In place of such *Quum*-clauses, sometimes clauses with *dum* and *quod* are used, *dum* taking a present, imperfect, or perfect (see p. 673, Obs. 5, 1): *Dum* nostram gloriam tuâ virtute augeri *expeto*, feci non sapienter; When I insisted (by insisting) upon our glory being promoted by your labor, I did not act wisely. Cic. Qu. Fr. 3, 1, 3 (Ex. 9).— *Quod* tandem novi matrōnæ fecerunt, quod in causâ ad se pertinente in publicum processerunt? What new thing did the women do in that they showed themselves in public in a matter concerning their interests? Liv. 34, 5.

Obs. 4. Frequently, in place of a clause with *quum*, the form of an adverbial object is used, in which case the predicate is almost always placed in the imperfect: *His verbis* etsi non nominabatur Cicero, tamen solus petebatur (i. e. Clodius, quum his verbis utebatur, Ciceronem non nominabat, sed solum petebat); By these words of Clodius, Cicero alone, although not mentioned by name, was aimed at. Vell. 2, 45 (Ex. 4, 10-13).

1. Omnia tu Dejotaro tribuisti<sup>1</sup> quum<sup>2</sup> et ipsi et filio nomen regium concessisti. Cic. Dejot. 13, 36.— 2. Non, quum signa receptui<sup>3</sup> dedi, frangere audaciam<sup>4</sup> vestram volui<sup>5</sup>. Liv. 25, 38.— 3. Gravissimum<sup>6</sup> iudiciū de meâ fide et de constantiâ tuâ fecisti<sup>7</sup> quum post mortem Cæsaris totum te ad amicitiam meam contulisti<sup>8</sup>. Cic. Fam. 11, 29.— 4. Non plus Africānus in excidendâ<sup>9</sup> Numantiâ reipublice profuit quam P. Nasica quum Ti. Gracchum interemisset<sup>10</sup>. Ib. Off. 1, 22, 76.— 5. Non Herculi Dejanira nocere voluit quum ei tunicam sanguine Centauri tinctam<sup>11</sup> dedit. Ib. N. D. 1, 28, 70.— 6. Desipiebam<sup>12</sup> quum<sup>13</sup> illas litteras mittebam tibi. Plant. Epid. 1, 2, 35.— 7. Me quum quæstorem

<sup>1</sup> You did for Dejotarus.— <sup>2</sup> by conceding, in conceding, when you conceded.— <sup>3</sup> the signal for retreat.— <sup>4</sup> weaken your courage, confidence.— <sup>5</sup> I meant.— <sup>6</sup> the most unequivocal.— <sup>7</sup> iudiciū facere, to pass judgment (we would rather say 'to bear testimony').— <sup>8</sup> se totum ad amicitiam conferre, to devote one's self wholly to one's friendship.— <sup>9</sup> in (by) destroying, § 540, No. 3.— <sup>10</sup> to kill.— <sup>11</sup> dipped in.— <sup>12</sup> I was insane.— <sup>13</sup> in that.







quæ egissem bene et feliciter evenire<sup>1</sup>. Cic. Fam. 4, 14.— 10. Omnia sic constitueram mihi agenda ut tu *admiraberis*<sup>2</sup>. Ib. 2, 13, 1.— 11. *Di tibi* Carneades, ne Apollinem quidem futura posse dicere nisi ea quorum causas natura contineret. Cic. Fato. 14, 2.— 12. Cato cellam penariam<sup>3</sup> reipublice nostrae Siciliam *commendabat*<sup>4</sup>. Ib. Verr. 2, 2, 2.— 13. Nuper Crassus *negabat* ullam satis magnam pecuniam esse ei cuius fructibus exercitum alere non posset. Ib. Off. 1, 8.— 14. Apelles pictores eos peccare<sup>5</sup> *dicebat* qui non sentirent quid esset satis. Ib. Or. 22, 73.— 15. Acusius Rhodo venerat VIII. Id. Quinct. Is *nuntiabat* Quintum ad Caesarem profectum. Ib. Att. 11, 23, 2.— 16. Terentia, quæ mihi obvia in foro fuit, L. Pontium sibi in Trebulano dixisse *narrabat* lebrim tuam decessisse<sup>6</sup>. Ib. Att. 7, 2, 2.— 17. Caesar *dixit* mihi, a se Scævolam esse conventum<sup>7</sup>, ex quo mira quædam se audisse *dicebat*. Ib. Or. 2, 3, 13.

Obs. 4. In many particular instances predicates in the imperfect imply special mental relations of the action expressed by the verb. Here belong most of the 'pregnant' imperfects mentioned Rem. 52 and 53. The inner action to which such predicates refer must often be inferred from the connection, as: Carthaginiensium acies de industria pedem *referebat* ut hostem... incautus pertraheret. Liv. 25, 15. The connection requires that a perfect *credidit* should have been used for *referebat*, the action being represented as complete at the time spoken of. But it appears that the whole narrative was only a feint, so that the '*pedem referre*' was not really meant for what it pretended to be. Hence *referebat* is equivalent to *simulabat*, *refere*, where *simulabat* as a predicate of inner action might be in the imperfect. Imperfects of a similar import are frequently mistaken by the interpreters.

#### b. Imperfects of Rule and Habit.

§ 585. Predicates denoting habitual actions, *i. e.*, actions regularly done, continued, or repeated, according to a certain RULE, are GENERALLY placed in the IMPERFECT.

Obs. 1. Habitual actions (in consonance with the general rules), are *always* placed in the imperfect if a particular time is assigned to them, and if they are represented as going on at that time. Thus when the time given is opposed to other times: *Erat* (not *fuit*) omnino tum mos ut faciles essent in suum cuique tribuendo; It was *then* a general custom that people were obliging as to leaving every one his own. Cic. Brut. 21, 85 (Ex. 4, 5, 6.) R. 71. But the imperfect is *not* used for habitual actions:

1) If no time can be attached to the habit, as: Semper oratorum eloquentiæ moderatrix *fuit* auditorum prudentia; The taste of the audience *has always been* the guide for the eloquence of the speakers. Cic. Or. 8, 24. By the writers of the silver age, however, habitual actions to which *no* time can be assigned, are frequently placed in the imperfect: Multa quam supervacua essent, non intelleximus nisi quum deesse cœperunt. *Ulebatur* enim illis non quia debebamus sed quia habebamus. Sen. Ep. 123.— Magni viri quidam sibi menstruas certis diebus feriis *dabant*; quidam nullum non diem inter otium et curas *dividebant*. Sen. Tranq. 15. Cicero, in such passages, would probably have expressed the predicates by the perfect of *solere*, or by oratio indirecta (*scimus dedisse—divideisse, or dare soliti sunt*).

2) In literary history, where the literary customs and habitual qualities, etc. of the different writers criticised, are the subjects of almost the whole composition, a frequent change of tenses is dictated by the requirements of formal euphony. Thus in Cicero's Brutus PERFECTS and IMPERFECTS of habit are promiscuously employed, as: Periculis suavitæ maxime hilaratæ Athenæ *sunt*; hujus ubertatem et copiam admiratæ, ejusdem vim dicendi terroremque *timuerunt*. Cic. Brut. 11, 44. But: Phalæreus *delectabat* magis Atheniensis quam *inflammabat*. Ib. 9, 37.— Thus: Versatus est in omnium doctrinarum meditatione *versabar*. Ib. 91, 308.— M. Piso *habuit* quoddam in natura genus acuminis. Ib. 67, 236; but: C. Carbonis naturalem quandam auctoritatem *habebat* oratio. Ib. 61, 221.

3) If habits are first mentioned in general terms, and subsequently specified by the details of these habits, it is customary to use the PERFECT for the predicate by which

<sup>1</sup> A frequent formula, 'That what I had undertaken might succeed'.—<sup>2</sup> in a previous letter.—<sup>3</sup> except those things (supply *diceret*), except in regard to those things.—<sup>4</sup> storehouse.—<sup>5</sup> probably referring to a passage in Cato's writings.—<sup>6</sup> refers to the antecedent *pecuniam*; 'with the revenues of which'.—<sup>7</sup> to blunder.—<sup>8</sup> that the fever had left you.—<sup>9</sup> that he had met Scævola.

the habit is designated in general terms, but the IMPERFECT for the predicates specifying the habit; as: Auditis oratoribus Græcis incredibili quodam nostri homines dicendi studio *flagraverunt*. *Excebat* eos magnitudo ac varietas causarum; *erant* huic studio maxima *exposita* præmia, etc. Cic. Or. 1, 4, 14, 15.— Deinde auguriis et reliqui reges *usi* (sunt), et exactis regibus nihil publice sine auspiciis *gerébatur*. Ib. Div. 1, 2, 3.— Vallo et Macedones et Græci *usi sunt*, sed usum... non *aplarerunt*; nam majores arbores *cædebant* quam... et quis *eminébant*, etc. Liv. 33, 5.— Tarquinius cum quibus *voluit* injussu populi *foedera fecit diremitque*; Latinorum sibi maxime gratiam *conciliabat*,... et affinitates *jungebat*. Liv. 1, 49.— *Habuit* Catilina permulta signa adumbrata virtutum. *Ulebatur* hominibus improbis multis, et quidem optimis se viris deditum esse *simulabat*, etc. Cic. Cæl. 5, 12.

4) If the author means to designate more the action itself than the habit which is implied by it, the perfect *may* be used, as: Apud Græcos eloquentissimi homines ad scribendam historiam se *applicaverunt* (where the weight is placed on 'ad scribendam historiam'). Cic. Or. 2, 13, 55.— Divus Augustus inter initia Sphinge *signavit* (sealed); duas in matris annulis invenerat; altera per bella civilia amfci *signavere* epistolas et edicta. Postea Alexandri Magni imagine *signavit*. Plin. H. N. 37, 4.— Aristoteles in hac quæstione adolescentis *exercuit*. Cic. Or. 14, 46.— Ægyptii et Babylonii, in camporum patentium æquoribus habitantes, omnem curam in siderum cognitione *posuerunt*. Cic. Div. 1, 42, 93. See Ex. 16 to R. 71.

Obs. 2. Predicates expressing habitual actions, always imply *two different actions*, one of which is the ACTION REALLY PERFORMED, and the other the IDEA OF HABIT or rule, which is always an inner state prompting or producing the action. From this double nature of predicates expressing habitual action, all the peculiarities in their treatment may be explained; namely 1) that imperfects of habit do not require the addition of a particular time, since the inner element always contains that indefinite *space of time* during which the external acts are represented to have happened; 2) that the perfect may always be used if the internal element is disregarded.— The language either expresses both these elements *separately*, or mentions only the *action as such*, leaving it to the reader to supply the *idea of habit*. (See Rem. 71.)

Rem. 71. If the *idea of habit* is designated by SPECIAL EXPRESSIONS, the action itself is variously added in the form of an OBJECT-INFINITIVE, of an INFINITIVE CLAUSE, or of a THAT-CLAUSE with *ut* (with later writers also *quod*). The verb expressing the *idea of habit* may be either in the PERFECT or IMPERFECT, but it *must* be in the imperfect if so required by the general rules, *i. e.* if a particular time of the habit is either expressed or necessarily understood.

Obs. 1. The expressions used to designate the IDEA OF HABIT, are: *Solere* (*solēbam* or *solitus sum*); *morem* or *more esse* (*mos erat* or *fuit*); *consuescere* in the pluperfect (*consueveram*), which takes the place both of the perfect and imperfect (the perfect *consuevi* meaning 'I am accustomed'); *institutum tenere*, to observe a habit. Here belong the adverbial expressions *vulgo* (*in vulgus*) and *semper* (customarily, generally, always). Some verbs combine the idea of habit and the action itself in *all their forms*, as *ut, se gerere* (to conduct one's self), and the intensive verbs in *itāre* and *sāre*, as *observitāre*, to observe habitually or usually; *facitāre*, to do habitually, etc. All these expressions, when they are verbs, admit both tenses, either the perfect or imperfect, unless (in accordance with the general rules) the addition of a particular time at which the *habit as such* was going on *requires* the imperfect (Ex. 3-6). But even in this last instance the perfect (though rarely) is sometimes used. (Ex. 8.)

Obs. 2. Habitual action is *always* designated by the addition of one of the expressions mentioned Obs. 1 if otherwise the connection would not clearly represent the action as an habitual or repeated one, as in the beginning of treatises, or new paragraphs unconnected with the previous sentences (see the beginning of Cic. de Am.) Ex. 1, 2. But frequently these expressions are chosen, even if no such necessity requires them.

A. SOLERE 1. Neque illud verum est quod Socrates *dicere solēbat*<sup>1</sup>, omnis in eo quod scirent, satis esse eloquentis. Cic. Or. 1, 14, 63.— 2. Curioni ita plausum est ut salvā republicā Pompējo *plaudī solēbat*<sup>2</sup>. Ib. Att. 2, 19, 3.— 3. In collēga meo sustinendo si

<sup>1</sup> *Dicebat*, instead of *dicere solēbat*, would not clearly express either habit or repeated action. Rem. 70, Obs. 3, No. 2.—<sup>2</sup> *Plaudēbatur* might be taken for a single continued action at the time spoken of; *plaudī solitum est* would not refer to the time expressly spoken of, although (rarely) it is thus sometimes used.



meam in illum indulgentiam *laudare solebātis*<sup>1</sup>, par prope laus P. Sestii esse debet. Ib. Sest. 3, 8.— 4. Hos *tum refutare solebāmus*<sup>2</sup>, quod pater multa nobis de ejus studio saepe narravit. Ib. Or. 2, 1, 2.— 5. *Tum* praetor in hac officina majorem partem diei cum tunica pulla<sup>3</sup> *sedere solebat* et pallio<sup>4</sup>. Ib. Verr. 2, 4, 24.— 6. Erat hoc factitatum semper etiam in Latinorum stipendio<sup>5</sup> *tum* quum illorum auxiliis *uti solebāmus*. Ib. 2, 5, 24.— 7. Hos libros Thucydides *tum* scripsisse dicitur quum, id quod optimo cuique Athenis *accidere solitum est*<sup>6</sup>, in exilium pulsus esset. Ib. Or. 2, 13, 56.— 8. Consuetudo quo quondam *solitus sum*<sup>7</sup> *uti* quum mihi in isto studio versari licebat. Ib. Or. 1, 30, 135.— 9. Hoc ne Thermodorus quidem faciebat, is qui Platōis libros *solitus est divulgare*<sup>8</sup>. Ib. Att. 13, 21, 4.— 10. Vester etiam D. Brutus, ut ex L. Accio *sum audire solitus, dicere non inculce solebat*. Cic. Brut. 28, 107. B. MOREM ESSE, etc.— 11. *Mos erat*<sup>9</sup> Faliscis eodem magistro liberorum et comite *uti*. Liv. 5, 26.— 12. Armati, ita *mos gentis erat*, in concilium venerunt. Ib. 21, 20.— 13. Nam, ut *mos fuit*<sup>10</sup> Bithyniae regibus, lectica octophoro<sup>11</sup> ferebatur. Cic. Verr. 2, 5, 11.— 14. Juba duo millia equitum, quos *sue custodiae causa*<sup>12</sup> circum se *habere consuevit*, Saburrae summisit<sup>13</sup>. Cæs. B. C. 2, 40.— 15. *Tenuit* Verres *hoc institutum* in<sup>14</sup> turibulis<sup>15</sup> omnibus quaecunque in Sicilia fuerunt. Cic. Verr. 2, 4, 21.— 16. Fuerat ille annus quum intentus arcus<sup>16</sup> est in me nnum, ut *vulgo* ignari rerum *loquebantur*. Ib. Sest. 7, 15.— 17. Clipeis<sup>17</sup> antea Romani *uti sunt*, dein scuta<sup>18</sup> pro clipeis fecere. Liv. 8, 8.— 18. Neque enim ita *se gessit* Verres in his rebus tamquam rationem<sup>19</sup> aliquando<sup>20</sup> esset redditurus. Cic. Verr. 2, 4, 22.— 19. Hic *se gerēbat* Atticus ut communis infimis, par principibus videretur. Nep. Att. 2.— 20. Neque solum deorum voces Pythagorē *observaverunt*, sed etiam hominum quae vocant omina<sup>21</sup>. Ib. Div. 1, 44, 102.— 21. Etiam Pomptidius multas privatas causas *actitavit*<sup>22</sup>. Ib. Brut. 70, 246.— 22. M. Bibulus *scriptitavit*<sup>23</sup> accurate. Ib. 77, 267.— 23. Timarchides Verri omnia decreta, imperia<sup>24</sup>, litteras<sup>25</sup> peritissime et callidissime *venditabat*<sup>26</sup>. Ib. Verr. 2, 2, 54.

*Rem. 72.* The idea of habit, if no doubt can arise as to the meaning of the imperfect, may always be expressed by the mere imperfect of the verb. Such imperfects comprise all actions which are represented as being done in consequence of a rule, by routine, or by any principle dictating or producing the same action under similar circumstances. These imperfects are generally rendered by the mere preterit; but sometimes in the same way as if *solere* were expressly used (*used to, was accustomed to*.) Imperfects of rule and habit denote:

#### A. Usages in the life, practice, and sentiments of nations.

1. Quid? nostri veteres versus ubi sunt quos 'olim Fauni vatesque canebant'<sup>27</sup>? Cic. Brut. 18, 71.— 2. Hostis<sup>28</sup> apud majores *is dicebatur* quem nunc peregrinum<sup>29</sup> dicimus. Ib. Off. 1, 123.— 3. Rudis adhuc antiquitas *credebat* et atrahi imbris cantibus et repellere. Sen. N. Qu. 4, 7.— 4. *Colebantur* ab Hernicis religiones<sup>31</sup> pie magis quam magnifice. Liv. 3, 57.— 5. Phalarica<sup>32</sup> *erat* Saguntinis hastili abiectione unde<sup>33</sup> ferrum<sup>34</sup> exstibat<sup>35</sup>. Id stuppa<sup>36</sup> *circumligabant*<sup>37</sup>, *lineabantque*<sup>38</sup> pice<sup>39</sup>. Ib. 21, 8.— 6. In Graecia *discēbant* omnes musicam. Cic. Tusc. 1, 2.

#### B. Habits of the Public.

7. Illa via qua (Appius Clodius) spectatum<sup>40</sup> ibat, Appia jam via *vocabatur*. Cic. Sest. 59, 126.— 8. Haec (Diane) statua ab omnibus advenis *visēbatur*<sup>41</sup>. Ib. Verr. 2, 4, 34.

<sup>1</sup> *Laudabātis* might be taken for a single (inner) action at the time when the 'sustinere' happened; *soliti estis* would not refer to such a time.— <sup>2</sup> *refutabāmus* might be taken for a refutation made on a single occasion.— <sup>3</sup> gray tunic, a garment worn only by the lower classes, and not fit for a praetor.— <sup>4</sup> Greek cloak, or gown (opposed to the toga).— <sup>5</sup> service.— <sup>6</sup> this was the case at all times; hence *solebat*, which would refer to the time spoken of, could not be used.— <sup>7</sup> *solēbam* should here be expected.— <sup>8</sup> published (without the author's permission).— <sup>9</sup> at the time spoken of.— <sup>10</sup> *not* at the time spoken of.— <sup>11</sup> a (sedan) chair with eight bearers.— <sup>12</sup> as a body-guard.— <sup>13</sup> sent to help.— <sup>14</sup> as to.— <sup>15</sup> censers.— <sup>16</sup> the bow was bent.— <sup>17</sup> shield.— <sup>18</sup> buckler.— <sup>19</sup> to render an account.— <sup>20</sup> ever.— <sup>21</sup> The so-called human forebodings (presages).— <sup>22</sup> attended to, acted in.— <sup>23</sup> wrote an accurate style (*accurate scribēbat*, would refer to the subjects of the composition).— <sup>24</sup> rules.— <sup>25</sup> papers (containing official decrees, grants, etc.).— <sup>26</sup> traded in; sold them to the parties.— <sup>27</sup> Quotation from Ennius.— <sup>28</sup> The term 'hostis' was applied to those whom.— <sup>29</sup> foreigner, stranger.— <sup>30</sup> by chants.— <sup>31</sup> religious ceremonies were celebrated.— <sup>32</sup> The Saguntians used a Phalaric (a kind of burning missile) with a shaft of pine-wood.— <sup>33</sup> at the top of which.— <sup>34</sup> the iron point.— <sup>35</sup> to stand out.— <sup>36</sup> tow.— <sup>37</sup> to wrap in.— <sup>38</sup> to smear, to paint.— <sup>39</sup> pitch.— <sup>40</sup> went to the spectacle.— <sup>41</sup> to visit.

— 9. Incoke, ut antea *demonstrabant* quid ubique esset, ita nunc quid ubique ablatum<sup>1</sup> sit ostendunt. Ib. 2, 4, 59.

#### C. Personal habits and qualities.

10. Cum pueris Socrates ludere non *erubescēbat*<sup>2</sup>, et Cato vino *larābat*<sup>3</sup> animum curis publicis fatigatum. Sen. Tranq. 15.— 11. Hannibal princeps in proelium *ibat*, ultimus conserto proelio<sup>4</sup> *excedēbat*<sup>5</sup>. Liv. 21, 4.— 12. Balbus Thorius ita *vivēbat* ut nulla posset inveniri voluptas qua non abundaret. Cic. Fin. 2, 20.— 13. Antiochus sellā eburneā<sup>6</sup> *jus dicebat*<sup>7</sup>, *disceplabatque* controversias minimarum rerum. Liv. 41, 20.— 14. Atticus mendacium neque *dicebat*, neque pati poterat. Nep. Att. 15.— 15. Atticus sic Graece *loquebatur* ut Athenis natus videretur. Ib. 4.

#### D. Occupations and professional activity.

16. Tantas clientelas<sup>8</sup> Appius *regēbat* cæcus<sup>9</sup> et senex. Cic. Sen. 11, 37.— 17. Philoctetes *propagābat*<sup>10</sup> vitam aucupio<sup>11</sup> pennarumque contextu<sup>12</sup> corpori tegumenta<sup>13</sup> *faciebat*. Ib. Fin. 5, 11.— 18. Hic quæstu<sup>14</sup> *se sustinēbat*<sup>15</sup>. Sen. Mort. Cæs. 3.— 19. Dionysius tyrannus, Syracensis expulsus, Corinthus pueros *docēbat*. Cic. Tusc. 3, 12.

#### E. Literary activity and merits.

20. Antonius *reperiēbat* quid dici opus esset, memoriæque ea *comprehendēbat*; *excellēbat* autem actione<sup>16</sup>. At Crassi magis *enitēbat*<sup>17</sup> oratio. Cic. Brut. 59, 215.— 21. P. Scipio omnis sale<sup>18</sup> facietisque<sup>19</sup> *superābat*<sup>20</sup>. Ib. 34, 128.

#### F. Actions regularly performed by order, or by natural necessity.

22. Calpurnius<sup>21</sup> eum interdum solutum<sup>22</sup> custodes *sequebantur*<sup>23</sup>, noctu clausum<sup>24</sup> *asservēbant*<sup>25</sup>. Liv. 24, 45.— 23. Poëta Antipater Sidonius omnibus annis uno tantummodo die, quo genitus<sup>26</sup> erat, febri *implicabatur*<sup>27</sup>. Val. Max. 1, 8, 16.

GENERAL REMARK about the use of the Imperfect in contrasting it with Perfects. By such an opposition both the imperfects and perfects are placed in a peculiar light, which can not often be imitated in English. The following passages may serve as examples:

1. Non *defuit* (militibus) quid responderetur; *deerat* qui daret responsum (*deerat* emphasizes 'just then', while *defuit* is not confined to the moment spoken of). Liv. 3, 50.— 2. *Favēbam* reipublice cui semper *favi*. Cic. Fam. 12, 7 (*favēbam*, then and there; *favi*, at all times).— 3. Quamquam te bonum timor *faciebat* (at that particular time), improbum *fecit* audacia (at all times except the particular time mentioned). Cic. Phil. 2, 36, 99.— 4. Deinceps fuit annus quo ego consulatum *petivi*; *petēbat* Catilina mecum. Cic. Cæl. 4, 10 (*petivi* is complete within the year; but also because the action was crowned with success: 'I obtained the consulship'. *Petēbat* is incomplete at the time of Cicero's candidature, but also because Catiline failed to carry the election).— 5. *Ælius scribēbat* orationes quas alii dicerent, ut Q. Pompejo Rufo (as for instance for Pompejus Rufus), quamquam is etiam ipse *scripsit* eas quibus pro se est usus. Cic. Brut. 56, 206. (The imperfect *scribēbat* represents the action as a professional activity, see R. 72, No. D.; but *scripsit*, although involving repeated action is represented as an occasional action.— 6. M. Scaurus non saepe *dicebat*. Latine vero inprimis eleganter *est locutus*. Cic. Brut. 35, 135. (*Dicebat* expresses habit; *est locutus* is in the perfect, because the imperfect *loquebatur* might be understood as limiting the action to the occasions when he 'dicebat').— 7. *Dicebat* melius quam *scripsit* Hortensius. Cic. Or. 38. *Dicebat* is an imperfect of habit; *scripsit* is not represented as a habit, but as the judgment of Cicero on the quality of Hortensius's writings. It is the main predicate, while *dicebat* has the force of a concessive clause. Cicero meant to say: 'Hortensius's writings are no good models for imitation'. But to soften the harshness of this criticism, he added that *whenever* Hortensius spoke, he spoke well. From urbanity the excuse is placed before the censure. This force of *scripsit* would be destroyed by *scribēbat*, or by placing *dicebat* in the perfect.— 8. Nec enim Deiotaro cornix canere potuit, recte eum facere quod populi Romani libertatem defendere pararet. Ipse hoc *sentiēbat*, sicuti *sensit*. Cic. Div. 37, 78. *Sentiēbat*, if not followed by *sicuti sensit*, on account of its opposition to *potuit*, would

<sup>1</sup> *Auferre*, to steal.— <sup>2</sup> did not blush; was not ashamed.— <sup>3</sup> to relax.— <sup>4</sup> after the battle had once commenced.— <sup>5</sup> was the last to leave.— <sup>6</sup> ivory chair.— <sup>7</sup> held court as well as discussed.— <sup>8</sup> bodies of clients.— <sup>9</sup> although blind.— <sup>10</sup> literally 'delayed his life', i. e., kept himself alive.— <sup>11</sup> bird-catching.— <sup>12</sup> by weaving feathers together.— <sup>13</sup> coverings for his body.— <sup>14</sup> by trade.— <sup>15</sup> made a living.— <sup>16</sup> by his delivery.— <sup>17</sup> Crassus was more distinguished by the substance of his addresses.— <sup>18</sup> wit.— <sup>19</sup> pleasantry.— <sup>20</sup> was superior to all.— <sup>21</sup> in the city of Cales.— <sup>22</sup> without fetters.— <sup>23</sup> accompanied.— <sup>24</sup> under lock.— <sup>25</sup> guarded.— <sup>26</sup> on which he was born, i. e., his birthday.— <sup>27</sup> was involved in, seized with.



have an hypothetical force (p. 730, 3): 'he would have felt this even without the cawing of the crow'. The perfect *sensit* means here completeness as *reality* and *actuality* (as he really and actually felt it).

For the Imperfect in letters see § 589.

#### IV. PLUPERFECT TENSE.

§ 586. The PLUPERFECT generally corresponds to the *English* pluperfect, except in the instances mentioned OBS. 3.

OBS. 1. The pluperfect is used (a) to denote an action which was complete *before* the time spoken of: Iter (Hannibalis in descensu de Alpibus) multo quam in ascensu fuerat difficilior fuit. Liv. 21, 35; (b) to denote an action which *had commenced before* the time spoken of, but was completed at the time spoken of. Such pluperfects are frequently co-ordinated with *historical imperfects*: Prima luce et nostri omnes erant transportati, et hostium acies cernebatur (before daybreak, i. e., before the time spoken of, the act of shipping the troops was not yet completed, but it had commenced; at daybreak the act was complete). Cæs. B. G. 7, 62; (c) to denote an action, commenced before the time spoken of, the effects and consequences of which are still *lasting at* the time spoken of. Such pluperfects have the force of periphrastic imperfects (p. 127, R. 134), with which they are frequently co-ordinated: Hunc omnem locum copiae Gallorum compleverant et maceriam sex in altitudinem pedum praeduxerant. Castra opportunitis locis erant posita (the place was still filled with troops, and the wall still existed at the time spoken of. *Erant posita* is a periphrastic imperfect). Cæs. B. G. 7, 69.—Ita uno tempore et longas navis aestus compleverat, et onerarias tempestas afflictabat; Thus the tide *had at* the same time filled the long ships, when the storm was injuring the freight-ships. Cæs. B. G. 4, 29 (aestus compleverat has the force of aestu completus erant).—Dum certamen in unam partem hostium oculos averterat, scalis capitur murus; While the combat *had turned* the looks of the enemy in one direction, the wall was taken by scaling ladders. Liv. 32, 24 (dum averterat has the force of averterat, et dum aversas tenebat, or rather dum—tenet).

OBS. 2. The ancient grammarians define the pluperfect as the tense denoting 'what happened a very long time ago', and hence Priscian strangely states that in such passages as 'Trojae qui primus ab oris venit (Virg. Aen. 1. 1)', and 'cecinit quae prima Aeneas (Ib. 8, 310)', the perfects *venit* and *cecinit* have the force of *pluperfects*. Sometimes, indeed, pluperfects occur which seem to be used in accordance with this definition, as: 'Iccirco genueram (filium) ut esset qui pro patria mortem non dubitaret occumbere'. Cic. Tusc. 1, 42, 102. But if the definition of the ancient grammarians were correct, a very great number of perfects would have the force of pluperfects, and a still greater number of pluperfects must be considered as faulty.

OBS. 3. Sometimes the pluperfect denotes an action happening *at the time spoken of*. By such pluperfects the author prepares the mind of the reader for a later past action to be mentioned afterwards; as: Dum elephantum trajiciuntur, Hannibal Numidas equites ad castra Romana miserat (this pluperfect refers to a skirmish of the Numidians with the Romans, which is reported directly afterwards). Liv. 21, 29.—Nam quum inambularem in xysto, et essem olivus domi, M. ad me Brutus venerat (referring to a conversation between Cicero and Brutus, narrated afterwards). Cic. Brut. 3, 10. See p. 320, OBS. 1.—While the pluperfect thus pregnantly foreshadows a later past action, it may even denote an action happening *after* the time spoken of, completely reversing the logical order of time: P. Cornelius consul triduo fere postquam Hannibal a ripa Rhodani movit, quadrato agmine ad castra hostium venerat. Liv. 21, 32. Here an *English pluperfect* should be used for the Latin perfect *movit*, and the Latin pluperfect *venerat* must be rendered by an *English preterite*. Thus in the following sentence: Jam aliquantum spatii ex eo loco ubi pugnatum est, aufugerat. Liv. 1, 25, 8.

OBS. 4. In the following instances the *English pluperfect* is expressed by a Latin imperfect: (a) in the case mentioned Rem. 59; (b) sometimes, to denote an action lasting without defined limits at some time *before* the time spoken of, as: Qui ne nostrorum quidem finium nobis per nos tuendorum jus antea dabant (inst. of *dederant*), nihil intercesserunt. Liv. 8, 4.—Latin PERFECTS are used with the force of *English pluperfects*: (a) after *postquam*, *ubi*, *simulac*, and sometimes after *quum* (see p. 659, foll.); (b) sometimes in CLAUSES, particularly relative clauses: Cognitis eis rebus quae sunt gestae in citeriore Hispania, bellum parabat. Cæs. B. C. 2, 18.—In eadem causa fuerunt Usipetes, qui compluris annos Suevorum vim sustinuerunt (which had happened *before* the time spoken of). Ib. B. G. 4, 9. See the Ex. quoted p. 307, OBS. 3 (domus quae regis Hieronis fuit). Sometimes such perfects occur in principal sentences: Dies haud ita multi intercesserunt (for *intercesserant*) quum legati ex Leontinis, praesidium orantes, venerunt. Liv. 24, 29.

OBS. 5. The *English preterit* corresponds to a Latin pluperfect in many clauses dependent on imperfects of contingent action. See R. 65.

OBS. 6. Frequently pluperfects are followed by clauses with *quum* having the force of a relative adverb (*quo tempore*). If in this instance the action in the clause with *quum* is represented to have *immediately* followed the action expressed by the pluperfect, certain adverbial expressions of time are attached to the pluperfect, as *vix* (scarcely), *commodum* (just), *tantum quod* (just a moment); *Vix* prior tumultus conticuerat quum Scipio vi majore urbem aggredi jubet (scarcely had the tumult subsided). Liv. 26, 45.—*Commodum* ad te miseram Demeam quum Eros ad me venit (I had just sent Demea to you). Cic. Att. 13, 30, 2 (See Ib. 13, 9, 1; 13, 19, 1).—*Tantum quod* ex Arpinati veneram, quum mihi a te litterae reddita sunt (I had just arrived a moment ago from my villa in Arpinum, when, etc.). Cic. Fam. 7, 23, 1. See p. 652, 16.

OBS. 7. Sometimes the pluperfects of DEPONENT VERBS take the auxiliary *fueram* instead of *eram*, the same as the periphrastic pluperfects of the passive (p. 128, R. 136). These forms are used (a) to denote actions happening *before* actions expressed by ordinary pluperfects, as: Huic Caesar, quod in omnibus bellis singulari ejus opera fuerat usus, majorem locum restituerat; To him Caesar *had restored* the place of his ancestors because he *had*, in all wars, made use of his special services. Cæs. B. G. 5, 25. (b) to represent the action as *complete* in certain particular senses, as: Convenire omnes praeterquam qui cedentes in arcem Romanos persecuti fuerant. Liv. 25, 10. The form *fuerant* intimates that the act of 'following' the fleeing Romans was complete and definite, so that they remained in the castle together with the Romans, a fact which would not be expressed by *persecuti erant*. In a similar way are used '*latatus fuerat*' (Liv. 25, 6), and *fuerant usi* (Cæs. B. G. 4, 38).

OBS. 8. For the use of the pluperfect indicative with hypothetical force, see B. VI. p. 730.—For the use of the pluperfect indicative with the force of a 'future-pluperfect' see R. 76, OBS. 8.

#### V. FUTURE TENSES.

§ 587. Both the future of the present system ('FUTURE-PRESENT' or 'FUTURE' without any addition, § 322, No. 3), and the future of the perfect system ('FUTURE-PERFECT', § 340), denote actions to happen *after the speaker's time*, or *after the moment of speaking*. The future-perfect represents a future action as *complete* (R. 74); the future-present represents an action simply as *future* without distinguishing its completeness or incompleteness (R. 73).

OBS. The views of the ancient Latin grammarians on the future-perfect are as vague and erroneous as their ideas on the pluperfect (§ 586, OBS. 2). They called this tense the 'subjunctive of the future tense' (Prisc. 8, 10, 55), being led to this erroneous view by the FORM of the future-perfect, which, except in the first person singular, is the same as that of the perfect subjunctive. To this similarity in form often corresponds a similarity in meaning, so that it may sometimes appear doubtful whether such forms (for instance, *negaveris*, *q̄irerint*, etc.) must be assigned to the perfect subjunctive, or to the future-perfect. See R. 75, OBS. 1.—But nobody now doubts that the form *amavero*, etc. is an indicative, although there are some grammarians who have enriched the language with a subjunctive of the future-present (*amaturus sim*), while one or two have introduced even a subjunctive of the future-perfect (*amaverim*). These evident errors, hardly need refutation.—Modern Latinists and grammarians have given to the future-perfect the name of '*Futurum exactum*,' or '*Futurum perfectum*,' both terms exactly corresponding to the nature of this tense, as expressing a *future complete* action.

§ 588. The two future tenses are either (a) ordinary futures (R. 73, 74); or (b) potential futures (R. 75); or (c) dependent futures (R. 76).

Rem. 73. The FUTURE-PRESENT, as ORDINARY-FUTURE (i. e. strictly referring to future time), corresponds to the *English future tense*, both with 'shall' and 'will.' Hence the ordinary future-present is used



(1) to represent an action as *predicted* by the speaker; (2) to represent a future action as *determined* and *willed* by the speaker (sometimes by other persons).

Obs. 1. If the future represents an action as *predicted* by the speaker, it corresponds to the English form, with 'shall' for the first person, and to the form with 'will' for the 2. and 3. persons, as: Solem præ jaculorum multitudine *non videbitis*... 'In umbrâ igitur *pugnabimus*;' 'You *will* not see the sun for the multitude of missiles...' 'We *shall*, then, *fight* in the shade.' Cic. Tusc. 1, 42, 101.—Ista lex *perferetur*, vult enim Cæsar; That law *will pass*, for Cæsar will have it so. Cic. Att. 13, 32, 4. (See Ex. 1-9.)

Obs. 2. If the future represents an action as *determined* by the speaker, it corresponds to the English future, with 'will' for the first person, and to the future, with 'shall' for the 2. and 3. persons, as: *Occidar* equidem, sed victus non *peribo*, I *shall be killed* (prediction), but I *will not perish* (determination) a vanquished man. Auct. Her. 4, 52.—Sella tibi *erit* tamquam hypodidascalo proxima: *sequetur* pulvinus; You *shall have* the next chair in your quality as sub-teacher; a cushion *shall follow*. Cic. Fam. 9, 18, 4. (i. e. I *will take care* that you have these things.) The first person of the future is rendered by 'shall,' or 'should,' if the action is determined by others than the speaker: *Classibus adversabimur igitur*? 'Shall' (should) we, then, oppose the fleets? Cic. Att. 10, 8, 4. Ex. 8-13.

Obs. 3. For rendering the English 'shall' in LAWS, see R. 75, Obs. 5.

Obs. 4. Sometimes the Latin uses a PRESENT tense when in English a future is required, namely:

(a) Often with verbs expressing a *present state*, which is to continue till another action will take place, especially with verbs of expecting and waiting, as *expectare*, *opperiri*, *teneri*, *commorari*: Romæ *teneor* dum a Dolabella procuratoribus exigam primam pensionem; I *shall be kept* (shall remain) in Rome till the first payment is due by Dolabella's agents. Cic. Fam. 6, 18, 5.—Itaque *expecto* Thessalonice acta Kal. Sext.; Therefore I *shall await* at Thessalonica what will (may) be done at the first of Sextilis. Ib. Att. 3, 15, 6. This present has the same nature as the present tense used for states that *have been* lasting for a certain time (R. 42).—But often the *future* is used in this instance in Latin as it is in English: Dum herus adveniat a foro, *opperiar* domi; I *shall wait* at home till the master arrives from the forum. Plaut. Pœn. 4, 2, 107. See Ex. 14-17. *Dum* (till) referring to future actions in this connection has its predicate either in the future-present or in the present indicative or subjunctive. See Cic. Fam. 16, 10, 1.

(b) Sometimes, with verbs of *going* and *coming*, if either an adverb or a clause distinctly shows that a future action is meant, or if the act is to be immediately performed (similar to the imperfect in the case of R. 53, Obs. 2). This usage, however, is confined to colloquial or epistolary style: Ego in ædem Venerisæo, I *shall go* (am going directly) to the temple of Venus. Plaut. Pœn. 1, 1, 62.—Lentulus hodie apud me (est), cras mane *vadit*; Lentulus is in my house to-day, he leaves (is going to leave) to-morrow morning. Cic. Att. 14, 11, 2.—Ego *abeo*; vale atque salve! I *must go*, good bye! Plaut. Curc. 4, 4, 32. Ex. 18.

(c) Sometimes in clauses with *antequam* and *priusquam*. See R. 76, Obs. 3, c.

Obs. 5. Certain verbs are idiomatically used in the future to increase the force of an affirmation, the same as 'swearing' particles. Here belong (a) *Moriar si* (I will die if; I pledge my word that...not); *Moriar si* præter te quem reliquum habeo; I will die if I have anyone left but you. Cic. Fam. 9, 15, 2.—(b) *Ita vivam* (as true as I live), used parenthetically, as: Sollicitat, *ita vivam*, me tua valetudo: Upon my life, your health makes me uneasy. Cic. Fam. 16, 20.—(c) *Amabo*, or *amabo te*, as parenthetical sentence, which is added both to imperative and interrogative sentences: Cogita, *amabo*, item nos perhiberi; Please consider that we are in the same predicament. Plaut. Pœn. 1, 2, 30.—Soror, parce, *amabo*; Sister, forbear, I beseech you! Ib. 1, 2, 39.—Eho, *amabo*, quid illo nunc properas? Halloa! Why, for the sake of your love, are you now hurrying there? Ib. 1, 2, 54.—*Amabo*, num hi falso oblectant gaudia nos? Dear me, do they amuse us with a false pleasure (hope)? Ib. 5, 4, 101.—*Amabo te*, quum dabis posthac aliquid donum litterarum, mei memineris; Please remember me if you, hereafter, should make any literary gift. Cic. Fam. 15, 17, 4.—*Amabo* in this connection literally means 'I shall be obliged to you if you do, or if you tell' what is expressed by the main predi-

<sup>1</sup> Most grammarians consider the expressions *moriar si*, and *ita vivam* as present subjunctives. Both forms have here exactly the same meaning, and in place of 'Sic me di amabunt' the form 'sic me di ament' is frequently found; but only 'amabo te' not 'amem te'.

cate.—Similar is the force of the expression 'Sic me di amabunt' (by the love of the gods), i. e., 'The gods shall love me as certainly as what is expressed by the main-predicate is true': Ita me di amabunt, haud propterea te rogo ut hoc proferam. Ter. Hec. 1, 2, 31.

1. Hodie apud inferos<sup>1</sup> fortasse *cenabimus*. Cic. Tusc. 1, 42, 101.—2. Hoc *assequemur* et tacendo et latendo<sup>2</sup>. Ib. Att. 13, 31, 3.—3. Nomen iudicium *amittemus* si ad causas<sup>3</sup> iudicia jam facta<sup>4</sup> domo *deferemus*<sup>5</sup>. Ib. Clu. 2, 6.—4. Quid ergo potissimum *scribam*? Quod velle te puto<sup>6</sup>, cito me ad te esse venturum. Ib. Fam. 9, 3, 1.—5. *Quæres* fortasse cur, quum hæc in urbe sint<sup>7</sup>, non absim, quemadmodum tu. Ib. 9, 2, 2.—6. Seditiōnis auctōres sanguine *luent*<sup>8</sup> quod admisērunt<sup>9</sup>. Liv. 28, 29.—7. Mihi crede, unus annus additus laboribus, multorum annorum lætitiā<sup>10</sup> nobis *offeret*<sup>11</sup>. Cic. Qu. Fr. 1, 1, 1.—8. Quamquam invitā<sup>12</sup> te *carēbo*<sup>13</sup>, animum ego *inducam*<sup>14</sup> tamen ut illud consulam<sup>15</sup>. Plaut. Cist. 3, 4, 3.—9. In sua terrā *cogam* pugnare Hannibalem, et Carthāgo præmium victoriæ *erit*. Liv. 28, 44.—10. De<sup>16</sup> Fadio *faciemus* studiōse quæ rogas. Cic. Fam. 15, 14, 2.—11. Quare negent Siculi sese te actore<sup>17</sup> ad iudicium adfuturos, ex me non *audies*. Cic. Div. Cæc. 9, 28.—12. Nostra<sup>18</sup> ad diem dictam<sup>19</sup> *fient*. Ib. Fam. 16, 10.—13. A nobis *agentur* omnia diligenter. Ib. 1, 5a, 3.—14. *Exspecto* dum ille venit. Ter. Eun. 1, 2, 126.—15. Ego in Arcano *opperior* dum ista cognosco. Cic. Att. 10, 3.—16. Tu istos abdicce intro<sup>20</sup>, nos hæc hinc *præstolabimur*<sup>21</sup>. Plaut. Pœn. 5, 3, 36.—17. *Opperiar* hominem hinc ut salutem<sup>22</sup>. Ter. Ad. 3, 3, 92.—18. Ego hos *conveniam*<sup>23</sup>; post huc *redeo*. Ib. 4, 7, 39.

Rem. 74. The (ordinary) future-perfect in independent sentences is used (a) with the force of an English future-perfect (Obs. 1); (b) with the force of an English future-present to represent actions as COMPLETE in the future (Obs. 2).

Obs. 1. While the English future-perfect is rarely used in independent sentences, and still more rarely in clauses, the Latin future-perfect most frequently occurs in clauses (R. 77), but also (similarly to the English) in independent sentences. But it is rarely used with the force of an English future-perfect. Where it occurs with the meaning of the English future-perfect, it is mostly qualified by clauses with *dum* (while, till), or by clauses with *si*, with *priusquam*, or by general relative clauses: *Dum* tu hæc leges, ego illum fortasse *convenero*; Perhaps I *shall have met* with that man *till* (before, when) you read this letter. Cic. Att. 9, 5.—*Præclare vixero si* quid mihi *prius acciderit quam* hoc tantum mali *videro*; I *shall have lived* happily if I die before seeing so great a calamity. Ib. Mil. 36, 99.—*Is bellum confecerit* qui Antonium opprēsserit; He who crushes Antonius, will have finished the war. Ib. Fam. 11, 12, 2. See R. 76, Obs. 4 (Ex. 1, 2).

Obs. 2. Frequently the Latin future-perfect is used with the force of an English future-present. This is the case if the predicate may be conceived as an act complete in the future, as: Per paucis diebus in Pompejanum; post in hæc Puteolana regna *renavigabo*; In a very few days I *shall start* for (my) Pompejanum; then I *shall return* by sail to these Puteolan realms. Cic. Att. 14, 16, 1. Here it is not the return-trip, but the return itself which is expressed by the future-perfect. The future *renavigabo* would mean 'I shall be on the return-trip'. (See Ex. 3-9). Thus generally 'videro' is used with the force of 'I shall see' (but also *videbo*). *Videro* implies the information derived from 'videre' as an accomplished act: Ego istæ recte ut fiant *videro*; I *shall see* to this being done properly. Ter. Andr. 2, 6, 25. Thus frequently 'Sed *viderimus*' as a detached sentence (but we shall see). Cic. Att. 4, 5, 3; Ib. 4, 6, 4, and often. But 'Sed *videbimus*' Ib. 10, 4, 11.—*Scrupulum abeunti, sed videbimus*; A poser for one that is going away, but we *shall see* (i. e., whether it will be feasible, representing the act as incomplete in the future). Ib. Fin. 4, 28, 80. See Ex. 10, 11. Hence sometimes future-perfects and future-presents (both equivalent to English common futures), are co-ordinate if the one denotes a complete act in the above sense, and the other an act without definite limits: Nusquam facilius hanc miserrimam vitam vel *sustentabo*, vel *abjecero*; Nowhere it will be easier to me either to *drag along* this most wretched life, or to *throw it off*. Cic. Att. 3, 19, 1. Ex. 12.

<sup>1</sup> In the other (lower) world.—<sup>2</sup> by silence and concealment.—<sup>3</sup> trial.—<sup>4</sup> formed.—<sup>5</sup> *deferre ad*, to bring to d. e., if we form our judgments at home before the trial.—<sup>6</sup> what I believe is your wish, namely that I, etc.—<sup>7</sup> is transpiring.—<sup>8</sup> expiate with their blood.—<sup>9</sup> to commit.—<sup>10</sup> happiness for many years.—<sup>11</sup> to give.—<sup>12</sup> with regret.—<sup>13</sup> to miss.—<sup>14</sup> *animum inducere*, to take care, to try.—<sup>15</sup> to attend to that matter.—<sup>16</sup> as to Fadius.—<sup>17</sup> *te actore*, when you are appointed manager of the trial.—<sup>18</sup> our duty.—<sup>19</sup> at the appointed day.—<sup>20</sup> *intro abducere*, to take into the house.—<sup>21</sup> to expect, to wait for.—<sup>22</sup> to salute him, to pay my respects to him.—<sup>23</sup> *aliquem convenire*, to see somebody (in order to speak with him).



Obs. 3. Sometimes future-perfects of deponents (but only in *clauses*) take the auxiliary *fuero* instead of *ero*, the same as periphrastic future-perfects of the passive voice: *Nunc proficiscemur ad reliqua, ei panca ante fuerimus a vobis deprecati*. Cic. Verr. 2, 3, 5.

1. *Bidnum<sup>1</sup> fueris in viâ dum in Cumânum<sup>2</sup> venis*. Cic. Fam. 16, 10, 1.— 2. *Si omnes occidimus<sup>3</sup>, ego omnibus exitio<sup>4</sup> fuero*. Ib. Qu. Fr. 1, 4.— 3. *Clamor et primus impetus castra cepit*. Liv. 25, 33.— 4. *Atque hoc idem in amfci re<sup>5</sup> aut periculo fecerit*. Cic. Off. 1, 43, 154.— 5. *Quis tibi primum illud concesserit præter Pyrrhônem?* Ib. Fin. 4, 18, 48.— 6. *Respirâro<sup>6</sup> si te videro*. Ib. Att. 2, 24, 5.— 7. *Multum ad ea quæ quærimus<sup>7</sup> explanatio tua profecerit<sup>8</sup>*. Ib. Fin. 3, 4.— 8. *Isto pretio nos<sup>9</sup> tuas<sup>10</sup> facile feceris*. Plaut. Pæn. 5, 4, 62.— 9. *Si pergis, abiero*. Ter. Ad. 1, 2, 47.— 10. *Quiesce<sup>11</sup>, istanc rem ego recte videro*. Ib. Merc. 2, 3, 111.— 11. *Quæ fuerit causa mox videro*. Cic. Fin. 1, 10.— 12. *Quæ quum magna ipsi habebimus<sup>12</sup>, tum demperimus<sup>13</sup> hostibus multo majôra*. Liv. 26, 43.

Rem. 75. The future (both present and perfect) is called POTENTIAL if not a future *time*, but particular *conceptions* of the speaker in regard to the predicate are expressed in the *form* of a future. The future is thus used 1) with the force of an IMPERATIVE (Obs. 1); 2) to represent the predicate as a CONCLUSION of the speaker from premises given or understood (Obs. 2, 4); 3) to designate the predicate as a RULE or LAW established by the speaker (Obs. 5); 4) to designate the predicate as an OPINION of the speaker (Obs. 6); 5) in verbs of saying and uttering as a modest form of the assertion (Obs. 7). The future-perfect is not used with potential force, except (c) as a DEPENDENT future (R. 76), (b) when it has the force of an imperative (Obs. 1). In all other instances of potential futures generally the *future-present* is employed.

Obs. 1. Both future tenses are used with the force of IMPERATIVES, being rendered by English imperatives: In omnibus rebus quid tantis honoribus debeas cogitabis; Consider in all things what you are owing to such honors. Cic. Qu. Fr. 1, 1, 10. Vos, milites, eos quorum vos modo arma texerunt, patrônes salutabitis; You, soldiers salute (will salute) those whose arms have protected you just now, as patrons. Liv. 22, 29.— Quare nihil properâris; Therefore be not in any hurry. Ib. Fam. 16, 3, 2.— In 'mei meminervis' (remember me), Cic. Fam. 15, 7, 4, meminervis may be taken for a subjunctive (perfect, with the signification of a present), or for a future. But also the future-perfects with imperative force of other verbs may generally be taken for perfect subjunctives. See § 594.— Ex. 1-5.

Obs. 2. The Latin likes to employ the form of the future-present in argumentative discourse to represent the predicate as a CONCLUSION from premises given or understood, or as a statement dependent on a SUPPOSITION made or understood by the author. In English such futures are sometimes rendered by a future with 'will', but more frequently by presents or some form of the potential (can, must, would): Aberit igitur a sapiente ægritudo; Hence grief will not dwell within the wise (cannot dwell, does not dwell). Cic. Tusc. 3, 8, 18.— Num igitur ignobilitas et humilitas sapientem beatum esse prohibebit? Can (will, would) therefore a low and humble station of life hinder the wise from being happy? Ib. 5, 36, 103.— Si considerâre volumus quæ sit in natûra hominis excellentia, intelligemus quam sit turpe delicatè ac molliter vivere; If we would perceive (if we are not blind to) the excellence in man's nature, we must comprehend the disgrace of a luxurious and effeminate life. Ib. Off. 1, 30, 106.— Frequently such futures dependent on suppositions (expressed or understood) are rendered by an English hypothetical period with 'would' or 'should': Si de re militari huic dicendum erit Sulpicio, quæret a C. Mario; If (for instance) Sulpicius should have to speak on military subjects, he would apply to C. Marius. Cic. Or. 1, 15, 66.— Quamobrem si quis universam oratôris vim definire vult, is erit orator meâ sententiâ qui, etc.; If, therefore, any one would define the ideal of an orator, I should say that he is an orator who, etc. Cic. Or. 1, 15, 64. (Here the future erit has the force of dicam cum esse).—Aristoteles istud non dabit, quippe qui, etc.; Aristotle would not concede this, since, etc. Ib. Fin. 4, 18, 49. (Here we supply 'si eum quæsieris'.)— See Ex. 6-9.

<sup>1</sup> Two days.— <sup>2</sup> my villa near Cumæ.— <sup>3</sup> to perish.— <sup>4</sup> abstract dative: ruin.— <sup>5</sup> affair.— <sup>6</sup> to take breath again, to be relieved.— <sup>7</sup> ad ea quæ quærimus, for our purpose.— <sup>8</sup> to contribute, to aid.— <sup>9</sup> us (female slaves).— <sup>10</sup> thy property.— <sup>11</sup> be quiet.— <sup>12</sup> while those things which we shall have, are great.— <sup>13</sup> to take away from.

Obs. 3. In all instances of potential futures the verbs expressing possibility, volition, and necessity, namely *posse, velle, debere, oportet, necesse est*, and the predicative gerundials, are frequently placed in the future with a potential force which is already contained in the verb itself. Such future predicates are generally rendered by some of the forms of the English potential: Si igitur (talis vir) non poterit bella gerere, etc., illa tamen præstare debebit quæ erunt in ipsius potestate; If, therefore, such a man cannot conduct wars, etc., he must certainly (is certainly bound) to perform those duties which are in his power. Cic. Off. 1, 33, 121.— Quid autem dici poterit si turpitudinem non ipsam per se fugiendam esse statuimus? But what can be said if we assume that turpitude is not detestable in itself? Ib. Fin. 3, 11, 38.— Ne respublica quidem hæc pro se suscipi volet; Not even the State would have such things done for it. Ib. Off. 1, 45, 159.— Et quidem hanc totam copiam jam Lucullo nostro notam esse oportebit; This whole treasure, too, must have been known already to our friend Lucullus. Ib. Fin. 3, 2, 8. See Ex. 10-13, 17, 19.

Obs. 4. Two particular forms of conclusions are very frequently expressed by potential futures, namely 1) the SYLLOGISM; 2) the DEDUCTIO AD ABSURDUM.

A. In SYLLOGISMS the present tense, or *necesse est* with a clause, may also be used in place of a future. In English we use (besides the present) the potential with 'must' or the future with 'will': (MAJOR PREMISE) Numquam sapiens est perturbatus; (MINOR PREMISE) at ægritudo perturbatio est animi; (CONCLUSION) semper igitur ægritudine sapiens vacabit (or vacat, or sapientem vacare necesse est); A wise man is never disturbed in his mind; but grief is a disturbance of the mind; hence a wise man must (will) always be free from grief. Cic. Tusc. 3, 7, 15. See Ex. 14.

B. The DEDUCTIO AD ABSURDUM is either clothed in the form of a clause with *si*, the principal sentence with the potential future containing the conclusion represented as false or absurd; or in the form of an independent sentence as premise, and a *question* with a potential future as conclusion. Such questions are always without interrogative particles. Both forms are usually rendered by a hypothetical period: Si nihil (a sapientiâ conficietur) nisi corpus, summa bona erunt illa, valetudo, vacuitas doloris, pulcritudo, cetera; If wisdom had only to deal with corporeal things, the highest goods would be health, freedom from pain, beauty, and the like. Cic. Fin. 4, 13, 35.— Timor igitur ab his ægritudinem potuit repellere, ratio ab sapienti viro non poterit? If fear was powerful enough to repel grief from these men, should not (must not) reason have the power to repel it from the wise? (or: Fear had the power to repel, etc., and reason should not, etc.) Cic. Tusc. 3, 27, 66. See Ex. 15, 16. The premises attached to such questions may also precede in the form of a relative clause, the interrogative sentence containing the antecedent: Cujus candelabri fulgore illustrari Jovis templum oportebat, id apud istum in ejusmodi convivii constituitur? A chandelier by whose lustre Jove's temple ought to have been illuminated, should be used in such kind of banquets by such a man? Cic. Verr. 2, 4, 32.— Sometimes the clause with *si* is understood, as: Quo quidem modo (i. e. si hoc ita erit) nec duces erunt utiles, nec magistratus, nec medicina, nec denique ipsa sapientia; In that way neither generals would be of any use, nor magistrates, nor the healing art, nor even wisdom itself. Quint. 2, 16, 5.

Obs. 5. RULES and LAWS laid down by the speaker are expressed 1) by the second form of the imperative; 2) by the subjunctive present; 3) by gerundials; 4) by *debere* or *oportet* (not *necesse* or *opus est*); 5) by the future-present; 6) by the present tense if the existing law is merely repeated.

A. THE SECOND FORM OF THE IMPERATIVE is used in the predicate containing the *injunction*, if the law itself is the speaker (corresponding to the English 'shall'). But this form is limited to the laws in the strict sense of the word, for instance to the laws of the XII Tables, and those laws which were constitutionally given by the people in the *comitia centuriata*. The pretorian law, the ordinances of the emperors, and the responses of the jurists were given in FUTURES (the two latter also in present subjunctives): Si intestatus moritur cui suus heres nec sit, agnatus proximus familiam habeto; If a person having no heir under paternal power die without a will, the next in kin of the male line shall have the estate. XII Tab. No. 5.— Lex Aquiliæ cavetur: Qui servum alienum occiderit, quanti in eo anno plurimi fuit, tantum aes dare domino damnas esto; Who shall have killed another person's slave, shall be bound to pay such damage to the master as shall be equal to the highest value of the slave in that year. Gaj. Dig. 9, 2, 2. See the law *de vere sacro* in Liv. 22, 10.— Ait prætor: Quod meius causâ gestum erit, ratum non habeto; The prætor says: What shall be transacted under compulsion, I shall not hold valid. Ulp. Dig. 4, 2, 1.

B. Rules and laws referring to ARTS and SCIENCE in the brief style of compends are frequently given in the second form of the imperative (2. or 3. pers.), interchanging with the other forms mentioned above: Fœnum ubi tempus erit secato, caretôque ne sero secas; Cut the hay as soon as it is time, and do not cut too late. Cato R. R. 53. But in



classical language the most usual form of rules is the *future*, whether the rule is declarative or prescriptive (*i. e.* containing an injunction or precept that or how something should be done); the former interchanging frequently with subjunctive presents, and the latter with the forms mentioned No. 2, 3, 4. The future of prescriptive rules is rendered by 'should' or 'must'; that of declarative rules by the present or the potential with 'may' or 'can'. (DECLARATIVE): Hæc et ad improbationem, et ad interrogationem testium *pertinebunt*; This is also true of (refers to) the rebuttal of the testimony, and of the examination of witnesses. Auct. Her. 2, 6, 9.—Hæc omnia tribus rebus assequi *poterimus*, arte, imitatione, exercitatione; All this we *may* (can) acquire in three ways, by art, by imitation, and by practice. Ib. 1, 3, 3.—(PREScriptive): Quod vitium effugere qui *volet*, *adhibebit* ad considerandas res et tempus et diligentiam; Whoever wishes to avoid this fault (in order to avoid this fault, we) *must apply* both time and diligence to the treatment of his subject. Cic. Off. 1, 6, 18.—Primum *considerabit* accusator num quando simile quid fecerit (consuetudo); First the accused *should inquire* (look) whether the accused has done anything similar before. Auct. Her. 2, 3, 5.—Reperit iudicationem omnem rationem totius orationis eo conferri oportet; After judgment, the whole pleading should be directed towards it. Ib. 1, 6, 26. [The injunction in this sentence may be thus changed: rationem conferri oportet; ratio conferri debet or debet; ratio conferenda est or erit; ratio conferetur; ratio conferatur.] It should be noted that the English 'should' in this sense *cannot* be expressed by an imperfect subjunctive, except in oblique clauses. See R. 85, Obs. 8, c. Ex. 17-19.

C. The English future with 'will' sometimes denotes an *objective rule, i. e.* a rule established by the person spoken of, for instance by habit or repeated action, as 'Kings *will* do as they please.' This form which closely corresponds to the 'would' of repeated past action (R. 54, Obs. 3) is generally expressed by *solere*; but sometimes by the future (in certain connections only), as, Poetæ quid quemque deceat, ex personâ *iudicabunt*, nobis autem personam imposuit ipsa natura; The (dramatic) poets *will judge* from the requirements of the part (role) as to what is proper for the person; but to us (philosophers) nature herself has dictated that part. Cic. Off. 1, 28, 97.—Alii rursus eisdem a principiis omne officium ad voluptatem referent; Others again, from the same principles, *will refer* every duty to pleasure. Ib. Fin. 5, 7, 19.—Aliquando malus homo *dicit* sic ut nihil sit requirendum; Sometimes a bad man *will speak* so that no fault can be found. Quint. 2, 20, 10. See Ex. 20, 21.

Obs. 6. Assertions advanced by the speaker as his own opinions or views are frequently placed in the future to distinguish them from general truths and statements universally acknowledged, which are placed in the present. Such futures are either rendered by a future with 'will' or by the present potential: Infirma *erit* ejus defensio qui negabit se fecisse quod cogeretur (unâ lege) *quum* altera lex permetteret; A defence *must be considered* as weak, by which the accused acknowledges to have disobeyed a compulsory law, and to have acted upon another law merely permissive. Auct. Her. 2, 10, 15.—*Falebuntur* Stoici hæc omnia dicta esse præclare; The Stoics *will* (unquestionably) acknowledge all this to be well said. Cic. Fin. 4, 8, 19.—Sed certe in bonis *enumerabis* amicos; But you *will*, surely, *count* friends among the 'blessings.' Ib. 5, 27, 81. Ex. 22, 23.

Obs. 7. Often verbs of SAYING by which the speaker introduces a statement, advice, or other assertion of his own, are placed in the future for the sake of politeness, and to avoid the harsher and more direct form of the present tense. Such futures, where we may supply a clause like 'If you permit', correspond to our potential with 'would': Tantum te *admonēbo*, si illi absenti salutem dederis, presentibus his omnibus te datūram; I *would* only remind you, if you are going to pardon him in his absence, to do it in the presence of this whole audience. Cic. Lig. 12, 38.—Tamen *audēbo* te ab hac Academia novâ ad illam veterem vocare; However I *would beg* to recall you from this New Academy to the Old one. Ib. Fin. 5, 3, 7. Ex. 24, 25.

1. *Scriptes*, et quidem confestim<sup>1</sup>. Cic. Att. 13, 33, 1.—2. *Facies* me certiorem de Idibus. Ib. 13, 33, 4.—3. Mihi, sicunde<sup>2</sup> potes, *erues*<sup>3</sup> qui decem legati Mummius fuerint. Ib. 13, 20, 3.—4. In ceteris *subvenies*<sup>4</sup> si me hærentem<sup>5</sup> vidēbis. Ib. Fin. 3, 4, 16.—5. Principio<sup>6</sup> amico filium *restituēis*. Ter. Andr. 3, 3, 38.—6. Si subitam<sup>7</sup> et fortuitam<sup>8</sup> orationem<sup>9</sup> commentatio et cogitatio<sup>10</sup> facile vincit<sup>11</sup>, hanc ipsam profecto assidua et diligens scriptura<sup>12</sup> *superabit*. Cic. Or. 1, 33, 150.—7. Num igitur *negabitur* deformem Pyrrhi pacem<sup>13</sup> cæcus ille Appius dicendi viribus diremisse<sup>14</sup>? Quint. 2, 16, 7.—

<sup>1</sup> And quickly, too.—<sup>2</sup> = *si cunde* (if you can from any place, *i. e.* anywhere). See p. 217, Obs. 3. and R. 5, No. 4, a.—<sup>3</sup> dig out, make out, find out.—<sup>4</sup> come to my aid.—<sup>5</sup> stopping (sticking).—<sup>6</sup> before all other things, first of all.—<sup>7</sup> extempore.—<sup>8</sup> unprepared.—<sup>9</sup> address.—<sup>10</sup> commentatio et cogitatio, a prepared and studied discourse.—<sup>11</sup> surpasses, excels.—<sup>12</sup> a carefully and diligently prepared paper.—<sup>13</sup> *deformis pax*, the transactions of an ignominious peace.—<sup>14</sup> to break up.

8. *Sequitur* igitur beata vita virtutem vel ad supplicium<sup>1</sup>, cumque eâ *descendet*<sup>2</sup> in taurum<sup>3</sup>, nec eam minis blandimentisve corrupta *deseret*. Cic. Tusc. 5, 31, 87.—9. Honestum<sup>4</sup> ergo si solum est<sup>5</sup> bonum, quid *habēbis*<sup>6</sup> præterea quod sequere<sup>7</sup>? Ib. Fin. 3, 4, 14.—10. Tertium<sup>8</sup> nisi tenebimus<sup>9</sup>, nihil oratori in quo magnus esse possit *relinquēmus*<sup>10</sup>. Ib. Or. 1, 15, 68.—11. Jam aut Callipho aut Diodorus quomodo *poterunt* tibi istud concedere? Ib. 4, 18, 50.—12. Si virtus præstat reliquis rebus, beatus esse *poterit* virtute unâ præditus<sup>11</sup>. Ib. 4, 18, 51.—13. Hoc te diligentissime percipere et meminisse *volam*. Ib. Fam. 11, 7, 2.—14. Quarum artium<sup>12</sup> summæ<sup>13</sup> crescere possunt, earum etiam contrariarum<sup>14</sup> summa poterit augeri; ad virtutis autem summam accedere<sup>15</sup> nihil potest; ne vitia quidem igitur crescere *poterunt*. Ib. Fin. 4, 24, 67.—15. Ergo histrio<sup>16</sup> hoc *videbit* in scenâ<sup>17</sup>; non *videbit* sapiens vir in vitâ? Ib. Off. 1, 31, 114.—16. Ergo in bestiis *erunt* secreta<sup>18</sup> a voluptate quædam simulacra<sup>19</sup> virtutum; in ipsis hominibus virtus nisi<sup>20</sup> voluptatis causâ nulla *erit*? Ib. Fin. 2, 33, 110.—17. Omne principium<sup>21</sup> rei totius quæ agitur<sup>22</sup> significationem<sup>23</sup> habere *debet*. Ib. Or. 2, 79, 320.—18. Defensor impulsione<sup>24</sup> aut nullam fuisse *dicit*, aut, si fuisse concedit, *extenuabit*, et parvulam<sup>25</sup> quamdam fuisse *demonstrabit*, aut non ex eâ solere hujusmodi facta nasci<sup>26</sup> *docēbit*. Ib. Inv. 2, 8, 25.—19. Suspicionem<sup>27</sup> et ex testimonio et ex rumore duci<sup>28</sup> *oportebit*. Ib. 2, 14, 46.—20. Vulgâris<sup>29</sup> orator, si in dicendo erit exercitatus<sup>30</sup>, hac ipsâ exercitatione istos (oratores) *verberabit*<sup>31</sup>, neque se ab eis contemni ac despici *sinit*. Ib. Or. 3, 21, 79.—21. Gravis et fortis civis et in republicâ dignus principatu, seditiones ac bella civilia *fugiet*<sup>32</sup> atque *oderit*, *tradetque* se totum reipublice, totamque eam sic *tuebitur*<sup>33</sup> ut omnibus consulat<sup>34</sup>. Ib. Off. 1, 25, 86.—22. Is demum vir *erit* cujus animum neque prospera fortuna<sup>35</sup> efferet<sup>36</sup>, nec adversa<sup>37</sup> infringet<sup>38</sup>. Liv. 45, 8.—23. Ac meâ quidem sententiâ nemo *poterit* esse omni laude cumulatus<sup>39</sup> orator nisi erit omnium rerum magnarum atque artium scientiam<sup>40</sup> consecutus<sup>41</sup>. Cic. Or. 1, 6, 20.—24. Piso. Exspecto quid ad id quod quærebam respondeas. CICERO. Respondēbo me non querere hoc tempore quid virtus efficere possit. Ib. Fin. 5, 27, 79.—25. Quare hanc oratoriam facultatem in eo genere *ponēmus*<sup>42</sup> ut eam civilis scientiæ<sup>43</sup> partem<sup>44</sup> esse dicamus. Ib. Inv. 1, 5, 6.

Rem. 76. If the time of the predicate in a clause is determined by a future time given in the principal sentence, the predicate of the clause is generally placed in one of the two future tenses. Such futures are called 'DEPENDENT FUTURES,' and are usually rendered by English PRESENTS (indicative or subjunctive), as:

Profecto nihil accipiam injuriæ si tu *aderis*; I, surely, shall not suffer any wrong if you are (be) present. Cic. Att. 5, 18, 3.—Ex isto morbo convalesces, sive *adhibueris* medicum, sive non *adhibueris*; From that disease you will recover, whether you employ a physician or not. Ib. Div. 2, 13.—Ob hanc rem tibi reddam operam ubi *voles*, ubi *jussieris*; For this favor I will return you my services wherever you choose, wherever you require [them]. Plant. Pæn. 4, 2, 31.

Obs. 1. As to the question, which of the two future tenses is to be used in the principal sentence, and in the clause, four combinations occur: (a) Both predicates may be in the future-present; (b) both predicates may be in the future-perfect; (c) the principal predicate may be a future-present, and the dependent predicate a future-perfect; (d) the principal predicate may be a future-perfect, and the dependent predicate a future-present. The first and second combinations are used if the two actions are represented as co-

<sup>1</sup> Scaffold.—<sup>2</sup> enter.—<sup>3</sup> the brass steer of Phalaris (in which, after it was heated, the condemned person was burned).—<sup>4</sup> honesty.—<sup>5</sup> if . . . were.—<sup>6</sup> would you have.—<sup>7</sup> *quod sequere*, to follow.—<sup>8</sup> the third point.—<sup>9</sup> retain.—<sup>10</sup> we *would* leave.—<sup>11</sup> *præditus* etc., a person having nothing but virtue.—<sup>12</sup> quality.—<sup>13</sup> *summa*, amount, intensity.—<sup>14</sup> *contrarium*, the contrary.—<sup>15</sup> to be added.—<sup>16</sup> a stage-player.—<sup>17</sup> stage.—<sup>18</sup> *secreta* a, different from.—<sup>19</sup> images, likenesses.—<sup>20</sup> *ripius nulla nisi*, no virtue except.—<sup>21</sup> preface, introduction.—<sup>22</sup> the whole subject to be treated.—<sup>23</sup> intimation.—<sup>24</sup> the motive (of the criminal in committing the crime).—<sup>25</sup> *parvulam quamdam*, a very weak one.—<sup>26</sup> that such actions are not usually begotten from it (the motive).—<sup>27</sup> grounds for suspicion.—<sup>28</sup> be taken, be derived.—<sup>29</sup> commonplace.—<sup>30</sup> if he has practice in speaking.—<sup>31</sup> to whip, to punish.—<sup>32</sup> detest.—<sup>33</sup> administer, govern.—<sup>34</sup> so as to consult the interests, to provide for the interests.—<sup>35</sup> *prospera fortuna*, prosperity.—<sup>36</sup> to elate.—<sup>37</sup> adversity.—<sup>38</sup> crush.—<sup>39</sup> literally; heaped with all praise, *i. e.* accomplished in every respect, an orator of the highest order.—<sup>40</sup> *omnium rerum magnarum atque artium scientia*, a knowledge of all great things and arts, *i. e.* every important field of knowledge.—<sup>41</sup> to acquire.—<sup>42</sup> *facultatem in eo genere ponēmus ut dicamus*, I would class the oratorial art as, etc.—<sup>43</sup> social science.—<sup>44</sup> a branch.



incident, or parallel in their temporal relations (Obs. 2). The third form is used if the dependent future is represented as preceding the action of the principal predicate (Obs. 3). The fourth form is rare, being used if the action of the principal predicate precedes that of the clause (see *Rem.* 74, Obs. 1). Dependent futures are used both as ordinary and as potential futures.

Obs. 2. In the first two combinations (equality of both tenses in the case of coincident action), both predicates may be placed in the future-perfect, if this tense may be used according to R. 74, Obs. 2, as: *Satis te matre videro si plane confirmatum videro*; I shall see you early enough, if I see you fully recovered. Cic. Fam. 10, 4, 1. (Ex. 1.) Both tenses generally are future-perfects, if both predicates refer only to one action, which, in the clause, is designated as such, while the principal predicate expresses the import and inner force of the action (see R. 69), as: *Per mihi gratum feceris si in hoc tam diligens fueris quam soles*; You will oblige me very much if, in this matter, you are as careful as you are wont (by being as careful, etc.). Cic. Att. 1, 20, 7. But: *Itaque sapienter facies si te in istam pacificationem non interpones*; Hence you will act prudently if you do not mix with this peacemaking business. Ib. Fam. 10, 27, 2. See Ex. 2-6.—In all other instances both predicates are future-presents, which, in the case of potential futures, is almost always the case: *Quod videbitur rectum esse, curabo*; I shall do what is right in my view. Cic. Qu. Fr. 3, 4, 5.—*Tu quod voles facies*; Do what you like. Ib.—*Minus id proderit in ediscendis quae orationis perpetuae erunt*; This will less avail in memorizing passages belonging to connected discourse. Quint. 11, 2, 24.—*Si genus causae dubium habebimus, a benevolentia principum constituemus*; If we have a case belonging to the dubious kinds, we should base our introduction on the good will (of the judges). Auct. Her. 1, 4, 6.—In clauses with *dum* = *as long as*, both predicates are always future-presents: *Dabitur a me argentum dum erit commodum*; Money will be given by me as long as it is convenient. Ter. Ad. 1, 2, 38. See Ex. 7-12.

Obs. 3. The third combination (Obs. 1), when the action of the clause is represented as preceding that of the principal sentence, is analogous to the two instances when perfects are dependent on presents (R. 43), and when pluperfects are dependent on imperfects (see *Rem.* 66, Obs. 4, 5). Future-perfects thus dependent on future-presents are either rendered by English *presents*, or by English *future-presents*, or by English *perfects* (rarely by future-perfects). The most usual forms of such clauses are the following:

(a) Conditional clauses with *si*: *Hoc assequar profecto si instituta perfecero*; I shall certainly gain this point if I accomplish my work. Cic. Div. 2, 2, 6.—*Nec omnis avaritias, si reque avaritias esse dixerimus, sequetur ut etiam aequas esse dicamus*; Nor does it follow that we should call all kinds of avarice equal (to each other) if we equally call them 'avarice.' Ib. Fin. 4, 27, 75.

(b) Temporal clauses with *quum*, *ubi*, *simulac*, etc.: *Ego in Epirum proficiscar quum primorum dierum nuntios excepero*; I will depart for Epirus, after receiving (when I have received, when I shall have received) the tidings of the first days (intelligence of what has been transacted in the first days). Cic. Att. 3, 23, 5.—*Effugiet ex urbe ubi erunt factae nuptiae*; He will flee from the city as soon as the marriage is accomplished. Plant. Trin. 2, 4, 196.

(c) Temporal clauses with *antequam* and *priusquam*: *Neque priusquam debellavero abistam*; Nor will I desist before I have (shall have) finished the war. Liv. 44, 39.—*Scribam ad Antonium, sed non antequam te videro*; I will write to Antonius, but not before I have seen you. Cic. Fam. 16, 23, 2.

(d) Comparative clauses with *ut*: *Ut sementem feceris ita metes*; As you sow, so will be your harvest. Cic. Or. 2, 65, 261.—Generally, however, comparative clauses require both predicates to be in the same tense: *Animam relinquam potius quam illas deseram*; Rather than desert these, I will lose my life. Ter. Ad. 3, 4, 52. (See Ex. 5, 18, 20).

(e) Relative clauses with *qui*, *quicumque*, *quidquid*, etc.: *Utar eo portu quam primum videro*; I will make the first port that offers (which I shall see). Cic. Att. 7, 7, 4.—*Quoquo modo nos gesserimus, fiet tamen illud quod futurum est*; In whatever way we may act, that which is to be, will happen. Ib. Div. 2, 8, 21. See Ex. 13-24.

Obs. 4. English clauses with 'before' referring to the future, take the following grammatical forms in Latin (the action which shall be done first before the other action is performed, being designated by 'Action A', and the action which is to be done after the first, by 'Action B'):

(a) 'Action A' may be made the principal predicate, and 'Action B' the predicate of the clause. If, in this instance, both predicates have the same subject, 'action A' is placed in the future-present, the clause being introduced by *antequam* or *priusquam* with its predicate in the present indicative, or subjunctive (p. 668): *Antequam de accusatione ipsa dico* (B), de accusatorum spe pauca dicam (A); Before speaking of the

charges, I will make some few remarks about the hope of the accusers. Cic. Dej. 2, 7.—*Antequam de republica dicam* (B), *expōnam* breviter consilium protectionis meae (A); Before I speak of the republic, I will briefly explain the motive of my departure. Cic. Phil. 1, 1.—See Ex. 25, 26.—If the subjects of the two predicates are different, both predicates are generally placed in the future-perfect, the principal predicate being rendered by an English future-perfect: *Hic prius se indicabit quam ego argentum confecero*; He will have declared his views before I have made up the money. Plant. Poen.—See Cic. Mil. 36, 99 (R. 74, Obs. 1).

(b) 'Action B' may be made the principal predicate, and 'action A' the predicate of the clause. In this instance the clause is either introduced by *si prius* (after first) with a future-perfect, or by *antequam* (priusquam) with a future-perfect; the principal predicate being a future-present. In the latter instance the principal sentence must always be negative: *Dicemus hoc, si prius eis de rebus quae viridi propiores sunt, dixerimus*; We will say this, after first speaking on those things which are more closely allied to virtue. Cic. Off. 2, 6, 22. See the Ex. Obs. 3 (c).

Obs. 5. The principal predicates to which dependent futures are attached, are not always grammatical futures, but may be in any tense which virtually means future time. Hence the principal predicates of dependent futures may be

(a) IMPERATIVES of the SECOND FORM: *Si me assequi poteris, aut sicubi nactus eris, ut tibi videbitur, sepelito*. Cic. Tusc. 1, 43, 103.—*Quae cum populo quaeque in patribus agerentur, modica sunt*; The affairs which shall be transacted by the people and by the senate shall be of a moderate amount. Ib. Leg. 3, 4.

(b) IMPERATIVES of the FIRST FORM: *Quam togā signum dederō, tum mihi undique turbam irradile, ac sternite omnia ferro*; As soon as I give the signal with my toga, rush from all directions on the crowd, and strike all with the sword. Liv. 24, 38.

(c) SUBJUNCTIVE PRESENTS with imperative force: *Quae si longior fuerit oratio cum magnitudine utilitatis comparatur*; If this discourse should seem too long, let it be compared with the range of its usefulness. Cic. Off. 2, 6, 20.—*Hanc similitudinem qui assequi vult, scribendo maxime persequatur*; Who wishes to attain to this likeness, should pursue (this aim) chiefly by writing. Ib. Or. 2, 23, 96.

(d) GERUNDIAL PRESENTS: *Quod si acciderit, facienda morum mutatio est*; If this happens, there should be a change of habits. Cic. Off. 1, 31, 120.

(e) PRESENTS OF POTENTIAL VERBS: *Quas litteras antequam te videro, attingere non possum*. Cic. Fam. 16, 14, 1.—*Ludo tui iſto quidem lecti, sed tam quam gravioribus seriisque rebus satis fecerimus*. Ib. Off. 1, 29, 103.

(f) PERFECTS implying a future: *Sin autem minus invenero quod placeat, decrevi habitare apud te*; But if (in the case that) I should not find what I like, I have made up my mind to live with you (i. e. I will live with you). Cic. Fam. 9, 15, 5.—*Si Brutus conseratus erit, vicimus*. Ib. Fam. 13, 6. (See p. 303, Obs. 2, and compare with Cic. Att. 7, 15, 3: *Fuerit enim Caesar si consul factus erit*.)

Sometimes an adjective, implying a clause with a future predicate, takes the place of the principal sentence: *Pompeius bellum comparat necessarium, satis tamen civibus exitalem* (i. e. quod exitale erit) *si vicerit, calamitosum etiamsi vicerit*. Cic. Att. 10, 4, 3.

Obs. 6. In place of a dependent future, not rarely presents are used, both with the force of a future-present and of a future-perfect, as: *Quibus si adversamur* (= adversabimur), *ordinem de nobis optime meritum a nobis dijungemus*. Cic. Qu. Fr. 1, 1, 11.—*Mortem virginis nisi signum traditur* (traditum erit). Ib. Verr. 4, 39.

Sometimes, instead of a clause with *si* and a future perfect, the form of an imperative sentence is used, the apodosis taking either the form of a future-present, or of a future-perfect: *Age nunc extra animo altitudinem virtutum* (i. e. si extraxeris): *jam non dubitabis quin eorum compotes homines semper sint beati*. Cic. Fin. 5, 24, 70.—*Tolle hanc opinionem* (i. e. si sustuleris): *luctum sustuleris*. Ib. Tusc. 1, 13. See Ib. Att. 5, 1. Ter. Ad. 4, 1, 22.

Obs. 7. If the time of predicates dependent on future-predicates is not determined by the latter, the dependent predicate may be in any tense required by the sense: *Multum ad ea quae quaerimus*; i. e. what we are now considering *explanatio tua profecerit*. Cic. Fin. 3, 4.

Obs. 8. Sometimes future actions are conceived to precede actions expressed by future-perfects. In such instances the PLUPERFECT is used with the force of a future-pluperfect, as: *Haec qui audierit, discidet nihilo firmiter ad dolorem ferendum quam venerat* (which would be *venerit* but for the future-perfect *audierit*). Cic. Fin. 4, 19, 52.—Rarely PERFECTS are used with the force of future-perfects: *Totum secundum eam naturam quae postea ei adjuncta est* (= *adjuncta erit*) *vivere*. Cic. Fin. 5, 11, 40.



1. Hæc comitia si gratuita fuerint<sup>1</sup>, plus unus Cato potuerit<sup>2</sup> quam omnes leges omnesque iudices. Cic. Qu. Fr. 2, 15, 4.—2. Quod valetudini tuæ maxime conducet si feceris<sup>3</sup>, maxime obtemperabis voluntati meæ. Ib. Fam. 16, 1, 2.—3. Non tantum ad id quod jam habere potes, si praelio viceris<sup>4</sup>, gloriæ<sup>5</sup> adjeceris, quantum ademeris si quid adversi eveniat. Liv. 30, 30.—4. Si judicaveritis sine dolo malo<sup>6</sup> posse hominem occidi<sup>7</sup>, omnibus facinorosis<sup>8</sup> eandem licentiam permiseritis<sup>9</sup>. Cic. Fragm. Tull. 3.—5. Optime autem societas hominum conjunctioque<sup>10</sup> servabitur<sup>11</sup> si, ut quisque erit conjunctissimus, ita in eum benignitatis plurimum conferetur<sup>12</sup>. Ib. Off. 1, 16, 50.—6. Id facillime facies si me omnibus rebus quas dices et facies interesse<sup>13</sup> putabis. Ib. Qu. Fr. 1, 1, 16.—7. Erit enim mecum si tecum erit. Ib. Fin. 5, 23, 86.—8. Cetera, quotiescunque volueris, vobis parata erunt. Ib. Tusc. 3, 34, 84.—9. Hæc si et ages<sup>14</sup> et senties, tum eris non modo consul, sed magnus etiam consul. Ib. Fam. 10, 6, 3.—10. Probabilis<sup>15</sup> erit narratio<sup>16</sup> si personis, si temporibus, si locis ea quæ narrabuntur, consentient<sup>17</sup>. Ib. Part. Or. 9, 32.—11. Hoc, dum erimus in terrâ, erit celesti vitæ simile. Ib. Tusc. 1, 31.—12. Numquam, dum ego adero, hic te tanget. Ter. Ad. 2, 1, 3.—13. Plura scribam si plus otii habuero. Cic. Fam. 10, 28, 3.—14. De eo dicere poterimus si ex quibus partibus just<sup>18</sup> constet<sup>19</sup> cognoverimus<sup>20</sup>. Auct. Her. 2, 13, 19.—15. Nemo me vestrum, quum hinc excessero<sup>21</sup>, sequetur. Cic. Tusc. 1, 43, 103.—16. Me ista sapientia, simulatque ad eam confugero<sup>22</sup>, in libertatem vindicabit<sup>23</sup>. Ib. Or. 2, 33, 145.—17. Ubi cum locum<sup>24</sup> omnem cogitatione sepeveris<sup>25</sup>, nihil te effugiet. Ib. Or. 2, 34, 147.—18. Hoc si rarius fiet quam tu exspectabis, id erit causæ quod non temere committere audeo litteras meas. Ib. Fam. 1, 7, 1.—19. Te in eis ipsis rebus quas a te didicerit, superabit. Ib. 1, 15, 66.—20. Hic, quæcunque res inciderit, prudenter, ornate<sup>26</sup>, et memoriter<sup>27</sup> dicet. Ib. 1, 15, 64.—21. Quidquid horum (malorum) discussimus<sup>28</sup>, quo majus ac terribilius erit, hoc majorem inibimus<sup>29</sup> gratiam. Sen. Ben. 1, 11.—22. Qui prior strinxerit<sup>30</sup> ferrum, ejus victoria erit. Liv. 24, 38.—23. Non erimus liberati<sup>31</sup> priusquam ita esse tu nos feceris certiōres. Cic. Fam. 10, 20, 2.—24. De Carthagine vereri non ante desinam quam illam exersum<sup>32</sup> esse cognovero. Ib. Sen. 6, 18.—25. De hac querela priusquam respondeo, pauca proponam. Ib. Fam. 11, 27, 1.—26. Antequam pro Muræna dicere instituo<sup>33</sup>, pro me ipso pauca dicam. Ib. Mur. 1.

## VI. THE USE OF TENSES IN EPISTOLARY STYLE.

§ 589. In epistolary style, the writer of the letter often uses tenses which he would use if narrating the events to the receiver of the letter at the time of reading it. Such tenses, which are called 'EPISTOLARY TENSES,' are always rendered by the corresponding tenses, ordinarily used in writing the letter :

Rem te valde bene gessisse rumor erat. Expectabantur litteræ tuæ de quibus erāmus jam cum Pompējo locuti; There is a rumor that you met with great success. We are expecting your letters, concerning which I have already spoken with Pompey. Cic. Fam. 1, 8, 7. If the writer would state these facts orally at the time of reading the letter, he would, even in English, use the same tenses as in the above Latin sentence.

Rem. 77. Epistolary tenses are used only to designate actions which (a) either transpire in the moment of writing, the letter being incomplete at that moment; or (b) which refer to the whole letter, the time of its writing being considered a moment, or a unit of time.

In regard to actions of the former kind, epistolary tenses can only be

<sup>1</sup> Come off without bribery.—<sup>2</sup> posse—to have power (it will be clear that Cato has greater power).—<sup>3</sup> if you do (by doing) what will be most conducive.—<sup>4</sup> i.e. by being victorious.—<sup>5</sup> belongs to tantum.—<sup>6</sup> malice.—<sup>7</sup> to assassinate.—<sup>8</sup> all inclined to do mischief.—<sup>9</sup> give permission.—<sup>10</sup> connection.—<sup>11</sup> to preserve.—<sup>12</sup> if on every person a greater liberality is bestowed according to the closer nature of his connections.—<sup>13</sup> to be present.—<sup>14</sup> to do.—<sup>15</sup> plausible.—<sup>16</sup> narrative.—<sup>17</sup> correspond to.—<sup>18</sup> the law.—<sup>19</sup> to consist.—<sup>20</sup> cognoscere, to learn; cognovisse, to know. The same difference in meaning is between the future-present and future-perfect.—<sup>21</sup> excedere ex loco, to leave a place.—<sup>22</sup> confugere ad aliquem, to take one's refuge with somebody.—<sup>23</sup> aliquem in libertatem vindicare, to restore one's freedom.—<sup>24</sup> subject.—<sup>25</sup> to embrace.—<sup>26</sup> elegantly.—<sup>27</sup> memoriter dicere, to speak without notes.—<sup>28</sup> discutere, to abate.—<sup>29</sup> gratiam inire, to be popular (the more popular it will be).—<sup>30</sup> ferrum stringere, to draw the sword.—<sup>31</sup> periphrastic conjugation.—<sup>32</sup> excidere, to destroy.—<sup>33</sup> to begin.

used if the clause 'quum hæc scribēbam' (while I was writing this) is either expressly added, or may be understood (Obs. 1). Hence such tenses must be either IMPERFECTS or PLUPERFECTS (R. 60, 65; § 586, Obs. 6). See Obs. 1, 4, 5.—Actions referring to the letter as such must be always placed in the PERFECT, since, when the contents of the letter are narrated at the time of reading, the writing of the letter must be considered a momentary, accomplished fact. See Obs. 2.

Obs. 1. The epistolary tense of actions PRESENT to the writer, is the IMPERFECT if this tense, according to the general rules (§ 573, foll.), would be used in narrating the action at the time of reading the letter. The TIME GIVEN is contained in the clause 'quum hæc scribēbam,' or its equivalent participle, either added or understood. The action must be either (a) a state, or (b) an action in progress, or (c) a repeated action, or (d) a habit, or (e) any of the idiomatic imperfects.

(a) STATE: D. Brutus parvis jam copiis obsidebatur, quod magno præsidio Bononiam tenēbat Antonius; D. Brutus is already being besieged by small forces, because Antonius is holding Bononia with a large garrison. Cic. Fam. 12, 5, 2.

(b) INTERNAL ACTION: Neque, hæc quum scribēbam, eram nescius quantis oneribus premere susceptarum rerum; Nor am I ignorant of the numerous engagements by which you are pressed (literally: Nor was I, while writing this, ignorant by how great burdens, etc.). Cic. Fam. 5, 12, 2.

(c) ACTION IN PROGRESS: Nunc publice litteras Romam mittere parābam; I am, now, preparing an official letter to be sent to Rome (literally: I was preparing to send a letter publicly to Rome). Cic. Att. 5, 20, 7.

(d) REPEATED ACTION: Clodius contiones miseræ habebat, in quibus Lucillum et Hortensium contumeliōse ledēbat; Clodius is holding wretched mass-meetings, in which he (regularly) abuses Lucullus and Hortensius in a disgraceful manner. Ib. 1, 14, 5.

(e) HABIT: Bibulus molestus non erat; de omnibus rebus scribēbat ad me potius; Bibulus does not trouble me personally; he 'will rather write' to me on every subject. Ib. 6, 5, 3.

(f) IMPERFECT ACCORDING TO R. 59, Obs. 5: Septimum jam diem Corcyræ tenebāmur; We have been kept already for seven days at Corcyra. Cic. Fam. 16, 7.

g) IMPERFECTS CORRESPONDING TO THE PRESENTS WITH FUTURE FORCE (R. 73, Obs. 4). Me tunc litteræ adhuc Thessaliorum tenebant; si accepero litteras, ad te me conferam; Your letters will keep me here still; when I shall receive any, I will proceed to you. Cic. Att. 3, 11, 1.

h) IMPERFECTS WITH FUTURE MEANING according to R. 53, Obs. 2: Capuam proficiscor hæc scribens; I am on the point of starting for Capua (literally: I was starting for Capua while I wrote this). Cic. Att. 7, 19. See Obs. 5, A.—Ex. 1-7.

Obs. 2. Epistolary PERFECTS with PRESENT force cannot, generally, occur, since what will be a complete action to the imaginary narrator of the letter at the time of the reading, is generally complete, also, in the moment of writing, and will be an ordinary perfect. Perfects with the force of a present, however, occur in the following instances:

(a) Remarks referring to the WRITING or DELIVERING (dare) of the letter are placed in the PERFECT (except in the clause 'quum' or 'quum hæc scribēbam', very rarely in the imperfect: Tertium ad te hanc epistolam scripsi eodem die in the beginning of the letter); This is the third letter I write you to-day (more correctly: I have already written you two letters to-day: this is the third). Cic. Att. 16, 6, 1.—Hæc dictavi ambulans; I am dictating this letter while walking. Ib. 2, 23, 1.—Ego etsi quid scriberem non habēbam, brevitate secutus sum te magistro (beginning of the letter); Although I have nothing to write, I (shall) try to be brief according to your example. Ib. Fam. 11, 25, 1.—Properantibus tabellariis alienis hanc epistolam dedi; I (shall) deliver [mail] this letter to the carriers of others, who are in a hurry. Ib. Att. 11, 17, 1.

(b) Expressions referring to what is sent together with the letter are given in PERFECTS (misi I enclose); Commentarium consulatus mei Græce compositum misi ad te; I enclose a treatise in Greek on my consulship. Cic. Att. 1, 19, 10.

(c) The date of the letter is always given in PERFECTS, while modern Latinists are in the barbarous habit of expressing it by imperfects: Ego has pridie Non. Quinct. proficiscens Athenis dedi; This letter is written on the 6th of July, while I am on the point of starting from Athens (literally: I handed (delivered) this letter, etc.). Cic. Att. 5, 11, 4.—Ded. d. e. dedi a. d. Kal. Novemb.; Given handed to the carrier on the first of November. Ib. Fam. 6, 29. See R. 78.

(d) Petitions, remarks, sentiments, which the writer designates as present acts, are often expressed by the perfect of a potential auxiliary with an infinitive or a clause containing the action. They are generally rendered by ordinary or potential PRESENTS:



*Scribendum ad te existimāvi* (one of Caesar's favorite circumlocutions); I write to you. *Cæs. in Cic. Att. 10, 8 B, 1.*—*Facere non potui quin tibi sententiam declarārem meam*; I must tell you my opinion. *Cic. Fam. 6, 13, 1.*—*Hæc tibi etsi andita esse arbitrābar, volui tamen notiora esse*; Although I think that you have heard this, I wish it to be still better known to you. *Ib. 10, 28, 3.*—*Quum mihi conscius essem quanti te facerem, non dubitavi petere quod petendum esset*; I unhesitatingly ask for what I must ask you. *Ib. 13, 8, 1.*

(e) Sometimes (rarely) perfects are used instead of imperfects, for instance (1) in predicates denoting inner actions (according to rule § 582, Obs. 1, 2): *De Dionysio sum admiratus*; Regarding Dionysius I am astounded. *Cic. Att. 9, 12, 2.* (2) Actions which should be in the present according to R. 42, and hence in the epistolary imperfect according to Obs. 1, No. f, are placed in the perfect if qualified by *adhuc* (the action being thereby designated as complete at the time being): *Nos adhuc in eâ orâ ita fuimus ut, etc.*; I am still on that coast so as to, etc. *Cic. Att. 8, 11 B, 1.*—(3) Instead of an imperfect with future force, according to Obs. 1, No. g, sometimes a perfect is used: *Ego sustinui me in Arcæo fratris, ut dum aliquid certius afferretur, occultiore in loco essemus*; I am in the Arcæo villa of my brother, and shall stay there to be concealed till something more definite will be reported. *Cic. Att. 10, 2, 1.*

The imaginary narrator at the time of the reading of the letter would deliver all these facts in PERFECTS, viewing them as complete facts at the time of writing the letter, which is here considered as a *moment* of time, whereas in the use of the imperfect (Obs. 1), when '*quum hæc scribēbam*' is supplied, it is considered as a *period* of time during which the action was incomplete (§ 578, R. 57, 58; R. 60.)—Momentary acts transpiring during the writing of the letter, are generally expressed by *ordinary perfects*, so that the fact is stated with the addition of '*Quum hæc scripsissem*.' In English we would use here a mere present without such addition: *Quum hæc scripsissem* a Curione mihi nuntiātum est eum ad me venire; At this moment (while I am writing) Curio sends me word that he will come to me. *Cic. Att. 10, 4, 3.* See Ex. 8-13.

Obs. 3. Present actions which do not refer to the moment of writing or to the time of the writing of the whole letter, but which refer, in general, to the speaker's time, and which would be expressed by presents even by the imaginary narrator of the letter at the future reading, can neither be expressed by epistolary perfects, nor by epistolary imperfects, but always remain in the present tense: *De Bruto valde tibi assentiōr* (not *assentiēbar*). *Cic. Fam. 11, 14, 2.*—*Itaque te non hortor solum sed etiam oro ut totâ mente in rempublicam incumbas*. *Ib. 10, 5, 2.* (It might be *hortandum existimāci*, but not *hortâtus sum* or *hortābar*).—*Pompējum scis* (not *sciēbas*) temporibus illis non multum in senātu fuisse. *Ib. 1, 7, 3.*—Even actions which are transpiring at the moment of writing cannot be placed in an epistolary tense if at the future reading of the letter they will, probably, still continue: *Magna est hominum expectatio de te* (where *erat* would involve a great impoliteness to the person addressed). *Cic. Fam. 1, 7, 9.*

Obs. 4. Ordinary imperfects (rarely perfects) are changed into epistolary PLUPERFECTS if the action may be conceived as complete at or before the moment of writing, so that either '*quum hæc scribēbam*' (or rarely '*antequam hæc scriberem*') may be supplied. Such pluperfects are rendered by English present-perfects (rarely by preterits): *Res, quum hæc scribēbam, erat in extremum adducta* dis-crimen; Things have been brought to extremities, (literally: Things, when I wrote this, had been brought, etc.). *Cic. Fam. 12, 6, 2.* See Ex. 14-17. Epistolary pluperfects corresponding to English preterits are used in the same instances where, with reference to the present time, perfects are employed: *Ad tuas omnis rescripseram* pridie; I yesterday answered all your letters. *Cic. Att. 9, 10, 1.*—*Pridie dederam* meâ manu longiorem (epistolam); I, yesterday, delivered a longer letter by myself. *Ib. 10, 3a, 1.*

Obs. 5. The two future tenses generally remain unchanged. But sometimes the future-present is changed into an epistolary IMPERFECT, and the future-perfect into a PERFECT.

A. The FUTURE-PRESENT is changed into the IMPERFECT of the verb, if the writer is on the point of doing the act (Obs. 1, No. h). Thus the imperfect *proficiscēbar* is frequently used if the writer is on the point of departing; but also the imperfects of other verbs, if the connection distinctly shows that the action did not yet happen at the time of the writing: *Hinc exercitum in hiberna deducendum Quinto fratri dabam*; I am now Laodicæam *recipiēbam*; Hence I will give to my brother Quintus the army to take it to winter-quarters; I myself will go back to Laodicæa. *Att. 5, 20, 5.* Ex. 18, 19.

B. Wherever the epistolary PERFECT is used in a future sense it takes the place of a FUTURE-PERFECT (which, however, according to R. 74, Obs. 2, frequently has the force of an English future-present): *Si recte ambulaverit is qui hanc epistolam tulit, in ipsum tuum diem incidit*; If he who carries (shall have carried) this letter, walks as he should, he will just arrive (will have arrived) at your birth-day. *Cic. Att. 9, 4, 3.* The imaginary narrator would use here perfects, the same as are used in the letter.—*Ipsc Capuam III. Non. profectus sum*, quum has litteras dedi (i. e. *profectus ero* = *proficiscar*, intimating

by the perfect = future-perfect, that he will arrive at the same day). *Ib. Att. 7, 18, 1.*—Such perfects (and imperfects) sometimes give rise to peculiar expressions, which cannot be imitated in English, as: *Paucis diēbus habēbam* (= *habituus eram*) certos homines quibus darem litteras. *Itaque eo me servavi*; I shall have in a few days reliable carriers to forward this letter. Hence if you receive this letter, it will be an evidence that I shall have lived a few days longer. *Cic. Att. 5, 17, 1.* Ex. 20, 21.

C. If such epistolary perfects or imperfects are used in clauses requiring the subjunctive, they are either in the imperfect, perfect, or pluperfect, according to the rules of consecution: *Etsi quum tu has litteras legeres putābam fore ut scirem jam quid Brundisii actum esset*; Although I think that I shall know what is (will have been) done at Brundisium when you will read this letter. *Cic. Att. 9, 1, 1.* (For a similar sentence expressed by ordinary tenses see R. 74, Obs. 1. *Cic. Att. 9, 5.*)—*Permagni interest quo tibi hæc tempore epistola reddita sit*; It makes a great difference, at what time this letter will be (will have been) handed to you. *Cic. Fam. 11, 16, 1.*—*Quod nbi audissem ego Arpinum cogitābam*; I intend to start for my villa at Arpi as soon as I shall have heard this. *Ib. Att. 8, 16, 2.* Ex. 22.

D. If a future act is contemplated or resolved upon at the time of writing, the IMPERFECT of the PERIPHRASTIC FUTURE is frequently used with the force of an English future: *Deiotarus ad me Laodicæam venturus erat*; Deiotarus will meet (is going to come to) me at Laodicea. *Cic. Att. 5, 20, 9.* Ex. 23, 24, 25.

E. Future actions contemplated by the writer are frequently expressed by *cogitābam* with an infinitive, which is the regular form in regard to contemplated movements, when the infinitive (*proficisci* or *esse*) is understood, the object of the motion being expressed by *in* with an accusative, but the object of *esse* by *in* with the ablative: *Nonis Majis in Ciliciam cogitābam*; On the Nones of May I shall depart for Cilicia. *Cic. Att. 6, 2, 6.*—*Eo die cogitābam in Anagnino, postero autem in Tusculano*; To-day I shall be in my villa near Anagni; to-morrow in that near Tusculum. *Ib. 12, 1, 1.* See Ex. 26.

Obs. 6. The use of epistolary tenses is far less frequent than that of the ordinary tenses, even if epistolary tenses might be properly used: *Nihil habeo quod ad te scribam* (epistolary tense: *habēbam*). *Cic. Att. 7, 19.*—*Laboratur vehementer; inclināta res est* (epistolary: *laborabatur; inclināta erat*). *Ib. Fam. 1, 1.*

1. Nos autem in Formiāno morāmur. *Cic. Att. 9, 1, 3.*—2. Pompējus erat apud me quum hæc scribēbam. *Ib. Fam. 16, 10, 2.*—3. Equidem, quum hæc scribēbam, aliquid jam actum putābam. *Ib. 6, 4, 1.*—4. Atque hæc mihi scribenti veniebat in mentem me esse eum<sup>2</sup> cuius tu desperationem accusare<sup>3</sup> solitus esses. *Ib. 6, 1, 5.*—5. Fama nuntiabat te esse in Syria; auctor erat nemo. *Ib. 12, 4, 2.*—6. Ut Athēnas a. d. VII. Kal. Quinct. veneram, expectābam ibi jam quartum diem Pomptinum. *Ib. Att. 5, 10, 1.*—7. Pedem<sup>4</sup> e villā adhuc egressi non sumus; ita magno et assiduo imbris habēdamus. *Ib. 13, 16, 1.*—8. Hæc dictari sedens in rhedā<sup>5</sup>. *Ib. 5, 17, 1.*—9. Quum Philogenes statim ad te navigaturum esse diceret, has ei litteras dedi, quibus ad eas rescripsi<sup>6</sup> quas acceperam a Bruti tabellario (beginning of the letter). *Ib. 6, 2, 1.*—10. Postridie senatusconsultum factum est quod ad te nisi. *Ib. 4, 2, 5.*—11. Quum T. Pomponius ad te proficisceretur, aliquid mihi scribendum putavi. *Ib. Fam. 5, 5, 1.*—12. Non dubitavi id a te litteris petere quod mihi omnium esset maxime necessarium. *Ib. Fam. 2, 6, 2.*—13. Cæsarem nunc defendit Curio? Quis hoc putaret præter me? Nam, ita vivam, putavi. *Ib. 2, 13, 3.*—14. Quæ impendere putārem, scripseram ad te. et jam tuas litteras expectābam. *Ib. Att. 8, 13, 2.*—15. Capuæ Nonis Febr. esse volēbam quia consules jusserant. *Ib. 7, 17, 5.*—16. Idibus Februarii forum<sup>7</sup> institueram<sup>8</sup> agere Laodicæe. *Ib. 5, 21, 9.*—17. Triginta dies erant ipsi quum has dabam litteras, per quos nullas a vobis acceperam. *Ib. 3, 21.*—18. Nihil habēbam quod scriberem, neque enim novi quidquam audieram, et ad tuas omnis rescripseram pridie. *Ib. 9, 10, 1.*—19. A. D. VI. Id. Maj., quum has dabam litteras, ex Pompejano proficiscēbar. Deinde cogitābam sine ullā morā iusta itinera<sup>9</sup> facere. *Ib. 5, 2, 1.*—20. Ad eum postridie mane vadēbam<sup>10</sup> quum hæc scripsi. *Ib. 4, 10, 2.*—21. Si ille cui mandavi satis scite<sup>11</sup> tempus ad te cepi<sup>12</sup> ad-eundi, confido me, quod velim, facile, a te impetraturum. *Ib. Fam. 11, 16, 1.*—22. Epistolam quam legisti, mane dederam. *Ib. Qu. Fr. 2, 1, 1.*—23. Hoc, quum hæc legeres, jam decedam arbitrābar fore. *Ib. Fam. 10, 10, 1.*—24. Consules nondum eperant, sed erant venturi. *Ib. Att. 7, 20, 1.*—25. Vidēbam omnia biduo triduo scilicet. *Ib. 7, 23, 3.*—26. Ego tabellarios ad vos postero die eram missurus. *Ib. 6, 3, 1.*—27. Quinto togam puram<sup>13</sup> Liberalibus<sup>14</sup> cogitābam dare. *Ib. 6, 1, 12.*—28. Beneventum cogitābam hodie. *Ib. 5, 3, 3.*

<sup>1</sup> My villa near Formiæ.—<sup>2</sup> that it was I.—<sup>3</sup> *alicujus desperationem accusare*, to charge somebody with despair.—<sup>4</sup> *pedem*... non, not a foot.—<sup>5</sup> carriage.—<sup>6</sup> to answer.—<sup>7</sup> *forum agere*, to hold a court.—<sup>8</sup> *institueram*, to intend.—<sup>9</sup> *iusta itinera*, regular day's journeys.—<sup>10</sup> to walk.—<sup>11</sup> skilfully.—<sup>12</sup> to choose.—<sup>13</sup> the toga virilis, being called *pura*, because it had not the ornaments of the boys' toga.—<sup>14</sup> the Liberalia, a Roman festival.



Rem. 78. The epistolary tenses are connected with peculiar expressions regarding 1) the date of letters; 2) the rendering of the adverbs to-day, yesterday, and to-morrow.

Obs. 1. The date is never placed at the head, and rarely at the end of the letter. If placed at the end, it is either the mere day with or without the name of the place, or the day in connection with *data* (i. e., *data est epistola*, the letter was delivered to the carrier), which is often abbreviated *D.*, as: *Data Non. Novembr., Narōnā.* Cic. Fam. 5, 10b.— *D. IV. Non. Mart.* Ib. 7, 13.— More frequently the date is contained in the text of the letter: *A. D. IV. Kal. Maj. iens in Pompejanum bene mane haec scripsi.* Ib. Att. 4, 9, 2.— *Scito Id. Maj. nos has dedisse.* Ib. 5, 5, 1.— Most frequently the clause '*quo die has litteras dedi*' is used, being attached to the day of the calendar which, in this instance, is rendered 'to-day'. *Trebatium VI. Kal., quo die has litteras dedi, expectabam*; I am expecting Trebatius to-day. Cic. Att. 9, 17, 1.— Sometimes the date is expressed by implication, and must be found by calculation: *Ut Athenas a. d. VII. Kal. Quinct. veneram, expectabam ibi jam quartum diem Pomptinum.* Cic. Att. 5, 10, 1.— This makes the date the IV of the Kal. Rarely the date thus indicated in the text is expressed by an imperfect, which is only the case in a clause, or if other epistolary imperfects are connected with it: *Haec autem scribebam pridie Nonas.* Cic. Att. 9, 1, 1.

Obs. 2. The adverbs *to-day*, *yesterday*, *to-morrow* may, even with epistolary tenses be expressed in the usual way, which, strictly speaking is illogical, since the imaginary narrator would not use these adverbs: *Hodie tuas litteras expectabimus matutinas*; I expect to-day your morning-letter. Cic. Att. 12, 53. So Att. 9, 11, 1 and often.— *Hec enim vesperi venerat*; For he came yesterday. Ib. 12, 16.— *Cras* (but not its equivalents; see the last sentence), always stands with the future.— But very frequently these words, in connection with epistolary tenses, are expressed by a reference to a given day or other time. If referring to the date of the letter, to-day is expressed by *eo die* (eodem die): *Eo autem die credo aliquid actum in senatu.* Cic. Att. 5, 5, 1. Most usually 'to-day' is expressed by the date with '*quum haec scribebam*', or '*quo die has litteras dedi*'.— Yesterday is expressed by *pridie* with reference to the date: *Venerat in Cumānum vesperi pridie, id est Idibus.* Cic. Att. 10, 4, 7.— *Pridie apud me Crassipes fuerat.* Ib. 9, 11, 3. Often it is expressed by the day of the calendar: *Ego me de Cumāno movi a. d. V. Kal. Maj. (the letter being of the IV. Kal.).* Ib. Att. 4, 9, 2. So Ib. 5, 3, 1 and often. To-morrow with epistolary tenses may be expressed by *postero die* or *postridie*: *Postero die cogitabam in Tusculano.* Cic. Att. 12, 1, 1.— Frequently it is expressed by *mane*: *Inde domum coenatum, ut sim mane praesto Milōni.* Ib. Att. 4, 12.— A peculiar combination of 'to-morrow' with the particular time of writing the letter is made by the circumlocution '*Postridie ejus diei qui erat tum futurus quum haec scribebam*' in Cic. Qu. Fr. 3, 2, 1: *Postridie ejus diei qui erat tum futurus quum haec scribebam ante lucem, erat apud Catōnem divinatio inter Memmium et Nerōnem futura*; To-morrow there will be a competition-trial for the public accusership between Memmius and Nero in Cato's chambers. I am writing this before daybreak (of the day before the trial).

Obs. 3. The epistolary tenses became obsolete about the time of the Emperor Nero. Pliny in his letters always uses ordinary tenses. Together with the epistolary tenses, some other ancient formalities in the writing of letters seem to have been abolished about the same time. Here belongs the frequent introductory formula '*Si vales bene est, ego valeo*'; 'If your health is good, it is well; I am well (abbr.: S. V. B. E. E. V.)'. Seneca (Ep. XV) speaks of this as an obsolete form which had been yet in use in his youth.

## ENGLISH EXERCISES.

I. PRESENT TENSE (R. 42, 43).— 1. Return to me that book, which I have missed<sup>1</sup> for a long time.— 2. Your brother Marcus has been living with us for three months.— 3. How long have you been living in this state?— 4. This law-suit<sup>2</sup> has already lasted two years<sup>3</sup>.— 5. Who<sup>4</sup> accommodates<sup>5</sup> to what nature exacts<sup>6</sup>, feels<sup>7</sup> neither poverty nor fear.— 6. Wheresoever<sup>8</sup> I cast<sup>9</sup> [my] eyes, I see all faces<sup>10</sup> full of courage<sup>11</sup> and

<sup>1</sup> Desiderare.— <sup>2</sup> Translate: In this trial (*judicium*) we have been engaged (*versari*) already, etc.— <sup>3</sup> biennium.— <sup>4</sup> is qui.— <sup>5</sup> se componere ad.— <sup>6</sup> exigere.— <sup>7</sup> Translate: is not only out of (*extra*) the sense of poverty, but out of fear.— <sup>8</sup> p. 218, (b).— <sup>9</sup> circumferre.— <sup>10</sup> all faces — *omnia*.— <sup>11</sup> animi.

energy<sup>1</sup>.— 7. When (*ubi*) we see that this plan<sup>2</sup> [will] not avail<sup>3</sup>, we summon<sup>4</sup> the authors of the damage<sup>5</sup> to the court.

II. ENGLISH PRESENT-PERFECTS AND LATIN IDIOMATIC PERFECTS (§ 569, R. 46).— 1. I shall never deny that [there] are some contrivances<sup>6</sup> in the possession<sup>7</sup> of those who have made these studies a specialty<sup>8</sup>.— 2. We have said enough<sup>9</sup> on the subject.— 3. We have come<sup>10</sup> now to the passage<sup>11</sup> where we stopped<sup>12</sup> the other day.— 4. Our people<sup>13</sup> have readily<sup>14</sup> adopted<sup>15</sup> this habit.— 5. The law<sup>16</sup> is a creature<sup>17</sup> of society<sup>18</sup>.— 6. Crassus has learned all he could.— 7. All those with whom I spent my youth<sup>19</sup>, are no more.— 8. Many have often tried<sup>20</sup> to become<sup>21</sup> suddenly<sup>22</sup> rich, but<sup>23</sup> few have [ever] succeeded.— 9. Those who take money for their votes, and those who buy them, are liable to legal punishment<sup>24</sup>.

III. IMPERFECTS OF STATE (R. 50).— When the Roman fleet approached, the ships of the Carthaginians were anchored<sup>25</sup> at<sup>26</sup> the island.— 2. Antonius increased the garrison, which was in the town, by three cohorts.— 3. At that time more than two legions were hiding<sup>27</sup> in the forests; but the army<sup>28</sup> arrived at<sup>29</sup> the wall of the town before the consul knew<sup>30</sup> that the enemy was present<sup>31</sup>.— 4. Caesar called out<sup>32</sup> the two legions which then were in winter-quarters<sup>33</sup> at<sup>34</sup> Aquilēja.— 5. When Caesar came<sup>35</sup> to Germany, the greatest part of that country was covered<sup>36</sup> with forests.— 6. The winter-quarters<sup>37</sup> of all these legions lay<sup>38</sup> within a circle of one hundred miles.— 7. The road which led to Acerræ was intersected<sup>39</sup> by a river which was passable<sup>40</sup> at several places by a ford<sup>41</sup>.— 8. The boundaries of the Helvetians extended at that time more than two hundred and forty miles in length.— 9. There I saw<sup>42</sup> Buchanan, the same (*is*) who later<sup>43</sup> was President<sup>44</sup> of the United States<sup>45</sup>.— 10. The whole army (*agmen*) stopped<sup>46</sup> here for several days; for the snows of Mount Cevenna hindered the march.

IV. IMPERFECTS OF PROGRESSIVE ACTION (R. 51–53).— 1. All these things compelled the king to call to his aid<sup>47</sup> the forces which were protecting the boundaries of Aetolia.— 2. At that time the castle of Tarentum<sup>48</sup> was held by the forces of Hannibal.— 3. When Caesar came to Brittany, its interior<sup>49</sup> was inhabited<sup>50</sup> by those who stated<sup>51</sup> that they were born on the island. But the sea-coast<sup>52</sup> was held by those who were crossing over and returning for the sake of plunder<sup>53</sup>.— 4. Cassivellaunus sent messengers to the four kings who ruled<sup>54</sup> over those regions.— 5. While at the right wing<sup>55</sup> the fight was going on<sup>56</sup> (see R. 60, Obs. 3), the second and third legions were defending<sup>57</sup> themselves with great bravery against the attacks

<sup>1</sup> Robur.— <sup>2</sup> ratio.— <sup>3</sup> not avail, *parum procedere*.— <sup>4</sup> to summon to the court, in *judicium vocare*.— <sup>5</sup> injuria.— <sup>6</sup> ars.— <sup>7</sup> in the possession, by the adj. *proprius*.— <sup>8</sup> Render: Who have placed all their study in knowing (*cognoscere*) these things.— <sup>9</sup> Render: enough much.— <sup>10</sup> pervenire.— <sup>11</sup> locus.— <sup>12</sup> subsistere.— <sup>13</sup> Render: We.— <sup>14</sup> libenter.— <sup>15</sup> acciscere.— <sup>16</sup> justitia.— <sup>17</sup> procreare.— <sup>18</sup> Render: The society of men has created the law.— <sup>19</sup> whom I used as a young man.— <sup>20</sup> velle.— <sup>21</sup> Render: to acquire (*comparare*) great often riches.— <sup>22</sup> brevi.— <sup>23</sup> Render: which however (*tamen*) have fallen to the lot of few (*paucis obtingere*).— <sup>24</sup> Render: Those who after receiving money have cast (*ferre*) [their] votes, and who gave the money, are held by the penalties of the law.— <sup>25</sup> to be anchored, *stare*.— <sup>26</sup> ad.— <sup>27</sup> latere.— <sup>28</sup> agmen.— <sup>29</sup> sub.— <sup>30</sup> subjunctive.— <sup>31</sup> adesse.— <sup>32</sup> arcessere.— <sup>33</sup> hiemare.— <sup>34</sup> ad.— <sup>35</sup> indicative.— <sup>36</sup> opertus.— <sup>37</sup> hiemare, pl. t.— <sup>38</sup> Render: were contained (*continere*) by 10,000 paces.— <sup>39</sup> prohibere.— <sup>40</sup> to be passable, *transiri*.— <sup>41</sup> vadum.— <sup>42</sup> convenire aliquem.— <sup>43</sup> postea.— <sup>44</sup> to be President, *praesesse*.— <sup>45</sup> the United States, *civitates nominis Americani*.— <sup>46</sup> subsistere.— <sup>47</sup> by the abstract dative.— <sup>48</sup> by an adjective.— <sup>49</sup> pars ejus interior.— <sup>50</sup> incolere.— <sup>51</sup> dicere.— <sup>52</sup> pars maritima.— <sup>53</sup> praeda.— <sup>54</sup> praesesse.— <sup>55</sup> cornu.— <sup>56</sup> by *pugnare*.— <sup>57</sup> to defend one's self against attacks, *impetum sustinere*.



of the enemy.—6. The army took<sup>1</sup> the road which leads<sup>2</sup> to the Lava-beds<sup>3</sup>; for there the savages<sup>4</sup> were said to be hidden.—7. Why, if he knew that it would cost him his life<sup>5</sup>, did he enter<sup>6</sup> the ship?—8. Why, since he did not know<sup>7</sup> the resources<sup>8</sup> of his adversaries, did he declare<sup>9</sup> that war?—9. While that<sup>10</sup> battle was going on at Bull Run<sup>11</sup>, General<sup>12</sup> Ignayus was with the greatest indifference<sup>13</sup> keeping<sup>14</sup> his forces in the camp which was no more than twenty miles distant.—10. Why did he not send<sup>15</sup> all his army to support<sup>16</sup> [his] hard pressed<sup>17</sup> [comrades]?—11. Epaminondas was already on the point of dying, when he was informed<sup>18</sup> that the Spartans had been defeated.

V. IMPERFECTS OF REPEATED ACTION (R. 54).—1. At that time almost all States of the South<sup>19</sup>, which then protected<sup>20</sup> by [their] laws the right of owning<sup>21</sup> slaves, were earnestly<sup>22</sup> deliberating<sup>23</sup> on the war; they sent<sup>24</sup> messengers and embassies around in all directions<sup>25</sup>; they made inquiries<sup>26</sup> how<sup>27</sup> and where<sup>28</sup> the war should<sup>29</sup> commence<sup>30</sup>, and almost daily held<sup>31</sup> mass-meetings<sup>32</sup> in the open air<sup>33</sup> in all the towns<sup>34</sup>. Everywhere great excitement prevailed<sup>35</sup>, and all were burning<sup>36</sup> with warlike spirit<sup>37</sup>.—2. Under the very<sup>38</sup> eyes<sup>39</sup> of the consuls drafts<sup>40</sup> of slaves were made, and the citizens were excited<sup>41</sup> to violence<sup>42</sup>, murder<sup>43</sup>, and plunder<sup>44</sup>. Under the eyes of the same consuls arms were openly<sup>45</sup> carried<sup>46</sup> into the temple of Castor, [and] the steps<sup>47</sup> of the same temple were being destroyed<sup>48</sup>; the forum and the meetings were under the control<sup>49</sup> of armed bands; murders were committed<sup>50</sup>, and men<sup>51</sup> were stoned to death; [there] was no Senate, no magistrates; one man wielded<sup>52</sup> the whole power<sup>53</sup>, domineering<sup>54</sup> with insults<sup>55</sup>, making use of promises<sup>56</sup> to some, and of intimidation<sup>57</sup> to others.—3. When Atticus was doing this, he was censured by several aristocrats<sup>58</sup> for<sup>59</sup> his lukewarmness in hating bad citizens.—4. At that place the King issued all his orders<sup>60</sup>; there all who would ask<sup>61</sup> him for anything went to see him<sup>62</sup>.

VI. HISTORICAL INFINITIVES (§ 575). [*Use historical infinitives wherever they are allowed*].—1. At Rome the fame of Scipio grew from day to day<sup>63</sup>, and [that] of Fulvius decreased<sup>64</sup>; to Marcellus public opinion<sup>65</sup> was even unfavorable<sup>66</sup>; because he was unsuccessful<sup>67</sup>. The tribune

<sup>1</sup> Sequi.—<sup>2</sup> on which it is gone.—<sup>3</sup> lava-beds, *reliques Cyclopæ, quos vulgo Lavaletos dicunt*.—<sup>4</sup> barbari.—<sup>5</sup> it costs my life, *mihi mortem costavit*.—<sup>6</sup> ascendere.—<sup>7</sup> ignore.—<sup>8</sup> render: How great were the resources (*opes*).—<sup>9</sup> indicare.—<sup>10</sup> by *ita ut* and *hanc rem*.—<sup>11</sup> Boospotamus.—<sup>12</sup> legatus.—<sup>13</sup> otium.—<sup>14</sup> continere.—<sup>15</sup> submittere.—<sup>16</sup> abstract dative.—<sup>17</sup> to be hard pressed, *laborare*.—<sup>18</sup> certorem fieri (by the indicative).—<sup>19</sup> civitates ultiores. (The States of the North would be *civitates ceteriores*, Mason's line being understood as the dividing line, according to the analogy of *Gallia* or *Hispania ceterior* and *ulterior*).—<sup>20</sup> tueri.—<sup>21</sup> habere.—<sup>22</sup> summo cum studio.—<sup>23</sup> or *Hispania ceterior* and *ulterior*.—<sup>24</sup> parare.—<sup>25</sup> explorare.—<sup>26</sup> qua ratione.—<sup>27</sup> consultare.—<sup>28</sup> to send around, *dimittere*.—<sup>29</sup> pars.—<sup>30</sup> explorare.—<sup>31</sup> qua ratione.—<sup>32</sup> unde.—<sup>33</sup> subjunctive imperfect of the verb proper.—<sup>34</sup> the war commences, *belli initium fit*.—<sup>35</sup> habere.—<sup>36</sup> contio.—<sup>37</sup> in locis publicis.—<sup>38</sup> omnibus foris et conciliabulis.—<sup>39</sup> great excitement prevails, by the verb *trepidare*.—<sup>40</sup> ardere.—<sup>41</sup> summa liabulis.—<sup>42</sup> by *ipse*.—<sup>43</sup> Render: [While] the consuls [were] inspecting (*inspiciendi*) the name (*copulmen*) from a stone (*lapideus*) wall. Render: having been hit (*ictus*), paid (*persolvere*).—<sup>44</sup> glans.—<sup>45</sup> Cancellovilla.—<sup>46</sup> armis petere (*with accus.*).—<sup>47</sup> demoliri.—<sup>48</sup> redicere.—<sup>49</sup> ex consilio.—<sup>50</sup> Common Council, *decuriones*.—<sup>51</sup> by *apud*.—<sup>52</sup> to attack and kill, *opprimere*.—<sup>53</sup> insidiator.

C. Bibulus was his<sup>1</sup> enemy, who accused not only him but the whole nobility.—2. Meanwhile the common people, which, desirous for a change of government<sup>2</sup>, were at first<sup>3</sup> in favor<sup>4</sup> of a war, changed<sup>5</sup> their minds, [and] execrated<sup>6</sup> the plans of Catiline, [and] raised<sup>7</sup> Cicero to the sky.—3. Antiochus invited<sup>8</sup> the prætor Verres to dinner; he displayed<sup>9</sup> all his things<sup>10</sup>, a great deal of silver, and not a few goblets<sup>11</sup> of<sup>12</sup> gold. Verres took<sup>13</sup> every<sup>14</sup> vase<sup>15</sup> in his hands, [and] praised, [and] admired [them]. The king was happy<sup>16</sup> that his banquet<sup>17</sup> gave pleasure<sup>18</sup> to a prætor of the Roman people. When Verres had come home, he thought of nothing else but<sup>19</sup> how he might<sup>20</sup> rob<sup>21</sup> and plunder<sup>22</sup> the king. He asked<sup>23</sup> for those vases, saying<sup>24</sup> that he wished<sup>25</sup> to show them to his artists<sup>26</sup>. The vases were sent. The king, at first, feared nothing, suspected nothing. One day passed<sup>27</sup>, [and] the next<sup>28</sup>, [and] more; they were not returned<sup>29</sup>. Then the king sent [a messenger], that<sup>30</sup> he might return<sup>31</sup> them if he would please<sup>32</sup>. Verres told<sup>33</sup> [the messenger] to call again<sup>34</sup>. It seemed strange<sup>35</sup> to the king. He sent again<sup>36</sup>. They were not returned. In one word<sup>37</sup>, Verres ordered the king to leave<sup>38</sup> forthwith the province before night.

VII. IMPERFECTS (OR PERFECTS) DETERMINED BY A POINT OF TIME (§ 577).—1. By this time the king was already on his way to the theatre of war<sup>39</sup>.—2. From here the king started<sup>40</sup> for Amphipolis, and arrived at the town in five days<sup>41</sup>. But at that very time the consul crossed the frontier with all [his] forces.—3. At the same time when (*quo*) this intelligence came<sup>42</sup> to my brother, the house which he owned<sup>43</sup> at Puteoli was destroyed<sup>44</sup> by fire<sup>45</sup>.—4. In the same night when Herostratus burned down<sup>46</sup> the temple of Diana at Ephesus<sup>47</sup>, Alexander the Great was born.—5. When Themistocles at a banquet<sup>48</sup> refused to play on the lyre<sup>49</sup>, his education was questioned<sup>50</sup>.—6. The king, when he met<sup>51</sup> the consul, was attended<sup>52</sup> by his two sons, the one of whom was three years older than the other<sup>53</sup>.—7. Jackson<sup>54</sup>, called the Stone-wall<sup>55</sup>, was hit<sup>56</sup> by a bullet<sup>57</sup> in the battle at Chancellorsville<sup>58</sup>, [and thus] paid the penalty to his country, against which he was arrayed in arms<sup>59</sup>.—8. Armed [bands] destroyed<sup>60</sup> the jail, which was being repaired<sup>61</sup> by order<sup>62</sup> of the Common Council<sup>63</sup>.—9. At that place, Servilius, the same (*is*) who was, the other day, in your house<sup>64</sup>, was attacked<sup>65</sup> [and] killed by [a band of] assassins<sup>66</sup>.—

<sup>1</sup> To him.—<sup>2</sup> rerum novarum cupidus.—<sup>3</sup> primo.—<sup>4</sup> favere.—<sup>5</sup> by ablatives absolute.—<sup>6</sup> execrari.—<sup>7</sup> tollere.—<sup>8</sup> vocare.—<sup>9</sup> exponere.—<sup>10</sup> copiare.—<sup>11</sup> poculum.—<sup>12</sup> § 443, No. 2.—<sup>13</sup> sumere.—<sup>14</sup> unusquisque.—<sup>15</sup> vasum.—<sup>16</sup> gaudere.—<sup>17</sup> convivium.—<sup>18</sup> jucundum ac gratum esse.—<sup>19</sup> nisi.—<sup>20</sup> by the subjunctive of the main verb.—<sup>21</sup> spoliare.—<sup>22</sup> expilare.—<sup>23</sup> rogare aliquid.—<sup>24</sup> finite verb (*ait*).—<sup>25</sup> velle.—<sup>26</sup> artifex.—<sup>27</sup> The predicate is omitted in Latin, making the sentence elliptical.—<sup>28</sup> alter.—<sup>29</sup> retere.—<sup>30</sup> ut.—<sup>31</sup> reddere.—<sup>32</sup> si videatur.—<sup>33</sup> jubere.—<sup>34</sup> Render: To return (*reverti*) to him at a later time (*posterius*).—<sup>35</sup> minus.—<sup>36</sup> iterum.—<sup>37</sup> Quid multa?—<sup>38</sup> decessit.—<sup>39</sup> theatre of war, *castra*.—<sup>40</sup> Render: Having started (*profectus*), he arrived.—<sup>41</sup> by *castra* (p. 270, *ch.*).—<sup>42</sup> an intelligence comes to somebody, *aliquid alicui nuntiatur*.—<sup>43</sup> habere.—<sup>44</sup> to be destroyed, *interire*.—<sup>45</sup> flammæ.—<sup>46</sup> incendio delere.—<sup>47</sup> by the adjective *Ephesus*.—<sup>48</sup> in epulis.—<sup>49</sup> Render: refused (*recusare*) the lyre (*lyra*).—<sup>50</sup> Render: He was considered (*habere*) rather unlearned (*by comparative*).—<sup>51</sup> obviam venire.—<sup>52</sup> was together (*undè*) with.—<sup>53</sup> Render: of whom the older preceded (*ante-*cedere) the younger by three years.—<sup>54</sup> Jaxo.—<sup>55</sup> Render: To whom his citizens gave (*centurie*) the name (*copulmen*) from a stone (*lapideus*) wall. Render: having been hit (*ictus*), paid (*persolvere*).—<sup>56</sup> glans.—<sup>57</sup> Cancellovilla.—<sup>58</sup> armis petere (*with accus.*).—<sup>59</sup> demoliri.—<sup>60</sup> redicere.—<sup>61</sup> ex consilio.—<sup>62</sup> Common Council, *decuriones*.—<sup>63</sup> by *apud*.—<sup>64</sup> to attack and kill, *opprimere*.—<sup>65</sup> insidiator.



10. Cæsar, because almost all the Gauls were under (*in*) arms, thought<sup>1</sup> that he should leave<sup>2</sup> the province at an earlier time<sup>3</sup> than it was his wont<sup>4</sup>. — 11. Although these warnings came<sup>5</sup> from the enemy, he nevertheless (*tamen*) believed that they should not be altogether<sup>6</sup> disregarded<sup>7</sup>. — 12. Early in the morning<sup>8</sup> the expedition<sup>9</sup> left<sup>10</sup> the camp. — 13. The undertaking<sup>11</sup> was much facilitated by a storm which kept the patrols of the enemy within the camp.

VIII. IMPERFECTS OR PERFECTS DETERMINED BY A PERIOD OF TIME (§ 578). (a) BY ADVERBIAL OBJECTS. — 1. Formerly I spoke in the confus<sup>12</sup>, which nobody did longer than I, but now nothing is left<sup>13</sup> to me but<sup>14</sup> these private<sup>15</sup> speaking exercises<sup>16</sup>. — 2. Once the actions<sup>17</sup> of that body<sup>18</sup> were guided<sup>19</sup> by widely different<sup>20</sup> considerations<sup>21</sup>. — 3. In that year [our] currency<sup>22</sup> fluctuated<sup>23</sup> so that nobody knew what<sup>24</sup> he had; at that time the civil war was still raging<sup>25</sup>, and yet trade<sup>26</sup> was looking up<sup>27</sup>, and flourished as if we were<sup>28</sup> in the deepest peace<sup>29</sup>. Congress<sup>31</sup> in the same year, passed<sup>32</sup> the law on the abolition<sup>33</sup> of slavery<sup>34</sup>, [and] in the wisest manner<sup>35</sup> strengthened<sup>36</sup> our amicable relation<sup>37</sup> to foreign<sup>38</sup> nations (*gens*). — 4. In our boyhood public opinion on this subject was very different from ours<sup>39</sup>. — 5. In my boyhood a similar miracle<sup>40</sup> occurred<sup>41</sup>. — 6. At Paris<sup>42</sup> I stayed about two years. There I finished<sup>43</sup> the reading<sup>44</sup> of Laplace's works<sup>45</sup>, which<sup>46</sup> study occupied<sup>47</sup> me a little longer than I expected, because my mind was distracted<sup>48</sup> by cares of the most varied kinds<sup>49</sup>. — 7. From that day to the beginning of the war the task<sup>50</sup> of completing the army was carried on with the greatest energy. Drafts were made<sup>51</sup> in all county-towns<sup>52</sup>, and mass-meetings were held to encourage volunteering<sup>53</sup>. — 8. Scipio observed<sup>54</sup> this habit to the last<sup>55</sup> day of his life to go<sup>56</sup> daily to (*in*) the Capitol, where he closed himself up<sup>57</sup> in Jupiter's temple. — 9. From that time up to Socrates, the Greek philosophers devoted<sup>58</sup> their study principally<sup>59</sup> to the observation of nature<sup>60</sup>. — 10. For three years the State was without laws and was controlled<sup>61</sup> by armed bands<sup>62</sup> of ruffians<sup>63</sup>. — 11. The second and third legions maintained the combat<sup>64</sup> with the greatest bravery till<sup>65</sup> the cohorts, sent<sup>66</sup> by Labienus, carried help<sup>67</sup> to our [soldiers] in distress<sup>68</sup>. — 12. In that state<sup>69</sup> Mallius had been living<sup>70</sup> for three<sup>71</sup> years, but he trusted<sup>72</sup> that

<sup>1</sup> Existimare. — <sup>2</sup> decedere ex. by the grounds. — <sup>3</sup> at an early time, *non tunc*. — <sup>4</sup> *ut* is my wont, *consuevi*. — <sup>5</sup> Render: Although these [things] were admonished by enemies. — <sup>6</sup> *propterea*. — <sup>7</sup> negligere (*irremedial*). — <sup>8</sup> *hinc prima*. — <sup>9</sup> *argueret*. — <sup>10</sup> *excedere aliquo loco*. — <sup>11</sup> Render: It helped *in* *opibus* them much that *quod* a severe storm *opibus* *tempestas* having arisen *ut* *abl. abs.*, kept the patrols *decurio* in the camp. — <sup>12</sup> *confusio*. — <sup>13</sup> *reliquis*. — <sup>14</sup> *quid*. — <sup>15</sup> *domestici*. — <sup>16</sup> *speaking exercises* *declamatio*. — <sup>17</sup> *consilia*. — <sup>18</sup> *collegium*. — <sup>19</sup> *etiam*. — <sup>20</sup> *alios longe*. — <sup>21</sup> *patibiles*. — <sup>22</sup> *nummus*. — <sup>23</sup> *in fluctu*. — <sup>24</sup> *factum*. — <sup>25</sup> by an interrogative clause. — <sup>26</sup> *libere*. — <sup>27</sup> *in gressu*. — <sup>28</sup> *oculos erigere*. — <sup>29</sup> *iniquum*. — <sup>30</sup> *saugmentum*. — <sup>31</sup> *summa* *etiam*. — <sup>32</sup> *summa* *republicam*. — <sup>33</sup> *conclium*. — <sup>34</sup> *terre*. — <sup>35</sup> by *ut* *ut*. — <sup>36</sup> *servitus*. — <sup>37</sup> *consequens*. — <sup>38</sup> *confutatio*. — <sup>39</sup> *Render: friendship with*. — <sup>40</sup> *alios*. — <sup>41</sup> *Render: While we were boys the opinions of men on that thing differed (differre) much from ours*. — <sup>42</sup> *prodigium*. — <sup>43</sup> *actio*. — <sup>44</sup> *Parisi*. — <sup>45</sup> *ad finem pervenire*. — <sup>46</sup> *lectio*. — <sup>47</sup> *the works of Laplace*, *Laplatus*. — <sup>48</sup> *quod quidem*. — <sup>49</sup> *tenere*. — <sup>50</sup> *distrahere*. — <sup>51</sup> by the adjective superlative *distissimus*. — <sup>52</sup> *Render: The greatest energy (studium) was poured (ponere) in the completing (complere) of the army*. — <sup>53</sup> *scribere* *in* *ut*. — <sup>54</sup> *conclium*. — <sup>55</sup> *Render: To call out (vocare) by a gerundial*. — <sup>56</sup> *those who should take (capere) such arms of their own accord (aut sponte)*. — <sup>57</sup> *servare*. — <sup>58</sup> *extremus*. — <sup>59</sup> by the gerundial *conferre*. — <sup>60</sup> *includere*. — <sup>61</sup> *ponere in*. — <sup>62</sup> *maxime*. — <sup>63</sup> *contemplatio rerum*. — <sup>64</sup> *apprehendere*. — <sup>65</sup> *manus*. — <sup>66</sup> *generatus*. — <sup>67</sup> *to defend the cause*, *se sustinere*. — <sup>68</sup> *usque ad quod*. — <sup>69</sup> *summittere*. — <sup>70</sup> *auxilium ferre*. — <sup>71</sup> by the participle pres. of *laborare*. — <sup>72</sup> *statue*. — <sup>73</sup> *versari*. — <sup>74</sup> by *ordinals*. — <sup>75</sup> *confidere*.

the end of his misery<sup>1</sup> was near at hand<sup>2</sup>. — 13. When the king arrived, the city had been besieged already four<sup>3</sup> months. — 14. At that time Crassus had been suffering of the gout<sup>4</sup> for a long time, so that he could not attend to his law-practice<sup>5</sup>. — 15. On the third of July I left<sup>6</sup> Paris, where I had been three months, and arrived at Berlin<sup>7</sup> on the fifth, where I stopped<sup>8</sup> till I received<sup>9</sup> your letter. — 16. Ever since the day when (*quo*) I stopped<sup>10</sup> those nefarious measures, I was singled out<sup>11</sup> by the weapons<sup>12</sup> of all bad<sup>13</sup> citizens.

(b) BY TEMPORAL CLAUSES DENOTING PERIODS (R. 60). — 1. When Crassus was living<sup>14</sup> [in] the greatest power<sup>15</sup> and wealth<sup>16</sup>, he did not know<sup>17</sup> that he had<sup>18</sup> to perish with ignominy beyond the Euphrates. — 2. When Marius had the city of Rome under his control<sup>19</sup>, neither the rights of peace nor [those] of war were left<sup>20</sup> to the citizens. — 3. When I was home at leisure<sup>21</sup>, and was walking<sup>22</sup> on the portico<sup>23</sup>, M. Brutus came to me. — 4. This letter was handed<sup>24</sup> to me, when I was a candidate<sup>25</sup> for the consulship. — While this was going on about the city, the citizens were already aware<sup>26</sup>, how foolishly<sup>27</sup> they had rejected the proffered armistice<sup>28</sup>. — 6. While some were giving way in consternation<sup>29</sup>, and others lingeringly<sup>30</sup> continued the advance<sup>31</sup>, the whole line<sup>32</sup> was thrown into confusion<sup>33</sup>. — 7. While they were treating<sup>34</sup> about the conditions of peace, and Ambiorix on purpose<sup>35</sup> entered<sup>36</sup> into a long conversation<sup>37</sup>, Sabinus was gradually surrounded<sup>38</sup> by the multitude, and killed. — 8. While I was promoting Appius's interests in the province in every manner<sup>39</sup>, I suddenly became the father-in-law of his worst<sup>40</sup> accuser. — 9. While I have been [staying] here in the capital (*in hac urbe*), I have, according to the custom, shaken hands<sup>41</sup> with the President, and have seen<sup>42</sup> almost all thy friends.

(c) BY TEMPORAL CLAUSES WITH *quandiu*, etc., AND BY INDEPENDENT SENTENCES (R. 61-63). — 1. As long as Athens was present, he prevented<sup>43</sup> the Athenians from erecting a statue to him; but in his absence<sup>44</sup> he could no [longer] hinder it. — 2. As long as Sulla staid at Athens, he had Pomponius about him<sup>45</sup>, being charmed<sup>46</sup> by the deportment<sup>47</sup> and knowledge<sup>48</sup> of the young man. — 3. As long as Epaminondas was at the head<sup>49</sup> of the republic, Thebes was the foremost State<sup>50</sup> of all Greece. — 4. As long as Sparta was without a wall, it protected itself by the bodies of the citizens, not by fortifications<sup>51</sup>. — 5. Nearchus was hiding as long in that city, as the king's emissaries were seeking for him. — 6. I heard that professor<sup>52</sup> as long as it was allowed; and (*autem*) it was allowed as long as — <sup>1</sup> *Miseria*. — <sup>2</sup> *to be near at hand*, *adesse*. — <sup>3</sup> *ordinals*. — <sup>4</sup> *to suffer of the gout*, *podagra*. — <sup>5</sup> *to attend to law practice*, *causas agere*. — <sup>6</sup> *proficisci with ablative*. — <sup>7</sup> *Berolinum*. — <sup>8</sup> *manere*. — <sup>9</sup> *Render: till (quo) your letter had been handed (reddere) to me*. — <sup>10</sup> *adversari*. — <sup>11</sup> *petere*. — <sup>12</sup> *telum*. — <sup>13</sup> *perditus*. — <sup>14</sup> *florere*. — <sup>15</sup> *opes*. — <sup>16</sup> *fortuna*. — <sup>17</sup> *ignoscere*. — <sup>18</sup> *gerundial*. — <sup>19</sup> *to have a city under one's control*, *urbem oppressam tenere*. — <sup>20</sup> *relictus*. — <sup>21</sup> *otiosus*. — <sup>22</sup> *ambulare*. — <sup>23</sup> *xy-tum*. — <sup>24</sup> *reddere*. — <sup>25</sup> *to be a candidate*, *petere with accus.* — <sup>26</sup> *sensire*. — <sup>27</sup> *Render: what folly (amentia)*. — <sup>28</sup> *the armistice proffered offered to them*. — <sup>29</sup> *repidus* *as accessory predicate*. — <sup>30</sup> *Render: to continue the advance*, *agere*. — <sup>31</sup> *agere*. — <sup>32</sup> *de industria*. — <sup>33</sup> *instituire with accus.* — <sup>34</sup> *longior sermo*. — <sup>35</sup> *turbare*. — <sup>36</sup> *to promote one's interests*, *aliquem ornare*. — <sup>37</sup> *omnibus rebus*. — <sup>38</sup> *Render: of him who accused him most fiercely (acer)*. — <sup>39</sup> *Render: I have saluted (salutare) the President (præses), and that (et quidem), as it is done (ut fit), after giving the right (hand)*. — <sup>40</sup> *convenire*. — <sup>41</sup> *Render: He resisted (resistere) lest (ne) any statue should be placed (ponere) to him*. — <sup>42</sup> *access*, *predicate*. — <sup>43</sup> *pecum*. — <sup>44</sup> *I am charmed*, *captus sum*. — <sup>45</sup> *humanitas*. — <sup>46</sup> *doctrina*. — <sup>47</sup> *præesse*. — <sup>48</sup> *the foremost State*, *caput*. — <sup>49</sup> *munitio*. — <sup>50</sup> *doctor*.



I felt that I made any progress<sup>1</sup>.— 7. We resisted these unwise<sup>2</sup> plans as long as we could.— 8. The general retained that legion [only] so long as he thought its presence<sup>3</sup> was necessary.— 9. I supported<sup>4</sup> him as long as he was living in my house<sup>5</sup>.— 10. The Romans excelled<sup>6</sup> all other nations in the arts of war<sup>7</sup> as long as they did their own fighting<sup>8</sup>.— 11. Brittany flourished as long as the Romans governed that island<sup>9</sup>; but after<sup>10</sup> the Roman rule<sup>11</sup> had ceased<sup>12</sup>, all traces<sup>13</sup> of humanity rapidly<sup>14</sup> vanished<sup>15</sup>.— 12. Canulejus kept his temper<sup>16</sup> in discussing<sup>17</sup> so long as those that debated<sup>18</sup> with him would submit<sup>19</sup> to his opinions.— 13. It was already day-break<sup>20</sup> when the first troops (*agmen*) of the enemy came in sight<sup>21</sup>.— Already noon was approaching<sup>22</sup> when the messenger returned to the camp.

IX. DESIGNATION OF TIME IN PREDICATES OF REPEATED ACTION (R. 64).— 1. I do not wonder that this happened, for I heard similar things from thy father.— 2. I heard that this orator often spoke to a very slim audience<sup>23</sup>.— 3. On these subjects<sup>24</sup> I have often had long conversations<sup>25</sup> with him, but could never induce<sup>26</sup> him to<sup>27</sup> adopt our views.— 4. Atinius often informed<sup>28</sup> the consul of these irregularities<sup>29</sup> of the soldiers.— 5. I have always liked<sup>30</sup> scholarship and scholars<sup>31</sup>.— 6. Themistocles, when he was a young man<sup>32</sup>, was much engaged<sup>33</sup> in judicial business<sup>34</sup>; he often attended<sup>35</sup> popular meetings, and no important<sup>36</sup> affair was done<sup>37</sup> without him.— 7. In those sad days I was often compelled to pawn my property<sup>38</sup>; often I borrowed<sup>39</sup> money at enormous interest<sup>40</sup>.— 8. That nation always came with arms to their public meetings.— 9. In those days C. Marius always appeared<sup>41</sup> on the streets in the garments of a suppliant<sup>42</sup>.— 10. Meanwhile Indutimārus hovered<sup>43</sup> almost daily with all his cavalry about Labienus's camp, partly to<sup>44</sup> reconnoitre<sup>45</sup> the locality, partly for the sake of creating alarm<sup>46</sup>; all the horsemen almost always (*plerumque*) threw<sup>47</sup> darts<sup>48</sup> over<sup>49</sup> the rampart.— 11. Meanwhile the hope for reinforcements daily increased<sup>50</sup>, and Labienus openly said that he would break<sup>51</sup> camp early at day-break on the next morning<sup>52</sup>.

X. IMPERFECT OF UNITED ACTION (R. 65).— 1. Caesar built<sup>53</sup> the bridge over<sup>54</sup> the Rhine in the following<sup>55</sup> manner: He combined<sup>56</sup> for each yoke<sup>57</sup> two eighteen-inch<sup>58</sup> posts<sup>59</sup>, [being] two feet apart<sup>60</sup> [from each other], and of a length adapted<sup>61</sup> to the depth<sup>62</sup> of the river. These he

<sup>1</sup> To make progress, *proficere*.— <sup>2</sup> imprudent. — <sup>3</sup> by a clause with *ut* (*adesse*).— <sup>4</sup> *adjuvare*.— <sup>5</sup> by *apud*.— <sup>6</sup> *præstare*.— <sup>7</sup> by *bellicus*.— <sup>8</sup> Render: As long as they fought themselves for themselves.— <sup>9</sup> Render: Held the empire of that island.— <sup>10</sup> ablative absolute.— <sup>11</sup> *imperium*.— <sup>12</sup> Render: had been upset (*tollere*).— <sup>13</sup> *vestigium*.— <sup>14</sup> *celer*.— <sup>15</sup> *evanescere*.— <sup>16</sup> *se retinere*.— <sup>17</sup> Render: in saying.— <sup>18</sup> *disputare*.— <sup>19</sup> Render: conceded what he said (*quæ diceret*).— <sup>20</sup> *prima lux*.— <sup>21</sup> to come in sight, *cerni*.— <sup>22</sup> *appetere*.— <sup>23</sup> Render: When very few (*perpauci*) were present (*subj.*).— <sup>24</sup> *res*.— <sup>25</sup> to have long conversations, *multum colloqui*.— <sup>26</sup> *adducere*.— <sup>27</sup> Render: That (*ut*) he acceded (*accedere*) to our views (*sententia*).— <sup>28</sup> *commonefacere*.— <sup>29</sup> *licentia* (*sing.*).— <sup>30</sup> *I like something*, *aliquid mihi placet*.— <sup>31</sup> *vir doctus*.— <sup>32</sup> *ineunte ætate*.— <sup>33</sup> to be engaged in something, *versari in aliquâ re*.— <sup>34</sup> *judicial business*, *judicia*.— <sup>35</sup> *prodire in contiones populi*.— <sup>36</sup> *major*.— <sup>37</sup> *gerere*.— <sup>38</sup> Render: I, compelled by necessity, pawned, (*oppignerari*) my property (*res familiaris*).— <sup>39</sup> *mutuari*.— <sup>40</sup> *ingeni cum versura*.— <sup>41</sup> to appear on the streets, *in publicum prodire*.— <sup>42</sup> the garments of a suppliant, *vestis sordida*.— <sup>43</sup> *vagari*.— <sup>44</sup> *ut*.— <sup>45</sup> Render: to ascertain (*cognoscere*) the site (*situs*) of the camp.— <sup>46</sup> to create alarm, *territare*.— <sup>47</sup> *conjicere*.— <sup>48</sup> *telum*.— <sup>49</sup> *intra*.— <sup>50</sup> *augeri*.— <sup>51</sup> *movere*.— <sup>52</sup> *postero die*.— <sup>53</sup> *facere*.— <sup>54</sup> *in*.— <sup>55</sup> *ad hunc modum*.— <sup>56</sup> *inter se jungere*.— <sup>57</sup> for each yoke must not be separately rendered, but is to be expressed by using distributives for the cardinal numbers.— <sup>58</sup> *sesquipedalis*.— <sup>59</sup> *tignum*.— <sup>60</sup> *intervallo*, with a genitive.— <sup>61</sup> Render: being measured (*dimensus*) according to (*ad*).— <sup>62</sup> *altitudo*.

drove<sup>1</sup> by machinery<sup>2</sup> slanting<sup>3</sup> into [the bottom of] the river, and placed opposite to them two posts<sup>4</sup> joined<sup>5</sup> in the same manner, at a distance<sup>6</sup> of forty feet from the former<sup>7</sup>. Beams<sup>8</sup> two feet thick<sup>9</sup>, corresponding to the interstices between each pair of posts<sup>10</sup>, were fastened<sup>11</sup> on top of them<sup>12</sup>. All these [beams] were connected<sup>13</sup> by timber laid lengthwise over them<sup>14</sup>, and covered over<sup>15</sup> with long rails<sup>16</sup> and fascines<sup>17</sup>.— 2. Pompey, to prevent Cæsar's soldiers from entering the town by force during the very embarkation of his army, ordered the following fortifications to be made<sup>18</sup>: The gates were barricaded<sup>19</sup>, and the streets<sup>20</sup> and squares<sup>21</sup> walled up<sup>22</sup>; the roads leading<sup>23</sup> to the city were intersected by trenches<sup>24</sup>; the roads and approaches<sup>25</sup> which led<sup>26</sup> to the harbor outside the city, were closed<sup>27</sup> by driving<sup>28</sup> [into them] immense logs<sup>29</sup> sharpened at the top<sup>30</sup>.— 3. At first our soldiers advanced (*incedere*) cautiously and with slow steps<sup>31</sup>. But when several of them fell<sup>32</sup>, [being] struck<sup>33</sup> by the darts of those who defended the breastwork<sup>34</sup>, they moved<sup>35</sup> at double quick (step)<sup>36</sup> against the fortifications. There they cut<sup>37</sup> the breastwork with [their] hatchets<sup>38</sup> at many spots<sup>39</sup> at the same time<sup>40</sup>, and the defenders, when they saw that a way was already opening<sup>41</sup>, fell back<sup>42</sup> on the upper<sup>43</sup> part of the town within the wall, while<sup>44</sup> our columns<sup>45</sup> were marching<sup>46</sup> through the breaches<sup>47</sup>.

XI. IMPERFECT OF CONTINGENT ACTION (R. 66).— 1. It is reported<sup>48</sup> that by the ancient Romans, according<sup>49</sup> to a law of king Numa, wars were declared<sup>50</sup> with the following ceremonies<sup>51</sup>: After<sup>52</sup> satisfaction had been demanded<sup>53</sup> without success<sup>54</sup>, the king consulted<sup>55</sup> the senate. When<sup>56</sup> the first [member] who by the king was asked for his opinion<sup>57</sup>, declared<sup>58</sup> that war should<sup>59</sup> be proclaimed, and the majority<sup>60</sup> of the [members] present<sup>61</sup> voted in the same way<sup>62</sup>, the war was [thereby] agreed upon<sup>63</sup>. Then a priest who was called 'fetialis' would carry a lance with an iron point<sup>64</sup> to the boundaries<sup>65</sup> of that people from whom satisfaction was demanded. There he would declare war by a solemn formula. When he had said these words, he would throw<sup>66</sup> the lance into their territory<sup>67</sup>.— 2. Whenever reckless<sup>68</sup> and audacious men were at<sup>69</sup> the helm of the government<sup>70</sup>, the worst<sup>71</sup> and most lamentable<sup>72</sup> shipwrecks<sup>73</sup> were made.— 3. Whenever (*si*) anyone either in the Senate or in<sup>74</sup> [addressing] the peo-

<sup>1</sup> Render: When he had driven (*defigere*), he placed (*statuere*).— <sup>2</sup> *machinationes*.— <sup>3</sup> *prone ac fastigatæ*.— <sup>4</sup> Render: He placed two opposite ones (*contrarius*).— <sup>5</sup> *jungere*.— <sup>6</sup> *intervallum*.— <sup>7</sup> *prior*.— <sup>8</sup> *trabes autem*.— <sup>9</sup> *bipedalis*.— <sup>10</sup> *corresponding . . . posts*, *Render: As much as quantum the juncture (junctura) was distant*.— <sup>11</sup> *immittere*.— <sup>12</sup> *on top of them*, *insuper*.— <sup>13</sup> *contexere*.— <sup>14</sup> Render: By lengthwise timber (*materia disposita*) laid over (*injicere*).— <sup>15</sup> *consternere*.— <sup>16</sup> *longitudo*.— <sup>17</sup> *crates*.— <sup>18</sup> Render: Pompey, that not once under (sub) the very starting protection of the ships Cæsar's soldiers might enter by force (*impetere*), fortified the town in this manner.— <sup>19</sup> *obstruere*.— <sup>20</sup> *viæ*.— <sup>21</sup> *platea*.— <sup>22</sup> *inedificare*.— <sup>23</sup> *which led* (*ferre*).— <sup>24</sup> Render: to the roads trenches cut.— <sup>25</sup> *præsepere*.— <sup>26</sup> *ducere*.— <sup>27</sup> *præsepere*.— <sup>28</sup> *defigere*.— <sup>29</sup> *trabes*.— <sup>30</sup> *sharpened at the top*, *præacutus*.— <sup>31</sup> *lento gradu*.— <sup>32</sup> *cadere*.— <sup>33</sup> *ictus*.— <sup>34</sup> *trabes*.— <sup>35</sup> *ad hunc modum*.— <sup>36</sup> *superius*.— <sup>37</sup> *cadere*.— <sup>38</sup> *dolabra*.— <sup>39</sup> *locus*.— <sup>40</sup> *etiam*.— <sup>41</sup> *aperire*.— <sup>42</sup> *se recipere ad*.— <sup>43</sup> *superius*.— <sup>44</sup> *quum interim*.— <sup>45</sup> *agmen*.— <sup>46</sup> *vadere*.— <sup>47</sup> *aperta intervallo*.— <sup>48</sup> *trudere*.— <sup>49</sup> *ex*.— <sup>50</sup> *indicare*.— <sup>51</sup> Render: By this (i.e. *modus*).— <sup>52</sup> *abl.*.— <sup>53</sup> *to demand satisfaction*, *res repetere*.— <sup>54</sup> *frustra*.— <sup>55</sup> *consultare*.— <sup>56</sup> *abl.*.— <sup>57</sup> *to ask somebody for his opinion*, *aliquem sententiam rogare*.— <sup>58</sup> *consensere*.— <sup>59</sup> *gerundial*.— <sup>60</sup> *major pars*.— <sup>61</sup> of those who were present.— <sup>62</sup> *to*.— <sup>63</sup> *consensere*.— <sup>64</sup> *in eandem sententiam ire*.— <sup>65</sup> *to agree upon a war*, *bellum consensu vote in eandem sententiam ire*.— <sup>66</sup> *in eandem sententiam ire*.— <sup>67</sup> *in eandem sententiam ire*.— <sup>68</sup> *in eandem sententiam ire*.— <sup>69</sup> *in eandem sententiam ire*.— <sup>70</sup> *in eandem sententiam ire*.— <sup>71</sup> *in eandem sententiam ire*.— <sup>72</sup> *in eandem sententiam ire*.— <sup>73</sup> *in eandem sententiam ire*.— <sup>74</sup> *in eandem sententiam ire*.



ple uttered<sup>1</sup> a syllable<sup>2</sup> referring<sup>3</sup> to liberty, the rods<sup>4</sup> and the axe<sup>5</sup> were immediately made ready<sup>6</sup> for<sup>7</sup> his own punishment and as a warning<sup>8</sup> for (the) others.— 4. The enemy attacked<sup>9</sup> now<sup>10</sup> the first column, now the last<sup>11</sup>, according as<sup>12</sup> the locality would give an opportunity.— 5. Whenever by chance<sup>13</sup> any one of those who had thrown<sup>14</sup> themselves into the river reached<sup>15</sup> the other shore by swimming, he was immediately seized<sup>16</sup> by the multitude, and killed with tortures.— 6. Daily the enemy endeavored to lead their troops against our ranks. But (ut) as soon as (simulac) they commenced their advance<sup>17</sup>, a formidable<sup>18</sup> hail-storm<sup>19</sup> would throw<sup>20</sup> their ranks into disorder. As soon as (ubi) they had returned<sup>21</sup> to camp, a marvelous<sup>22</sup> serenity and tranquillity<sup>23</sup> [of the weather] would ensue<sup>24</sup>.— 7. Whatever ship was bound<sup>25</sup> to Macedon was always either sunk<sup>26</sup> or plundered<sup>27</sup> by the prefect.— 8. If any one of the lieutenants<sup>28</sup> proposed<sup>29</sup> a different<sup>30</sup> view<sup>31</sup>, the general would not allow him even an opportunity to prove or explain it<sup>32</sup>.— 9. Wherever<sup>33</sup> [any] gaps<sup>34</sup> appeared<sup>35</sup> in the line<sup>36</sup> of the enemy, the Romans immediately would introduce<sup>37</sup> their columns<sup>38</sup>.— 10. Wherever<sup>39</sup> the elephants were placed<sup>40</sup> during (in) the march, they made<sup>41</sup> (that part of) the army (agmen) safe from attacks<sup>42</sup>, the enemy being afraid<sup>43</sup> to approach<sup>44</sup> [them].— 11. Whenever any one<sup>45</sup> was pointed out by the chief<sup>46</sup>, he was hurried away<sup>47</sup> for execution<sup>48</sup>.— 12. The better (plus) a man<sup>49</sup> had deserved of<sup>50</sup> the country, the<sup>51</sup> less was his chance<sup>52</sup> of receiving [any] honor or reward.— 13. Whomsoever the prætor designated by [a hint of his] eyes, the lictor seized<sup>53</sup> [him] and threw<sup>54</sup> [him] into prison<sup>55</sup>.— 14. Wherever<sup>56</sup> Decius made the attack<sup>57</sup>, they trembled<sup>58</sup> as if<sup>59</sup> struck<sup>60</sup> by supernatural power<sup>61</sup>.— 15. However often the enemy endeavored to break through<sup>62</sup> the lines, they always were repulsed<sup>63</sup> with great slaughter<sup>64</sup>.— 16. I made use of his advice as often as either necessity required<sup>65</sup>, or as some opportunity presented itself<sup>66</sup> to me.— 17. Our countrymen<sup>67</sup> devoted<sup>68</sup> themselves with so much greater zeal to natural science<sup>69</sup>, as high<sup>70</sup> rewards were held out<sup>71</sup> to those who had been most successful<sup>72</sup> in the one or other of its branches.— 18. The nearer I approached<sup>73</sup> the solution of that problem<sup>74</sup>, the farther it seemed to me that I was removing<sup>75</sup> from the point<sup>76</sup>.

<sup>1</sup> Mittere.— <sup>2</sup> vox.— <sup>3</sup> memor.— <sup>4</sup> virgæ.— <sup>5</sup> secūris.— <sup>6</sup> to make something ready, expedire aliquid.— <sup>7</sup> in.— <sup>8</sup> as a warning, in metum (with genitive).— <sup>9</sup> aggredi.— <sup>10</sup> modo... modo.— <sup>11</sup> novissimus.— <sup>12</sup> utcumque.— <sup>13</sup> si quando.— <sup>14</sup> projicere.— <sup>15</sup> to reach the shore by swimming. Render: to touch (attingere) land, having been carried (allatus) to the other shore by swimming (nare).— <sup>16</sup> excipere.— <sup>17</sup> by progredi.— <sup>18</sup> ingens.— <sup>19</sup> cum grandine tempestas.— <sup>20</sup> to throw into disorder, disturbare.— <sup>21</sup> se recipere.— <sup>22</sup> mirus.— <sup>23</sup> cum serenitate tranquillitas.— <sup>24</sup> oriri.— <sup>25</sup> to be bound for a place, locum petere.— <sup>26</sup> suppressere.— <sup>27</sup> spoliare.— <sup>28</sup> legatus.— <sup>29</sup> proponere.— <sup>30</sup> contrarius.— <sup>31</sup> opinio.— <sup>32</sup> Render: would not concede even a place of proving or explaining (disserere).— <sup>33</sup> quacunq̃ue (referring to the battle field; ubicunq̃ue would be 'everywhere').— <sup>34</sup> a gap, intervallum.— <sup>35</sup> to appear, dari.— <sup>36</sup> acies.— <sup>37</sup> insinuare.— <sup>38</sup> ordo.— <sup>39</sup> quacunq̃ue or ubicunq̃ue? and why?— <sup>40</sup> Render: 'stepped on' (incedere).— <sup>41</sup> præbere.— <sup>42</sup> singular (impetus having no plural).— <sup>43</sup> Render: Because to the enemy was fear.— <sup>44</sup> adire.— <sup>45</sup> ut quisque.— <sup>46</sup> dux.— <sup>47</sup> to hurry away, rapere.— <sup>48</sup> nex.— <sup>49</sup> By ut quisque.— <sup>50</sup> to deserve of the country, de republica meritum esse.— <sup>51</sup> ita.— <sup>52</sup> Render: The less was his name presented (edere) for (ad) receiving (ferre) an honor, etc.— <sup>53</sup> apprehendere.— <sup>54</sup> conficere.— <sup>55</sup> vincula.— <sup>56</sup> Quocunq̃ue? quacunq̃ue? or ubicunq̃ue?— <sup>57</sup> to make an attack (on horseback), invehi.— <sup>58</sup> pavere.— <sup>59</sup> haud secus quam.— <sup>60</sup> ictus.— <sup>61</sup> supernatural power, divinum quoddam numen.— <sup>62</sup> perumpere.— <sup>63</sup> repellere.— <sup>64</sup> Render: By great slaughter (cædes) of their [men].— <sup>65</sup> cogere.— <sup>66</sup> se præbere.— <sup>67</sup> civis.— <sup>68</sup> se dedere.— <sup>69</sup> by investigare naturam.— <sup>70</sup> amplius (comparative).— <sup>71</sup> proponere.— <sup>72</sup> Render: who had most (maxime) progressed (proficere, in the subjunctive) in each branch (disciplina)— <sup>73</sup> accedere ad.— <sup>74</sup> by quæstionem solvere.— <sup>75</sup> recedere.— <sup>76</sup> a line mihi proposito.

XII. DESCRIBING IMPERFECTS (§ 580).— 1. The aspect<sup>1</sup> of the triumphal procession<sup>2</sup> was most brilliant<sup>3</sup>. Paullus Æmilius himself, the triumphing general<sup>4</sup>, crowned with laurels<sup>5</sup>, rode<sup>6</sup> in a gilded<sup>7</sup> chariot<sup>8</sup> drawn<sup>9</sup> by four white horses. Behind him within<sup>10</sup> the wagon stood a public slave holding a golden crown over his<sup>11</sup> head. Next came<sup>12</sup> the lictors with their laureled<sup>13</sup> rods<sup>14</sup>. Next<sup>15</sup> to them marched<sup>16</sup> the victorious<sup>17</sup> army. The soldiers, likewise<sup>18</sup> laurel-crowned<sup>19</sup>, adorned with those<sup>20</sup> rewards of merit which each had received<sup>21</sup> in the campaign, sang<sup>22</sup> their own praises, and [those] of their general<sup>23</sup>.— 2. The spectacle was a most revolting<sup>24</sup> one. Mettius was surrounded<sup>25</sup> by his cutthroats<sup>26</sup>, who evidently<sup>27</sup> lorded<sup>28</sup> the assembly<sup>29</sup>. One of the Common Council presided. Not a voice of a decent<sup>30</sup> citizen (*plur.*) was heard.

XIII. HISTORICAL IMPERFECTS (§ 581). 1. The officers<sup>31</sup> were sitting<sup>32</sup> at the banquet, when suddenly a slave announced that the enemy had entered<sup>33</sup> the city.— 2. The conference<sup>34</sup> had scarcely ended<sup>35</sup>, when the first columns<sup>36</sup> of the enemy were in sight<sup>37</sup>.— 3. Themistocles had daily<sup>38</sup> conferences<sup>39</sup> with the ephori, in which he tried<sup>40</sup> to put off<sup>41</sup> the matter as long as possible, when in the meanwhile at Athens the fortification of the city and of the Piræus was pushed<sup>42</sup> with the greatest energy<sup>43</sup> and rapidity<sup>44</sup>.— 4. Bias was once on board a ship<sup>45</sup> with wicked<sup>46</sup> men. When during<sup>47</sup> a storm the ship was tossed<sup>48</sup> by the waves<sup>49</sup>, and the men (*isti*) invoked<sup>50</sup> the gods, he said<sup>51</sup>, 'Be silent, lest<sup>52</sup> the gods perceive<sup>53</sup> that you are here on board'.— 5. C. Vettius, the leader of the Marsi, was transported<sup>54</sup> to the Roman general. His slave drew<sup>55</sup> the sword [out of the scabbard], of the very soldier by whom he was conducted<sup>56</sup> and first killed his master; he then said<sup>57</sup>, 'I have emancipated<sup>58</sup> my master; it is now<sup>59</sup> time to attend to myself<sup>60</sup>'. And thus he ran the sword through his body<sup>61</sup>.— 6. When this was announced to the Consul, he ordered the army to stop<sup>62</sup>, and examined the locality [with his eyes<sup>63</sup>]. There was a marsh<sup>64</sup> to (ad) the right, on which a forest bordered<sup>65</sup>. Suspecting<sup>66</sup> that the enemy was hiding there, he sent three cohorts to<sup>67</sup> reconnoitre<sup>68</sup> the forest as to the presence and strength of any hostile forces.— 7. Meanwhile Cinna marched at the head of<sup>69</sup> five legions to the support of<sup>70</sup> his [troops], and his cavalry was approaching Sulla's<sup>71</sup> horsemen at the same time as<sup>72</sup>

<sup>1</sup> Aspectus.— <sup>2</sup> agmen triumphale.— <sup>3</sup> splendidus.— <sup>4</sup> the triumphing general, triumphator.— <sup>5</sup> Render: crowned by laurels, aureus, coronatus.— <sup>6</sup> vehi.— <sup>7</sup> auratus.— <sup>8</sup> currus (i. d.).— <sup>9</sup> in a chariot joined to four white horses.— <sup>10</sup> in the wagon itself.— <sup>11</sup> Render by the dative of the interested person.— <sup>12</sup> to come next, sequi.— <sup>13</sup> laureatus.— <sup>14</sup> fascos.— <sup>15</sup> proximus.— <sup>16</sup> incedere.— <sup>17</sup> victor.— <sup>18</sup> p. 252, Obs. 9.— <sup>19</sup> laureatus.— <sup>20</sup> by suis on account of quisque (§ 362, R. 19, No. 3, c).— <sup>21</sup> Render: with which they had been presented (donare) during the war.— <sup>22</sup> canere.— <sup>23</sup> imperator.— <sup>24</sup> atrox.— <sup>25</sup> circumventus.— <sup>26</sup> circumventus.— <sup>27</sup> haud dubie.— <sup>28</sup> dominari de.— <sup>29</sup> contio.— <sup>30</sup> bonus.— <sup>31</sup> dux.— <sup>32</sup> sedere.— <sup>33</sup> irrumperet in.— <sup>34</sup> by colloqui.— <sup>35</sup> finem aliquas rei facere.— <sup>36</sup> a men.— <sup>37</sup> conspectus.— <sup>38</sup> adverb.— <sup>39</sup> colloquium.— <sup>40</sup> sentire.— <sup>41</sup> to put off the matter as long as possible, tempus quam longissime ducere.— <sup>42</sup> Render: when the city, etc., was being fortified.— <sup>43</sup> acritas.— <sup>44</sup> celeritas.— <sup>45</sup> to be on board a ship, navigare.— <sup>46</sup> improbus.— <sup>47</sup> during a storm. Render: a storm (tempestas) having arisen, a cœlis.— <sup>48</sup> quater.— <sup>49</sup> ductus.— <sup>50</sup> invocare.— <sup>51</sup> inquit (to be placed after 'Be silent').— <sup>52</sup> ne.— <sup>53</sup> sentire.— <sup>54</sup> ducere.— <sup>55</sup> drew out (eduxit) the sword 'to' after 'Be silent'.— <sup>56</sup> inquit (after the first word of the next sentence).— <sup>57</sup> to have emancipated.— <sup>58</sup> inquit.— <sup>59</sup> to attend to one's self, sibi consulere.— <sup>60</sup> he pierced (transfixit) himself by the sword.— <sup>61</sup> consistere.— <sup>62</sup> Render: He looked around (circumspicere).— <sup>63</sup> palas.— <sup>64</sup> adiacere (p. 221, Obs. 8).— <sup>65</sup> Render: Having suspected.— <sup>66</sup> Render: who should reconnoitre (circumspicere).— <sup>67</sup> Render: ascertain (cognoscere) whether any and what kind of forces of the enemy were in the forest (whether any? equis, see R. 85, Obs. 10).— <sup>68</sup> Render: I did reconnoitre.— <sup>69</sup> abstract dative.— <sup>70</sup> by the adjective Sullanus.— <sup>71</sup> et.



the legions were seen<sup>1</sup> in order of battle<sup>2</sup> by the enemy, and all was suddenly changed. The one legion of Cinna<sup>3</sup> which was pressed by the enemy, encouraged<sup>4</sup> by the hope of relief,<sup>5</sup> made an attack on [their] adversaries. These, fearing for their communications in the rear<sup>6</sup>, set the example<sup>7</sup> of flight. The right wing<sup>8</sup>, having perceived<sup>9</sup> the fright<sup>10</sup> of the horsemen, gave way<sup>11</sup> to avoid<sup>12</sup> being made prisoners within [their] intrenchments<sup>13</sup>, and most of them threw<sup>14</sup> themselves from a height<sup>15</sup> of ten feet into the trenches. All was<sup>16</sup> disorder, panic<sup>17</sup>, and rout<sup>18</sup>. To remedy<sup>19</sup> these serious checks<sup>20</sup>, the following<sup>21</sup> expedients<sup>22</sup> offered themselves<sup>23</sup> to Sulla, which saved his army from destruction<sup>24</sup>.

XIV. DIRECT INNER ACTION (§ 582).— 1. Cæsar thought<sup>25</sup> the best plan would be<sup>26</sup> to collect<sup>27</sup> ships<sup>28</sup>, to cross the sea, and to follow Pompey; but he was afraid this would be slow work and would take a great time<sup>29</sup>. He did not wish<sup>30</sup> that in the meanwhile (*interea*) during<sup>31</sup> his absence more troops<sup>32</sup> should be enlisted<sup>33</sup> by the Pompeian party<sup>34</sup>, or that expeditions should be sent to Gaul<sup>35</sup> and Italy.— 2. Cæsar did not think it advisable<sup>36</sup> to subject<sup>37</sup> his passage over the sea<sup>38</sup> to the perils of the winter season<sup>39</sup>.— 3. Cæsar thought it advisable to conceal the intelligence he had received<sup>40</sup>.— 4. Cæsar did not think (*existimare*) that the enemy would cross that river.— 5. They thought that all were preparing [for] flight.— 6. Cicero thought (*statuere*) that this principle<sup>41</sup> in the administration<sup>42</sup> of the province was the correct<sup>43</sup> one.— 7. Cæsar resolved (*statuere*) to<sup>44</sup> carry out this plan in the administration of [his] province.— 8. Pompey's opinion greatly<sup>45</sup> differed from mine.— 9. The Peripatetics<sup>46</sup> and Academicians<sup>47</sup> differed in terminology<sup>48</sup>, [but] agreed<sup>49</sup> in substance<sup>50</sup>.— 10. Cæsar laid this matter<sup>51</sup> over<sup>52</sup> to (*in*) the next (*posterus*) day.— 11. Cicero knew that his departure<sup>53</sup> would offend Cæsar.— 12. The jury<sup>54</sup> did not agree.— 13. After<sup>55</sup> this address<sup>56</sup> had been made, the opinions of all agreed<sup>57</sup> at once<sup>58</sup>.— 13. Pythagoras believed that the world constituted<sup>59</sup> a numerical figure<sup>60</sup>.— 14. Posidonius believed that dying [persons] had the gift of prophecy<sup>61</sup>.— 15. Chrysippus thought that all things were made<sup>62</sup> for the sake of men.

XV. IMPERFECTS OF REFERENCE (TO INNER ACTION) § 584.— 1. When

<sup>1</sup> Cernere.— <sup>2</sup> in order of battle, by the adjective *instructus* (accessory predicate).— <sup>3</sup> by the adjective *Cinnatus*.— <sup>4</sup> confirmare.— <sup>5</sup> subsidium.— <sup>6</sup> Render: *Fearing for* (dative) *their retreat* (receptus).— <sup>7</sup> to set the example for something, *signum alicujus rei dare*.— <sup>8</sup> cornu.— <sup>9</sup> animadvertere (ablative absolute).— <sup>10</sup> terror.— <sup>11</sup> sese recipere.— <sup>12</sup> Render: *Lest* (ne) *they might be oppressed within*, etc.— <sup>13</sup> munitio.— <sup>14</sup> precipitare.— <sup>15</sup> Render: *from a breastwork* (munitio) *of ten feet*.— <sup>16</sup> Render: *was full of disorder* (tumultus).— <sup>17</sup> terror.— <sup>18</sup> fuga.— <sup>19</sup> Render: *For these checks*.— <sup>20</sup> Render: *these so great evils*.— <sup>21</sup> hic.— <sup>22</sup> subsidium.— <sup>23</sup> succurrere.— <sup>24</sup> Render: *which brought* (afferre) *safely* (salus) *to his army*.— <sup>25</sup> use the form of a concessive clause (*although he thought—yet*).— <sup>26</sup> Render: *Cæsar approved* (probare) *most* (maxime).— <sup>27</sup> cogere.— <sup>28</sup> Render: *after having collected ships* (ablative absolute) *to cross*, etc.— <sup>29</sup> Render: *He feared the delay* (mora) *of that thing, and the length* (longinquitas) *of time*.— <sup>30</sup> nolle.— <sup>31</sup> ablative absolute.— <sup>32</sup> more troops, auxilia.— <sup>33</sup> parare.— <sup>34</sup> the Pompeian party, Pompejani.— <sup>35</sup> Render: *that Gaul should be tempted* (temptare).— <sup>36</sup> by *existimare* with the gerundive of *subicere*.— <sup>37</sup> that the passage should be subjected.— <sup>38</sup> passage over the sea, navigatio.— <sup>39</sup> to the perils of the winter season = to winter.— <sup>40</sup> Render: *That those* (things) *which he had ascertained* (cognoscere) *should be concealed* (dissimulare) *by him*.— <sup>41</sup> ratio.— <sup>42</sup> by administrare.— <sup>43</sup> optimus.— <sup>44</sup> that this plan (*ratio*) should be carried out (*observare*) *by him in the administration*, etc.— <sup>45</sup> multum.— <sup>46</sup> Peripatetici.— <sup>47</sup> Academici.— <sup>48</sup> in terminology, vocabulis.— <sup>49</sup> consentire.— <sup>50</sup> re ipsa.— <sup>51</sup> res.— <sup>52</sup> to lay over, differre.— <sup>53</sup> profectio.— <sup>54</sup> Render: *The opinions* (sententie) *of the twelve men did not agree* (congruere).— <sup>55</sup> ablative absolute.— <sup>56</sup> oratio.— <sup>57</sup> in unum congruere.— <sup>58</sup> statim.— <sup>59</sup> constare ex.— <sup>60</sup> numerus.— <sup>61</sup> to have the gift of prophecy, divinare.— <sup>62</sup> to be made, nasci.

Muræna returned to the city, he intimated<sup>1</sup> [by it] that there he would be of greater use<sup>2</sup> to his country than anywhere else<sup>3</sup>.— 2. You acted unwisely<sup>4</sup> when you were a candidate<sup>5</sup> for the prætorship<sup>6</sup> against such a strong rival<sup>7</sup>.— 3. When Alexander declared war against (*Dat.*) Darius, he did not mean<sup>8</sup> to gratify<sup>9</sup> the Greeks, but his own ambition<sup>10</sup>.— 4. When the English<sup>11</sup> demanded<sup>12</sup> a tribute<sup>13</sup> from these provinces, they seemed, according to the letter, to demand<sup>14</sup> a tribute, but in fact<sup>15</sup> they demanded that we should impress<sup>16</sup> the mark<sup>17</sup> of servitude on<sup>18</sup> ourselves.— [R. 70]: 5. When the defendants had come to Syracuse, Apronius, who<sup>19</sup> was appointed<sup>20</sup> as judge by Verres, told [them] that they had acted<sup>21</sup> against the edict (*edictum*). They asked, 'In what respect<sup>22</sup>?' He answered that he would tell [them] at the trial<sup>23</sup>. Apronius took<sup>24</sup> Artemidōrus and Tlepolemus as complainants in the name of the people<sup>25</sup>. The defendants asked in what form he would rule<sup>26</sup> the question at issue. He answered, 'If it shall be proved<sup>27</sup> that [they] acted against the edict'. Timarchides advised<sup>28</sup> [the defendants] to compromise<sup>29</sup>. They peremptorily refused<sup>30</sup>.— 6. The complainant<sup>31</sup> asserted<sup>32</sup> that Manlius<sup>33</sup> was in possession of an estate belonging to him (*i. e.*, the complainant). The defendant denied [it]. He (*i. e.*, the defendant) said he would prove that he held that estate from the [real] owner<sup>34</sup>; he asked<sup>35</sup> for a referee<sup>36</sup>.— 7. That matter came up<sup>37</sup> in the Senate. Volcatius denied that the duumvirs had legally<sup>38</sup> that right<sup>39</sup> which they claimed<sup>40</sup>. The tribunes interceded<sup>41</sup>, [and] so the matter was dropped<sup>42</sup>. I [now] introduced<sup>43</sup> your affair; Hortensius made the report<sup>44</sup>. His report<sup>45</sup> was received<sup>46</sup> with loud cries of disapprobation by many. The consuls neither assented<sup>47</sup>, nor did they object<sup>48</sup> very much<sup>49</sup>. After<sup>50</sup> this debate<sup>51</sup> had been protracted<sup>52</sup> till nightfall<sup>53</sup> without<sup>54</sup> being finished<sup>55</sup>, the Senate adjourned<sup>56</sup>.— 8. If what Trebonius just now mentioned<sup>57</sup> is true, I believe that you will not make the journey<sup>58</sup> without great danger.— 9. You said correctly<sup>59</sup> that it is exceedingly difficult to disabuse<sup>60</sup> the soul from the habit of the eyes.— 10. In the same letter you asked<sup>61</sup> [me] not to<sup>62</sup> detain<sup>63</sup> these men [any] longer from [their] work, and added that you intended<sup>64</sup> to come over<sup>65</sup> yourself.— 11. Hortensius said that you were engaged<sup>66</sup> with writ-

<sup>1</sup> Significare.— <sup>2</sup> to be of greater use, plus prodesse.— <sup>3</sup> in any other place.— <sup>4</sup> imprudenter.— <sup>5</sup> petere, with accus.— <sup>6</sup> prætura.— <sup>7</sup> Render: *while so great and so powerful* (quærens) *a man was a candidate with thee*.— <sup>8</sup> velle.— <sup>9</sup> satis facere with dative.— <sup>10</sup> gloria.— <sup>11</sup> Angli.— <sup>12</sup> postulare.— <sup>13</sup> tributum.— <sup>14</sup> Render: *they demanded by the* (capitulum).— <sup>15</sup> Angli.— <sup>16</sup> postulare.— <sup>17</sup> tributum.— <sup>18</sup> Render: *they demanded by the* (capitulum).— <sup>19</sup> autem verum.— <sup>20</sup> imprimere.— <sup>21</sup> nota.— <sup>22</sup> dative.— <sup>23</sup> by participial construction.— <sup>24</sup> to appoint somebody as judge, aliquem judicem dare.— <sup>25</sup> facere.— <sup>26</sup> in what respect, quid (as object of facere).— <sup>27</sup> in judicio.— <sup>28</sup> ingerere imperfect, because it belongs to the judicial transaction, implying a verb of saying.— <sup>29</sup> complainants in the name of the people (in an action for the recovery of property), recuperatores.— <sup>30</sup> Render: *In what words* (in with the accus.) *he would give the judgment*.— <sup>31</sup> 'Si paret,' the beginning of every judicial rule (formula) given by the prætor.— <sup>32</sup> admonere.— <sup>33</sup> that (ut) they should compromise (decidere) the thing.— <sup>34</sup> to refuse peremptorily, pernegare.— <sup>35</sup> actor.— <sup>36</sup> contendere.— <sup>37</sup> Render: *That his estate* (fundus) *was possessed by Manlius*.— <sup>38</sup> dominus.— <sup>39</sup> petere with accus.— <sup>40</sup> arbiter qui rem cognosceret.— <sup>41</sup> Render: *Action was taken* (to take action = agere) *on this matter in the Senate*.— <sup>42</sup> according to the laws.— <sup>43</sup> potestas.— <sup>44</sup> which they assumed to themselves.— <sup>45</sup> intercedere.— <sup>46</sup> to be dropped, cadere.— <sup>47</sup> proponere.— <sup>48</sup> to make a report, referre.— <sup>49</sup> oratio.— <sup>50</sup> Render: *To his oration it was clamored* (reclamare) *violently* (vehementer) *by many*.— <sup>51</sup> concedere.— <sup>52</sup> resistere.— <sup>53</sup> valde.— <sup>54</sup> Ablative absolute (vehementer) *by many*.— <sup>55</sup> ducere.— <sup>56</sup> nox.— <sup>57</sup> by neque, p. 189, No. 3; p. 188, No. (b).— <sup>58</sup> conficere.— <sup>59</sup> to adjourn, dimitti.— <sup>60</sup> commemorare.— <sup>61</sup> to make a journey, proficisci.— <sup>62</sup> bene.— <sup>63</sup> abducere ab.— <sup>64</sup> petere.— <sup>65</sup> ne.— <sup>66</sup> prohibere.— <sup>67</sup> velle.— <sup>68</sup> hic.— <sup>69</sup> occupatum esse, with abl.



ing, and told<sup>1</sup> [me] that he had seen you twice<sup>2</sup> at Cumæ when you were burying<sup>3</sup> [your] brother Marcus.— 12. Attalus said that it was more pleasant to make a friend than to have one.— 13. Philip, Alexander's father, said that it was possible to take<sup>4</sup> any<sup>5</sup> fortress to which a donkey<sup>6</sup> laden<sup>7</sup> with gold could<sup>8</sup> climb up<sup>9</sup>.

XVI. PREDICATES OF HABIT WITH *solere*, etc. (§ 585).— 1. Julius Cæsar did not forget anything except<sup>10</sup> injuries [received].— 2. It was customary with the Spartans to use red tunics<sup>11</sup> in battle to<sup>12</sup> conceal<sup>13</sup> the blood<sup>14</sup> of [their] wounds.— 3. The ancient Massilians used to give to strangers<sup>15</sup>, who<sup>16</sup> were leaving<sup>17</sup> their city, loans in money<sup>18</sup> to<sup>19</sup> be returned to them in the lower world<sup>20</sup>.— 4. The Cimbrians had<sup>21</sup> the habit to exult<sup>22</sup> in battle, [but] to wail<sup>23</sup> in sickness.— 5. The Lacedæmonians, before they went<sup>24</sup> to battle<sup>25</sup>, used to arouse<sup>26</sup> [their] courage<sup>27</sup> by the sounds<sup>28</sup> of the flute<sup>29</sup>.— 6. The Persians observed the habit<sup>30</sup> not to<sup>31</sup> see<sup>32</sup> their children before these (*they*) had completed<sup>33</sup> their seventh year.— 7. In those times men used to talk more bravely for their liberty than they fought<sup>34</sup> for it.— 8. When Epaminondas had come into a company<sup>35</sup> in which either public affairs<sup>36</sup> or philosophical subjects<sup>37</sup> were<sup>38</sup> discussed<sup>39</sup>, he never used to leave it<sup>40</sup> before the discussion had<sup>41</sup> closed<sup>42</sup>.— 9. In those times the Athenians used to expel from the State by ostracism<sup>43</sup> those who seemed<sup>44</sup> to be dangerous<sup>45</sup> to the liberty of the republic.

XVII. IMPERFECTS OF HABIT WITHOUT *solere*, etc.— 1. Atticus so conducted himself<sup>46</sup> as<sup>47</sup> to seem on terms of equality<sup>48</sup> both with the lowest and with the greatest.— 2. The Lacedæmonians always had two kings from the two families of Procles and Eurysthenes. It was not allowed<sup>49</sup> that a member<sup>50</sup> of the one of these families should succeed in the place of a king of the other family. The oldest son of the last king in possession had the first claim<sup>51</sup> to succession. If a king<sup>52</sup> had deceased without male issue, then the next of kin was elected.— 3. At Athens those who were<sup>53</sup> condemned [to death] in a public trial<sup>54</sup> were delivered<sup>55</sup> to the board of eleven<sup>56</sup> for execution<sup>57</sup>.— 4. Whatever was asked of Atticus<sup>58</sup>, he [always] gave [his] promises<sup>59</sup> after mature reflection as to their

<sup>1</sup> Narrare.—<sup>2</sup> iterum (frequently used with the force of bis, because what has been done a second time must have been done twice).—<sup>3</sup> efferre.—<sup>4</sup> expugnare.—<sup>5</sup> Render: *All fortresses* (castellum).—<sup>6</sup> asellus.—<sup>7</sup> onustus.—<sup>8</sup> not rendered; the finite verb often including the meaning of posse.—<sup>9</sup> ascendere.—<sup>10</sup> nisi.—<sup>11</sup> tunica rubra.—<sup>12</sup> ad with gerundial.—<sup>13</sup> dissimulare.—<sup>14</sup> cruor.—<sup>15</sup> hospes.—<sup>16</sup> by a participle.—<sup>17</sup> egredi ex.—<sup>18</sup> pecuniæ mutue.—<sup>19</sup> Render: which were to be returned (subjunctive).—<sup>20</sup> apud inferos.—<sup>21</sup> By esse with dative.—<sup>22</sup> exultare.—<sup>23</sup> lamentari.—<sup>24</sup> descendere ad (subjunctive).—<sup>25</sup> by dimicare.—<sup>26</sup> inflammare.—<sup>27</sup> animi.—<sup>28</sup> concentu.—<sup>29</sup> tibia.—<sup>30</sup> institutum.—<sup>31</sup> ut.—<sup>32</sup> aspicere.—<sup>33</sup> implere (subjunctive).—<sup>34</sup> 'they fought' must be placed in the same form of the verb as 'to talk'.—<sup>35</sup> circulus.—<sup>36</sup> public affairs, respublica.—<sup>37</sup> philosophical subjects, philosophia.—<sup>38</sup> subjunctive.—<sup>39</sup> Render: it was disputed on public affairs, etc.—<sup>40</sup> discedere ex (inde).—<sup>41</sup> subjunctive.—<sup>42</sup> the discussion closes, sermo ad finem perducitur.—<sup>43</sup> ostracismus.—<sup>44</sup> subjunctive.—<sup>45</sup> Render: Those from (ex) whom the liberty of the republic seemed to be able to take (cupere) some damage (detrimentum; by partitive genitive).—<sup>46</sup> se gerere.—<sup>47</sup> ut.—<sup>48</sup> Render: that he seemed common (communis) to the lowest (infimus) and a peer (par) to the foremost (princeps).—<sup>49</sup> licere.—<sup>50</sup> Render: That (infin. clause) a king should be made out of the one (alter) of these [families] into the place of the other family.—<sup>51</sup> Render: In the first place (primum) consideration was had (rationem habere) of him who was (subjunctive) the oldest out of the children of the one (ille) who had deceased (decedere, subj.) [while] reigning (regnare).—<sup>52</sup> Render: If he (is) had not left (subjunctive) male issue (virilis sexus), then was elected who was (subj.) the next by relationship (propinquitas).—<sup>53</sup> participle.—<sup>54</sup> publice.—<sup>55</sup> tradere.—<sup>56</sup> See Part I., p. 44, 5.—<sup>57</sup> supplicium.—<sup>58</sup> This attribute of the clause must be made the grammatical subject of the principal sentence (Atticus promised what was asked—rogare).—<sup>59</sup> to give promises, promittere.

scrupulous fulfilment<sup>1</sup>.— 5. Dionysius, from fear<sup>2</sup> of razors<sup>3</sup>, used to burn<sup>4</sup> his<sup>5</sup> beard<sup>6</sup> by lighted<sup>7</sup> charcoal<sup>8</sup>.— 6. Scipio Africanus was wont to take<sup>9</sup> occasionally<sup>10</sup> a season of rest<sup>11</sup> from his magnificent<sup>12</sup> public labors<sup>13</sup>, and from the crowds of human beings<sup>14</sup>, to retreat<sup>15</sup> to solitude<sup>16</sup>, as if<sup>17</sup> to a port.— 7. The battle-order of the Roman army [always] consisted of three lines<sup>18</sup>. The first line<sup>19</sup> was called 'hastati', who entered into the combat<sup>20</sup> first of all. These were followed<sup>21</sup> by those who bore the name<sup>22</sup> 'principes'. The third line were the 'triarii', veteran<sup>23</sup> soldiers of tried<sup>24</sup> bravery. If the 'hastati' could not beat<sup>25</sup> the enemy, the 'principes' received<sup>26</sup> them into the places<sup>27</sup> left open for them in their ranks. Then the combat belonged<sup>28</sup> to the 'principes', and the 'hastati' formed the second line<sup>29</sup>. If neither the 'principes' were successful<sup>30</sup>, they gradually<sup>31</sup> fell back<sup>32</sup> on the line<sup>33</sup> of the triarii. Hence it was a proverb<sup>34</sup>, when anything was in a bad plight<sup>35</sup>, that<sup>36</sup> the matter<sup>37</sup> had come<sup>38</sup> to the triarii.— 8. The elder Pliny was of an almost incredible studiousness<sup>39</sup>. He began<sup>40</sup> to study by lamp-light<sup>41</sup> directly<sup>42</sup> after (a) midnight<sup>43</sup>. Before daylight<sup>44</sup> he reported<sup>45</sup> to the emperor Vespasianus, who likewise<sup>46</sup> made use of the night for his labors. Having returned<sup>47</sup> home, he devoted<sup>48</sup> the rest<sup>49</sup> of the day to studies. Even during<sup>50</sup> dinner he read a book, and took notes<sup>51</sup>; for he never read<sup>52</sup> anything without<sup>53</sup> taking notes. When he travelled<sup>54</sup>, a secretary<sup>55</sup> accompanied him<sup>56</sup> with a book and writing-tablets<sup>57</sup>, whose hands, in winter, were protected<sup>58</sup> by long sleeves<sup>59</sup>, that<sup>60</sup> not even cold weather<sup>61</sup> might interfere<sup>62</sup> with his studies. The works<sup>63</sup> which he left, comprised one hundred and sixty volumes<sup>64</sup>.

XVIII. ORDINARY FUTURE-PRESENT (R. 73).— 1. We shall know in two days what<sup>65</sup> is the matter<sup>66</sup>.— 2. We shall wander about<sup>67</sup> destitute<sup>68</sup> with our wives<sup>69</sup> and children.— 3. Shall I remain, or shall I depart? Surely<sup>70</sup> I shall effect nothing without money and without an armed force<sup>71</sup>.— 4. All this you will learn<sup>72</sup> from Pompey's letter.— 5. That time will come, and<sup>73</sup> rapidly<sup>74</sup> too.— 6. Thou, surely, wilt find nobody more adapted<sup>75</sup> to this purpose<sup>76</sup> than I am.— 7. Nothing will be done<sup>77</sup> in<sup>78</sup>

<sup>1</sup> The whole clause 'after . . . fulfilment' is rendered by the adverb *religiose*, a brevity of expression inadmissible in English.—<sup>2</sup> by *metuere* or cessare predi.—<sup>3</sup> culter, tonsor.—<sup>4</sup> igne.—<sup>5</sup> barba.—<sup>6</sup> by *metuere* or cessare predi.—<sup>7</sup> culter, tonsor.—<sup>8</sup> igne.—<sup>9</sup> capere.—<sup>10</sup> occasionally.—<sup>11</sup> by *metuere* or cessare predi.—<sup>12</sup> culter, tonsor.—<sup>13</sup> culter, tonsor.—<sup>14</sup> culter, tonsor.—<sup>15</sup> culter, tonsor.—<sup>16</sup> culter, tonsor.—<sup>17</sup> culter, tonsor.—<sup>18</sup> culter, tonsor.—<sup>19</sup> culter, tonsor.—<sup>20</sup> culter, tonsor.—<sup>21</sup> culter, tonsor.—<sup>22</sup> culter, tonsor.—<sup>23</sup> culter, tonsor.—<sup>24</sup> culter, tonsor.—<sup>25</sup> culter, tonsor.—<sup>26</sup> culter, tonsor.—<sup>27</sup> culter, tonsor.—<sup>28</sup> culter, tonsor.—<sup>29</sup> culter, tonsor.—<sup>30</sup> culter, tonsor.—<sup>31</sup> culter, tonsor.—<sup>32</sup> culter, tonsor.—<sup>33</sup> culter, tonsor.—<sup>34</sup> culter, tonsor.—<sup>35</sup> culter, tonsor.—<sup>36</sup> culter, tonsor.—<sup>37</sup> culter, tonsor.—<sup>38</sup> culter, tonsor.—<sup>39</sup> culter, tonsor.—<sup>40</sup> culter, tonsor.—<sup>41</sup> culter, tonsor.—<sup>42</sup> culter, tonsor.—<sup>43</sup> culter, tonsor.—<sup>44</sup> culter, tonsor.—<sup>45</sup> culter, tonsor.—<sup>46</sup> culter, tonsor.—<sup>47</sup> culter, tonsor.—<sup>48</sup> culter, tonsor.—<sup>49</sup> culter, tonsor.—<sup>50</sup> culter, tonsor.—<sup>51</sup> culter, tonsor.—<sup>52</sup> culter, tonsor.—<sup>53</sup> culter, tonsor.—<sup>54</sup> culter, tonsor.—<sup>55</sup> culter, tonsor.—<sup>56</sup> culter, tonsor.—<sup>57</sup> culter, tonsor.—<sup>58</sup> culter, tonsor.—<sup>59</sup> culter, tonsor.—<sup>60</sup> culter, tonsor.—<sup>61</sup> culter, tonsor.—<sup>62</sup> culter, tonsor.—<sup>63</sup> culter, tonsor.—<sup>64</sup> culter, tonsor.—<sup>65</sup> culter, tonsor.—<sup>66</sup> culter, tonsor.—<sup>67</sup> culter, tonsor.—<sup>68</sup> culter, tonsor.—<sup>69</sup> culter, tonsor.—<sup>70</sup> culter, tonsor.—<sup>71</sup> culter, tonsor.—<sup>72</sup> culter, tonsor.—<sup>73</sup> culter, tonsor.—<sup>74</sup> culter, tonsor.—<sup>75</sup> culter, tonsor.—<sup>76</sup> culter, tonsor.—<sup>77</sup> culter, tonsor.—<sup>78</sup> culter, tonsor.



that matter<sup>1</sup> against Caesar's will<sup>2</sup>.— 8. Afterwards<sup>3</sup> I shall write<sup>4</sup> many letters to our friends, in which I will most earnestly<sup>5</sup> commend<sup>6</sup> you and our Tullia.— 9. By my care thy father shall be relieved<sup>7</sup> from all fear.— 10. When, I pray you, and by whose order<sup>8</sup> has all this been changed?— 11. Please, do grant<sup>9</sup> this permission<sup>10</sup> to me<sup>11</sup>, to perform<sup>12</sup> this business in my [own] way<sup>13</sup>.— 12. I shall stay<sup>14</sup> here till my brother arrives.

XIX. FUTURE-PERFECT IN INDEPENDENT SENTENCES (R. 74).— 1. Your sail<sup>15</sup> will have lasted long enough if you return<sup>16</sup> home by the tenth of September.— 2. The enemy will have routed<sup>17</sup> our troops by the time (*dum*) the reinforcements arrive.— 3. By the time you read this letter I shall have made up my mind<sup>18</sup> on that subject<sup>19</sup>.— 4. That explanation<sup>20</sup> will not contribute<sup>21</sup> much to elucidating<sup>22</sup> the subject.— 5. My brother will return in two, or, at the farthest<sup>23</sup>, in three days.— 6. This will give<sup>24</sup> the greatest pleasure to all of us.

XX. POTENTIAL FUTURE. R. 75, (A) WITHOUT POTENTIAL AUXILIARIES. 1. Please<sup>25</sup> send word<sup>26</sup> to my brother Quintus that no letter of his<sup>27</sup> has yet<sup>28</sup> been handed<sup>29</sup> to me.— 2. Send my love to your wife<sup>30</sup>.— 3. Do not send any letter to me<sup>31</sup> till<sup>32</sup> you hear<sup>33</sup> from<sup>34</sup> me [again].— 4. If you look<sup>35</sup> at nature, you [can] not doubt that [there] is some maker<sup>36</sup> of the universe<sup>37</sup>.— 5. If you examine<sup>38</sup> the case attentively<sup>39</sup>, you [must] acknowledge<sup>40</sup> that the accused has been justly<sup>41</sup> condemned.— 6. Why, then<sup>42</sup>, would you attempt to prove an opinion which it is impossible<sup>43</sup> to uphold?

B. (WITH POTENTIAL AUXILIARIES).— 7. Neither friendship, nor justice can at all exist<sup>44</sup>, except<sup>45</sup> they are sought<sup>46</sup> for their own sake<sup>47</sup>.— 8. Since<sup>48</sup> Sulpicius refuses<sup>49</sup> to be retained<sup>50</sup> in this case, I would wish<sup>51</sup> that Antonius [might] be the attorney<sup>52</sup>.— 9. If this rumor should<sup>53</sup> be confirmed, we must depart for Syracuse as soon as possible<sup>54</sup>.— 10. It will be safe to say<sup>55</sup> that Tiberius is better<sup>56</sup> informed<sup>57</sup> about the matter than he<sup>58</sup> is willing to acknowledge<sup>59</sup>.

C. (WITH OR WITHOUT POTENTIAL AUXILIARIES).— 11. We ought<sup>60</sup> not to place faith in the words of those who have often<sup>61</sup> treacherously<sup>62</sup> deceived<sup>63</sup> us. But the Carthaginians have already very often deceived us. Hence it would (*will*) be the greatest folly to have [any] hope in their good faith<sup>64</sup>.— 12. If it were true that<sup>65</sup> man has been created by nature, nature itself must (*will*) be endowed<sup>66</sup> with a soul and reason.— 13. Even rude and illiterate<sup>67</sup> [men] acknowledge<sup>68</sup> a moral power and duty, [and]

<sup>1</sup> Res.—<sup>2</sup> voluntas.—<sup>3</sup> deinde.—<sup>4</sup> conscribere.—<sup>5</sup> diligenter.—<sup>6</sup> commendare.—<sup>7</sup> liberare.—<sup>8</sup> by whom [as] an author (*auctor*).—<sup>9</sup> praebere.—<sup>10</sup> venia.—<sup>11</sup> ut.—<sup>12</sup> perficere.—<sup>13</sup> ratio.—<sup>14</sup> commorari.—<sup>15</sup> Render: *You will have sailed long enough*.—<sup>16</sup> reverti (*future-present*).—<sup>17</sup> fugare.—<sup>18</sup> to make up one's mind, statuere.—<sup>19</sup> res.—<sup>20</sup> explanatio.—<sup>21</sup> proficere.—<sup>22</sup> illustrare (*gerundial*).—<sup>23</sup> summum.—<sup>24</sup> afferre.—<sup>25</sup> sis (contracted from *sivis*), to be placed, after the first words of the sentence.—<sup>26</sup> to send word to somebody, aliquem certiorem facere.—<sup>27</sup> ab eo.—<sup>28</sup> by *dum* in connection with 'no'. See § 408.—<sup>29</sup> afferre.—<sup>30</sup> Render: *You will salute your wife (materfamilias) by my name*.—<sup>31</sup> Render: *You will not have sent (dare) to me a letter*.—<sup>32</sup> dum.—<sup>33</sup> future-present.—<sup>34</sup> de.—<sup>35</sup> intuēri aliquid (in future-present).—<sup>36</sup> artifex.—<sup>37</sup> universus mundus.—<sup>38</sup> cognoscere (future perfect).—<sup>39</sup> diligentius.—<sup>40</sup> concedere.—<sup>41</sup> iure.—<sup>42</sup> igitur.—<sup>43</sup> which can (*posse* in the subjunctive) be upheld (*tuēri*) by no means.—<sup>44</sup> esse.—<sup>45</sup> nisi (with subjunct.).—<sup>46</sup> expectare.—<sup>47</sup> ipse per se.—<sup>48</sup> quoniam.—<sup>49</sup> negare.—<sup>50</sup> to be retained in a case, causam suscipere.—<sup>51</sup> velle.—<sup>52</sup> patronus.—<sup>53</sup> future-present.—<sup>54</sup> primo quoque tempore.—<sup>55</sup> by oportere.—<sup>56</sup> plus.—<sup>57</sup> to be informed about a matter, de re novisse.—<sup>58</sup> ipse.—<sup>59</sup> concedere.—<sup>60</sup> Render: *Who have...deceived us, to the speech of those we ought (debere) not to have faith*.—<sup>61</sup> saepenumero.—<sup>62</sup> per fidem.—<sup>63</sup> fallere.—<sup>64</sup> good faith, fides.—<sup>65</sup> Render: *If man has been created (procreare)*.—<sup>66</sup> praeditus.—<sup>67</sup> indoctus.—<sup>68</sup> concedere.

the wise would not<sup>69</sup>?— 14. The defence<sup>70</sup> should first prove<sup>71</sup> the integrity of the life<sup>72</sup> [of the accused] if [this] can be done<sup>73</sup>; if it cannot, the defender should proceed to show<sup>74</sup> [his client's] inexperience<sup>75</sup>, youth, and want of education<sup>76</sup>. If he is estopped<sup>77</sup> by the bad moral character<sup>78</sup> [of the man], he should first<sup>79</sup> try<sup>80</sup> to establish the fact<sup>81</sup> that false rumors were spread<sup>82</sup>, and should dwell<sup>83</sup> on the theme<sup>84</sup> of the unreliability<sup>85</sup> of rumors. If<sup>86</sup> none<sup>87</sup> of these [things] will avail<sup>88</sup>, he should make use (*uti*) of the last resort of a defender<sup>89</sup>, remarking<sup>90</sup> that he was not addressing a court of morals<sup>91</sup>, but [that he was speaking to] a court at law<sup>92</sup> about the charges<sup>93</sup> of [his] adversaries.— 15. Four<sup>94</sup> pecks<sup>95</sup> of beans<sup>96</sup> and five of wheat<sup>97</sup> should be sown<sup>98</sup> on an acre<sup>99</sup>, but in some localities<sup>100</sup> a little more<sup>101</sup> or less. Hence<sup>102</sup> farmers<sup>103</sup> should observe the custom<sup>104</sup> as to the quantity of seed in a given locality.— 16. A judge must not take<sup>105</sup> gifts from the parties<sup>106</sup>.— 17. We should (*oportere*) not accept favors<sup>107</sup> which we cannot return<sup>108</sup>.— 18. Boys will learn more (*plura*) in public schools<sup>109</sup> than by private instruction at home<sup>110</sup>; for at home they will learn only what<sup>111</sup> is taught<sup>112</sup> to THEM (*ipse*), [but] in schools also what [is taught] to others.— 19. A person<sup>113</sup> who is going to inflict punishment while in anger, will never keep that middle way<sup>114</sup> which is between too much and too little<sup>115</sup>.— 20. Such a knowledge<sup>116</sup>, in my opinion at least (*quidem*), is of no use<sup>117</sup>.— 21. He will be justly<sup>118</sup> called happy<sup>119</sup> whose<sup>120</sup> true pleasure is<sup>121</sup> the contempt<sup>122</sup> of pleasure.— 22. Only he<sup>123</sup> is a good citizen who observes<sup>124</sup> the laws, not in his<sup>125</sup>, but in [his] country's interest.— 23. With<sup>126</sup> the wise<sup>127</sup> wealth is a servant<sup>128</sup>, with the foolish<sup>129</sup> it is the master<sup>130</sup>.— 24. I would ask<sup>131</sup> you to place no<sup>132</sup> faith in that hope.

XXI. DEPENDENT FUTURE (R. 76).— 1. We shall take<sup>133</sup> any<sup>134</sup> provisions which we may find.— 2. If you publicly pronounce<sup>135</sup> these views, you will [thereby] attack<sup>136</sup> morality itself<sup>137</sup>.— 3. If you go to see<sup>138</sup> that [man], you will [thereby] set<sup>139</sup> the worst example to your countrymen<sup>140</sup>.— 4. You will do best if you altogether<sup>141</sup> shun<sup>142</sup> the company<sup>143</sup> of these men.— 5. You will oblige me best<sup>144</sup> by (*si*) taking better care<sup>145</sup> for your health.— 6. Who will bestow<sup>146</sup> benefits, should first give the necessary<sup>147</sup>, [and] afterwards<sup>148</sup> the useful<sup>149</sup>.— 7. If these [things] are evils, [the one]

<sup>69</sup> *non potest*—<sup>70</sup> defensor.—<sup>71</sup> demonstrare.—<sup>72</sup> integrity of life, *vita integra*.—<sup>73</sup> Render: *if he will be able*.—<sup>74</sup> to proceed to show something, *contingere ad aliquid*.—<sup>75</sup> inopudentia.—<sup>76</sup> *instructa*.—<sup>77</sup> Render: *If he will be very much vehemently hindered*.—<sup>78</sup> bad moral character, *turpitas et infamia*.—<sup>79</sup> prius.—<sup>80</sup> operam dare.—<sup>81</sup> to establish the fact, *ut dicat*.—<sup>82</sup> dissipare.—<sup>83</sup> uti.—<sup>84</sup> locus communis.—<sup>85</sup> unreliability of rumors.—<sup>86</sup> that it should (*oportere*) not be believed to rumors.—<sup>87</sup> sin.—<sup>88</sup> nihil.—<sup>89</sup> *non posse*.—<sup>90</sup> the last resort of a defender, *extrema defensoris*.—<sup>91</sup> dicere (*finite verb*).—<sup>92</sup> to address a court of morals, *de moribus apud censes dicere*.—<sup>93</sup> apud iudices.—<sup>94</sup> crimen.—<sup>95</sup> § 259.—<sup>96</sup> modius.—<sup>97</sup> faba.—<sup>98</sup> triticum.—<sup>99</sup> serere.—<sup>100</sup> jugerum.—<sup>101</sup> locus.—<sup>102</sup> amplius.—<sup>103</sup> quare.—<sup>104</sup> singular.—<sup>105</sup> Render: *how much in every region* (*gerundial*) has been the custom.—<sup>106</sup> accipere.—<sup>107</sup> litigantes.—<sup>108</sup> beneficium.—<sup>109</sup> to sow (*gerundial*) has been the custom.—<sup>110</sup> accipere.—<sup>111</sup> *intra parietes* teacher.—<sup>112</sup> referre.—<sup>113</sup> ludus.—<sup>114</sup> Render: *By a private within the walls* (*parietes*) teacher.—<sup>115</sup> *sa sola quae*.—<sup>116</sup> praecipere (*future present*).—<sup>117</sup> Render: *Never an angry one who will* (*sa sola quae*).—<sup>118</sup> *sa sola quae*.—<sup>119</sup> *sa sola quae*.—<sup>120</sup> *sa sola quae*.—<sup>121</sup> *sa sola quae*.—<sup>122</sup> *sa sola quae*.—<sup>123</sup> *sa sola quae*.—<sup>124</sup> *sa sola quae*.—<sup>125</sup> *sa sola quae*.—<sup>126</sup> *sa sola quae*.—<sup>127</sup> *sa sola quae*.—<sup>128</sup> *sa sola quae*.—<sup>129</sup> *sa sola quae*.—<sup>130</sup> *sa sola quae*.—<sup>131</sup> *sa sola quae*.—<sup>132</sup> *sa sola quae*.—<sup>133</sup> *sa sola quae*.—<sup>134</sup> *sa sola quae*.—<sup>135</sup> *sa sola quae*.—<sup>136</sup> *sa sola quae*.—<sup>137</sup> *sa sola quae*.—<sup>138</sup> *sa sola quae*.—<sup>139</sup> *sa sola quae*.—<sup>140</sup> *sa sola quae*.—<sup>141</sup> *sa sola quae*.—<sup>142</sup> *sa sola quae*.—<sup>143</sup> *sa sola quae*.—<sup>144</sup> *sa sola quae*.—<sup>145</sup> *sa sola quae*.—<sup>146</sup> *sa sola quae*.—<sup>147</sup> *sa sola quae*.—<sup>148</sup> *sa sola quae*.—<sup>149</sup> *sa sola quae*.



who is [involved] in them, cannot be happy<sup>1</sup>.— 8. You will obtain all you desire<sup>2</sup>.— 9. Will the wise [*sing.*] be happy if they lack [their] eyesight<sup>3</sup>? They will be even then.<sup>4</sup>— 10. I shall not be remiss<sup>5</sup> in anything<sup>6</sup> which it is possible to foresee.— 11. If you propose this, you will not make people believe it<sup>7</sup>.— 12. We shall make mistakes<sup>8</sup> as long as we live<sup>9</sup> on the earth.— 13. If the price of bread-stuffs should be higher<sup>10</sup>, you had better (*will best*) take<sup>11</sup> your city-establishment<sup>12</sup> over to [our] estate near Arpi<sup>13</sup>.— 14. I shall send you word as soon as (*si*) he has left<sup>14</sup>.— 15. I shall let you know<sup>15</sup> when I make up my mind<sup>16</sup> as to<sup>17</sup> meeting him on the road, or expecting him here.— 16. I will write you how I shall find matters<sup>18</sup> after my arrival<sup>19</sup> at Rome.— 17. Immediately after my return<sup>20</sup> to the city, I shall attend<sup>21</sup> to all that concerns your interest<sup>22</sup>.— 18. I will follow the advice which he may give me concerning (*de*) this affair<sup>23</sup>.— 19. Whatever quantity<sup>24</sup> you may add to it<sup>25</sup>, it will not be changed in kind<sup>26</sup>.— 20. Whatever<sup>27</sup> will be decreed about me, I shall bear<sup>28</sup> it with that mind<sup>29</sup> with which I ought (*debere*) to bear [it].— 21. I shall not touch<sup>30</sup> these [things] before I have seen you.— 22. I shall not depart before I have finished<sup>31</sup> this work.— 23. I shall have finished this work before you depart.— 24. I shall depart after first<sup>32</sup> finishing this work.— 25. Before I depart, I will first finish this work.— 26. Before I proceed<sup>33</sup> to defend myself, I will briefly state<sup>34</sup> those [things] from which all these charges<sup>35</sup> have arisen<sup>36</sup>.

XXII. TENSES IN EPISTOLARY STYLE § 589. [*Epistolary tenses to be used whenever admissible*].— 1. L. Clodius, the tribune elect<sup>37</sup>, is with me. It seems to me that he suspects, something<sup>38</sup> which you disliked<sup>39</sup> may have been insinuated<sup>40</sup> to you about him. But he speaks in the highest terms of you<sup>41</sup>, and<sup>42</sup> I would ask<sup>43</sup> you earnestly<sup>44</sup> to believe rather me than the one<sup>45</sup> that has slandered<sup>46</sup> him with<sup>47</sup> you. Your letter has just been handed to me<sup>48</sup>. I did not know Dolabella had so many troops with him<sup>49</sup>. I am on the point of starting for Capua. There I intend to stay tomorrow, when<sup>50</sup> I shall fully answer your letter. Beneventum on the 16th of September.

2. [MODERN LETTER, ADDISON No. LXXVI.]. October 13th, 1711. DEAR SIR: I am very much obliged to you for your last kind letter and invitation, which I heartily wish I could accept; but you know I have put my hand to the plough, and have already been absent from my work

<sup>1</sup> Beatus.— <sup>2</sup> velle.— <sup>3</sup> to lack one's eyesight, sensibus carere oculorum.— <sup>4</sup> they will be even then = etiam.— <sup>5</sup> to be remiss, falli.— <sup>6</sup> Render: in those [things] which will be able to be foreseen (providere).— <sup>7</sup> Render: You will not make faith.— <sup>8</sup> to make mistakes, errare.— <sup>9</sup> esse.— <sup>10</sup> If bread-stuffs (annona, sing.) will be dearer (carus).— <sup>11</sup> betake yourself (se conferre) with the family to, etc.— <sup>12</sup> familia (i. e., servi).— <sup>13</sup> fundus Arpinas.— <sup>14</sup> proficisci.— <sup>15</sup> certiorum facere.— <sup>16</sup> to make up one's mind, constituere.— <sup>17</sup> Render: whether (utrum) I shall meet (obviam procedere) him, or, etc.— <sup>18</sup> Render: what I shall have perceived (perspicere).— <sup>19</sup> when I shall have come to Rome.— <sup>20</sup> Render: As soon as (simulatque) I shall have returned.— <sup>21</sup> curare aliquid.— <sup>22</sup> Render: Those [things] which will belong (pertinere) to your advantage.— <sup>23</sup> what to me about this thing he shall have given advice, that I will follow.— <sup>24</sup> quantumcunque.— <sup>25</sup> eo (i. e., ad hunc locum, ad hanc rem).— <sup>26</sup> Render: It will remain in its kind (genus).— <sup>27</sup> quidquid.— <sup>28</sup> ferre.— <sup>29</sup> animus.— <sup>30</sup> attingere.— <sup>31</sup> perficere.— <sup>32</sup> prius.— <sup>33</sup> instituere.— <sup>34</sup> narrare.— <sup>35</sup> crimen.— <sup>36</sup> to arise, nasci.— <sup>37</sup> designatus.— <sup>38</sup> by infinitive clause.— <sup>39</sup> moleste ferre (subj.).— <sup>40</sup> to insinuate something to somebody, deferre aliquid ad aliquem.— <sup>41</sup> Render: He speaks and thinks (sentire) most friendly (amicus) of you.— <sup>42</sup> quare.— <sup>43</sup> petere ab aliquo.— <sup>44</sup> etiam atque etiam.— <sup>45</sup> than the one, quam illi nescio cui.— <sup>46</sup> male dicere alicui (subjunct.).— <sup>47</sup> apud.— <sup>48</sup> reddere.— <sup>49</sup> that Dolabella so much (adeo) abounded in troops.— <sup>50</sup> from where I shall more accurately answer (rescribere ad) your letter.

one entire month. I hope you will not think of staying in the country so long as you mention. Sure it will be worth your while to hear the peace treated in the house of Commons. If you will be my lodger, I will take a house in Kensington square, and furnish you a chamber. I send you enclosed a paper of Abel Roper's. We talk of nothing but peace. I am heartily glad you have your health, and question not but you would find the Kensington air as good as the Wortley. I am ever with the greatest sincerity, etc.

## PARAPHRASE.

Joseph Addison to his Wortley (*Josephus Addiso Wortlejo suo S. D.*)  
Know that thou hast greatly obliged me<sup>1</sup> that<sup>2</sup> thou by thy most pleasant<sup>3</sup> letter hast invited me into the hospitality<sup>4</sup> of thy Wortlejanum, whither O that it was allowed<sup>5</sup> to me to come! But thou knowest<sup>6</sup> how many and how great labors I have taken over me<sup>7</sup>, which indeed<sup>8</sup> interrupted<sup>9</sup> by a space of thirty days, have been lying down<sup>10</sup> too long, and are now<sup>11</sup> longing for<sup>12</sup> the master, as<sup>13</sup> a long neglected field for the plough<sup>14</sup>. I hope that thou wilt not be absent from the city so long as thou sayest that thou art going to be. For surely<sup>15</sup> thou wilt wish<sup>16</sup> to be present if it will be transacted<sup>17</sup> on the peace in the house<sup>18</sup> of the English<sup>19</sup> people. If thou shalt have resolved<sup>20</sup> to use my hospitality, I shall rent<sup>21</sup> a house<sup>22</sup> in the Kensington square<sup>23</sup>, a part of which, furnished<sup>24</sup> with what things it will be necessary<sup>25</sup>, thou mayest<sup>26</sup> have for thyself<sup>27</sup>. I have sent a paper<sup>28</sup> of Abel Roper's. We spoke of nothing<sup>29</sup> except<sup>30</sup> peace. That<sup>31</sup> thou art well<sup>32</sup>, I am very glad, nor do I doubt that<sup>33</sup> thou wilt breathe<sup>34</sup> equally<sup>35</sup> well at Kensington<sup>36</sup> as in thy Wortlejanum. Farewell. London (*Londinum*), October 13th.

<sup>1</sup> To oblige somebody greatly, gratissimum alicui facere.— <sup>2</sup> quod.— <sup>3</sup> jucundus.— <sup>4</sup> hospitium.— <sup>5</sup> O that it was allowed, utinam liceret.— <sup>6</sup> novisse.— <sup>7</sup> to take over one's self, sibi suscipere.— <sup>8</sup> quidem.— <sup>9</sup> intermittere.— <sup>10</sup> to lie down, jacere.— <sup>11</sup> jam.— <sup>12</sup> to long for the master, dominum desiderare.— <sup>13</sup> tamquam.— <sup>14</sup> aratrum.— <sup>15</sup> profecto.— <sup>16</sup> velle.— <sup>17</sup> agere.— <sup>18</sup> curia.— <sup>19</sup> Anglicus.— <sup>20</sup> constituere.— <sup>21</sup> conducere.— <sup>22</sup> aedes.— <sup>23</sup> vicus.— <sup>24</sup> instructus.— <sup>25</sup> opus esse.— <sup>26</sup> poteris.— <sup>27</sup> dative.— <sup>28</sup> libellus.— <sup>29</sup> Abēlus Roperus.— <sup>30</sup> nulla aliā re.— <sup>31</sup> nisi.— <sup>32</sup> quod.— <sup>33</sup> valere.— <sup>34</sup> quin.— <sup>35</sup> respirare (perfect subj.).— <sup>36</sup> æque.— <sup>37</sup> Censito.

## CHAPTER THIRD.

## USE OF THE SUBJUNCTIVE.

§ 590. The SUBJUNCTIVE is either POTENTIAL or DEPENDENT. The former (mostly occurring in independent sentences) has the force of the English potential, imperative, or of separate verbs conveying similar ideas. Rarely the Latin subjunctive has the force of an English subjunctive. The DEPENDENT subjunctive is determined by the relation of a predicate to another (principal) predicate, and exclusively occurs in CLAUSES.

Obs. The Latin subjunctive is in a great measure a conventional form of the predicate, the idea of which cannot be reduced to one general principle. The grammarians say, the subjunctive is the mood of 'conception', or the form for actions 'merely in the mind of the speaker'. But every mood expresses the conception of the speaker. And a large part of the dependent subjunctives denote real and actual facts, whereas the indicative frequently denotes actions 'merely of the mind' (definitions, causes, rules, suppositions, etc.). General statements of this kind, which are on y apt to mislead the student, are of no possible use, since every single instance in which this mood is required, must be learned from special rules.



## 1. POTENTIAL SUBJUNCTIVE.

§ 591. The potential subjunctive occurs either in declarative, or in interrogative, or in imperative sentences.

## A. DECLARATIVE SUBJUNCTIVE.

§ 592. The declarative subjunctive is most frequently used in conditional periods, both if the conditional clause is expressed, and if it is understood, as:

*Dies deficiat si velim numerare, etc.*; Time would fail if I should attempt, etc. Cic. N. D. 3, 32, 81.—*Tum me confitear non iudicium habuisse de utilitate reipublice*; Then I would confess not to have had any judgment on the interests of the republic. Cic. Planc. 39, 93.

For this class of subjunctives see B. VI. p. 717 foll.

*Rem.* 79. Aside from the subjunctive in conditional periods, a declarative potential subjunctive occurs (a) in the PRESENT OR PERFECT, as subjunctive of GUARDED STATEMENT, with the force of a potential future (R. 75, No. 6); (b) in a few passages as IMPERFECT OR PLUPERFECT subjunctive, being an equivalent of *oportuit* (ought to have); (c) in the SECOND PERSON SINGULAR of the present, perfect, and imperfect, to represent the subject of the action as an INDEFINITE PERSON.

Obs. 1. The subjunctive of modest or guarded statement in the present tense mostly occurs in the first and second persons, and is rendered by such expressions as 'I am inclined to', 'it seems to me', 'I should'; and in the second person by 'may' or 'will': *Ego non hoc querendum censeam*, sed, etc.; *It seems to me* (I should think) that this is not the question here, but, etc. Liv. 21, 18.—*Forsitan queratis qui iste terror sit*; *You will* (may) ask perhaps of what kind that terror is. Cic. Rosc. Am. 2, 5.—Ex. 1, 2.—More rarely this subjunctive occurs in the third person, almost always with *forsitan* (which being contracted from *fors ille an*, or *forte sit an*, 'it is the (by) chance or the question whether', always requires the subjunctive); *Matrem insimulare forsitan fas non sit*; Perhaps it would not be right to accuse one's own mother. Liv. 39, 10.

The second person singular, if used in this meaning, frequently denotes an uncertain person (R. 91, Obs. 4), implying that the predicate refers to any person under the stated circumstances: *Reperias multos quibus periculosa consilia quietis splendidiore videantur*; You (one, people) will find many to whom dangerous measures would seem more showy than peaceful ones. Cic. Off. 1, 24.

Obs. 2. The subjunctive perfect likewise occurs as subjunctive of guarded statement. It mostly occurs when the predicate is a verb of saying or thinking, and is limited to the singular number and to the active voice. Although it is evident that the kindred meaning and almost identical form of the future-perfect must have influenced in some way the usage of a perfect in the meaning of a qualified future, we cannot adopt Madvig's theory, who, on the strength of this fact, has invented the theory of a subjunctive of the future-perfect, to which he assigns, in the active, the same form as the perfect subjunctive. Since the future-perfect, even in the indicative, is not used with potential force, like the future present (except in the instances mentioned R. 75), and since he must himself acknowledge that the so-called future-perfect subjunctive has neither the meaning of a future-perfect, nor that of a subjunctive (Madvig's Gr. § 380), the expedient proposed by him is contradicted by the very reason which induced him to invent it. The fact that, according to Madvig's theory, we would have to admit a different consecution of tenses in regard to the future-perfect for the active and for the passive voice (Madv. § 379), and that it would, in other respects, impair the symmetry of the law of consecution, and of the modal relations of the two futures, is fatal to the whole theory.

The perfect subjunctive in this meaning seems to occur first in Varro and Cicero. It is best rendered by 'would', 'may', 'might' (negatively by 'could not'): *Hoc sine ulla dubitatione confirmaverim*; *I would assert* this without any hesitation. Cic. Brut. 6, 25.—*Plane quidem perfectum Demosthenem facile dixeris*; *Demosthenes you may safely call* simply perfect. Ib. 9, 35.—*Forsitan quispiam dixerit*; Perhaps somebody might (may, will, would) say. Ib. Off. 3, 6, 39. See Ex. 3-8.

Obs. 3. The second person sing. is often used to represent the subject as an UNCERTAIN PERSON (one, somebody, you), and, if so used, is almost invariably in the subjunctive. In independent sentences it is frequently thus used with the meaning mentioned (Obs. 1 and 2, and also in interrogative (§ 593) and imperative sentences (R. 80, Obs. 1); but mostly, to denote the impressions which a fact stated would make on eye-witnesses, or on those that hear of it. It, properly, is an elliptical conditional expression (implying: 'If you had been present, you would have said, thought, etc.'), and is mostly found in the imperfect subjunctive, being best rendered by the second person (*you*, in its indefinite meaning) in the potential pluperfect: *Patris Sullam venisse in Italiam non belli vincem, sed pacis auctorem*; You would have thought Sulla had come to Italy, not as an avenger in war, but as a bringer of peace. Vell. 2, 25.—*Quareres in iudiciis fortasse non nisi in re publica quod erat, esse iudices satis*; For the courts you would perhaps have asked for something better; but as to the republic you would have considered it enough. Cic. Brut. 7, 268.—*Pecunie aut famae minus parceret laud facile discerneres*; You would not easily have distinguished whether he was more economical with his money or with his fame. Sall. Cat. 25.—*Canes venaticos dixeris*; You would (might) have taken the dogs for hunting dogs. Cic. Verr. 2, 4, 13.—Often however the present subjunctive is used in the same sense in regard to a present fact, as: *Nihil horror in cultu*; *reuerentis occursum, non reformides*; There is nothing forbidding in his appearance; at a meeting you would look at him with awe, but not shrink from him. Plin. Ep. 1, 10.—This subjunctive of the second person denoting an indefinite subject, most frequently occurs in dependent sentences. See R. 91, Obs. 4.—Ex. 9-12.

Obs. 4. The subjunctive imperfect and pluperfect, as potential-declaratives, very rarely occur in the meaning of *oportuit* (ought to have): *Moreretur*, inquires. *Fecisset certe si sine maximo dedecore potuisset emori*; He ought to have died (voluntarily), you will say. He surely would have done so if he could have died without the greatest disgrace. Cic. Rab. 10, 29. See Ex. 13, 14. These subjunctives occur only if the connection makes this exceptional meaning fully clear; the other potential forms, expressing necessity (gerundials, *oportet*, *debere*), being far more usual. See Obs. 4, No. (d). If the sentence is negative, this class of subjunctives requires *ne*, instead of *non*. (Ex. 14.)

Obs. 5. Generally the English potential, expressing possibility and necessity, is in Latin expressed by the potential verbs (or their equivalents) in the indicative. This refers to all tenses of the English potential, even if they should seem to have a 'subjunctive' or contingent force. The subjunctives of the Latin potential verbs (with a potential force) generally occur only 1) in questions (§ 593); 2) if the predicate is qualified by a contingency expressed or understood, as: *Ei qui hunc accuset, possim aliquo modo iuvare*; *I might* (under certain circumstances) pardon the one who accuses this man. Cic. R. A. 20, 55; 3) if the second person is used as indefinite subject: *Ut non omnem tamen in omni agro reperire possis, sic non omne facinus in omni vita nascitur*. Cic. R. A. 27, 75. Hence

(a) The present potentials 'can', 'may', and 'must' are rendered (aside from the subjunctive of the verb proper in the instances mentioned above and below) by the indicatives *possum*, and *debeo*, or by the potential futures *potero*, *debeto*, or by the present indicative or future of the gerundials, but not by *possim*, or *debeam*: *Multos possum bonos viros nominare qui, etc.*; *I may* (can) mention many good men who, etc. Cic. Tusc. 2, 19. Often 'may' denoting permission is expressed by *licet*, as *Licet me id scire quid sit?* *May* I know what it is? Plaut. Pseud. 1, 1, 14. Instead of *debeo*, its equivalents (cp. 146, R. 163) may be used.

(b) The preterit of the potential (*might* and *could*), if it has a contingent force referring to the present time, is generally rendered by the present indicative (*possum*), as in the Ex. in No. (a), which may be rendered 'might' or 'could.' 'I should' is rendered according to R. 75. If these potentials have an hypothetical meaning they are rendered according to B. VI. (conditional clauses). If 'could' has the force of 'I was not able,' it is rendered by *potui* or *poterat*: *Hoc illud est quod Theophrastus sustinere non potuit*; This is the point which Theophrastus could not (was not able) to maintain. Cic. Tusc. 5, 9.

(c) The perfect potential with 'may have' or 'can have' generally requires a circumlocution in Latin ('I shall not deny that he has, etc.'): or 'it can happen that this was the case': as: *Potest fieri ut tu non recte intellexeris?* *You may* (can) have misunderstood him, have you not? Cic. Off. 2, 70, 285. Rarely it is expressed by the present of *posse* with a perfect infinitive of the main verb. See § 493.

(d) The pluperfect potential with 'might have' or 'could have' is rendered by the perfect, imperfect, or pluperfect indicative of *posse* (or its synonyms, *licuit*, *licebat*, etc.), and 'should have' or 'ought to have' is expressed by the indicative of the same tenses of *debere* (or its synonyms, *oportebat*, *oportuit*, *oportuerat*, etc.): *Debēbant di omnis bonos effici*; quidem hominum generi consulēbant; the gods ought to have made all men good, or else, etc. Cic. N. D. 32, 79.—*Nam si ista sequimur, nuper de republica debuit peritimescere*, etc.











illi meo scripsi: quo utinam susceptus non essem, aut ne quid ex eadem matre postea natum esset: I am writing this on my birthday. *Ne* *ut* my father had not taken me up on that day, or my mother had not borne afterwards! Cic. Att. 9, 9, 3. See Ex. 16-31.

Obs. 7. Often imperative predicates in the subjunctive have the force of a CONCESSION (let us grant this; even if we grant this, supposing it to be so). In this sense the present subjunctive refers to the present, and the perfect generally to the past, as: *Hæc sint falsa sane: invidiosa certe non sunt; granting that this is wrong (supposing this to be wrong, even if this be wrong) it certainly is not odious.* Cic. Acad. 2, 32.—*Fecerit* aliquid Philippus cur adversus eum hoc decerneremus: quid Persens meruit cur soli omnium hostes ei simus? *Granted that Philip may have done something why we should resolve this against him: but what has Perseus done that we alone of all should be hostile to him?* Liv. 41, 24. Ex. 32-38.

1. *Perperam* etiam et *hæc* *per* homines ex omni regione: eos *comoscas*, *appetis*, *cunctas*. Cic. P. Cons. 8, 3.—2. *Victoriam* hostibus *consequimur*, *consequimur* enim *omnis* civitas. Liv. 22, 22.—3. *Castra* cum *Fabio* *persequimur*? Liv. 22, 29.—4. *Veniam* ad *coram*, sed jam *matre* *persequor*: *sit* expediat, *sit* *persequor*: *Sacra* eis *tantum* *seminibus* *adhibet*: in his quoque *tenet* *modum*. P. Ep. 3, 12.—5. *Valeat* *proces* *apud* *te* *mea*? Liv. 22, 9.—6. *Quod* *omni* *Gai* *de* *juris* *est*, *idem* *et* *nobis* *est*. Liv. 41, 24.—7. *Unusquisque* *vestrum* *se* *non* *corpus* *suum*, sed *conjugem* ac *liberos* *armis* *protegere* *potest*, nec *domesticos* *solum* *quæ* *tenet*, sed *identidem* *hoc* *animo* *reputat* nostras *nunc* *intuere* *manus* *sentium* *populorum* *Romanum*. Liv. 21, 41.—8. *Sed* *annulus* *tuus* *non* *minister* *a* *te* *est* *voluntatis*, sed *testis* *tuae*: *toti* *sit* *provincia* *conquiritum*, *tibi* *omnium* *quæ* *est* *pro* *salutem*, *liberos*, *fortunas* *esse* *carissimas*. Cic. Qu. Fr. 1, 1, 4.—9. *Nec* *vero* *di* *certis* *modo* *sit* *instructus* *officior*, sed *humanitas*. Cic. Qu. Fr. 1, 1, 4.—10. *Bel* *non* *autem* *na* *sus* *ipsum* *omnis* *philosophia* *notos* *locos*. Ib. Or. 33, 118.—11. *Bel* *non* *autem* *na* *sus* *ipsum* *omnis* *philosophia* *notos* *locos*. Ib. Or. 33, 118.—12. *Mihi* *quoque* *terram* *in* *me* *strictum* *cerentis* *vocem* *mittere* *licet*. Liv. 40, 9.—13. *Ne* *illi* *quidem* *qui* *non* *prius* *quam* *Venerit* *constiterunt* *se* *nobis* *merito* *præstiterint*, *gloriatique* *sunt* *in* *se* *plus* *quam* *in* *nobismet* *presidii* *reipublicæ* *esse*. Liv. 22, 59.—14. *De* *me* *nil* *timueris*. Cic. Att. 4, 16, 7.—15. *Ne* *transieris* *Ibærum*, *ne* *quid* *rei* *tibi* *sit* *cum* *Saguntinis*. Liv. 21, 44.—16. *Eas* *litteras* *in* *eundem* *fasciculum* *velim* *addas*. Cic. Att. 12, 53.—17. *Eum* *salvare* *jubeas* *velim*. Ib. 7, 7, 7.—18. *Velim* *tibi* *eum* *placere* *quam* *maxime*. Ib. Brut. 71, 249.—19. *Quam* *vellem* *de* *his* *etiam* *oratoribus* *qui* *hodie* *sunt* *tibi* *dicere* *liberet*. Ib. 71, 249.—20. *Vellem* *adesset* *Antonius*, *modo* *sine* *advocatis*. Ib. Phil. 1, 7, 16.—21. *Vellem* *aliquid* *Antonio* *preter* *illum* *libellum* *libuisset* *scribere*. Ib. Brut. 44, 163.—22. *Vel* *meo* *ipsius* *interitu* *mallem* *litteras* *meas* *desiderares* *quam* *hoc* *casu*. Ib. Fam. 9, 11, 1.—23. *Nollem* *accidisset* *tempus* *in* *quo* *perspicere* *posses* *quantum* *Pompæjum*, *quantum* *Brutum* *facerem*. Ib. Div. 3, 10.—24. *Falsus* *utinam* *vates* *sint*. Liv. 21, 10.—25. *Quo* *utinam* *velis* *passis* *pervehi* *licet*. Cic. Tusc. 1, 49, 119.—26. *Illud* *utinam* *ne* *vere* *scriberem*. Ib. Div. 5, 17.—27. *Utinam* *ego* *tertius* *vobis* *amicus* *ascriberer*. Ib. Tusc. 5, 22, 63.—28. *Utinam* *liberorum* *nostrorum* *mores* *non* *ipsi* *perderemus*. Quint. 1, 2, 6.—29. *Utinam* *in* *Ti*. *Graccho* *talis* *mens* *fuisset*. Cic. Brut. 27, 103.—30. *Quod* *di* *omen* *avertant*. Liv. 23, 13.—31. *Valeant* *cives* *mei*, *valeant* *sint* *incolumes*, *sint* *fluentes*, *sint* *beati*. *stet* *hæc* *urbs* *præclara*, *mihi* *quoque* *patria* *clarissima*. Cic. Mil. 34, 93.—32. *Vendat* *ad* *vir* *bonus* *propter* *aliqua* *vitia*; *pestilentes* *sint* *et* *habeantur* *salubres*; *quæro*, *si* *hæc* *emtoribus* *venditor* *non* *dixerit*, *num* *injuste* *aut* *improbe* *fecerit*. Ib. Off. 3, 13.—33. *Ne* *sit* *sane* *summum* *malum* *dolor*: *malum* *certe* *est*. Ib. Tusc. 2, 5.—34. *Fuerit* *ille* *Brutus* *qui* *dominatu* *regio* *republicam* *liberavit*:

<sup>1</sup> To inquire for.—<sup>2</sup> to trace out.—<sup>3</sup> quarters.—<sup>4</sup> to approach.—<sup>5</sup> to secure.—<sup>6</sup> to extort from.—<sup>7</sup> to unite.—<sup>8</sup> I make the following conditions.—<sup>9</sup> brief and punctual (or 'without restraint').—<sup>10</sup> economical.—<sup>11</sup> prevail upon.—<sup>12</sup> prayers.—<sup>13</sup> wife.—<sup>14</sup> ponder upon.—<sup>15</sup> deliberate.—<sup>16</sup> ring, seal.—<sup>17</sup> § 357, R. 6.—<sup>18</sup> dialectica, logic.—<sup>19</sup> subjects, branches.—<sup>20</sup> to undertake.—<sup>21</sup> to seek, contemplate, intend.—<sup>22</sup> negative perfect: Let this be enough; let us stop here as to the causes.—<sup>23</sup> drawn.—<sup>24</sup> raise my voice.—<sup>25</sup> who did not stop till they came.—<sup>26</sup> merito se præferre, to have a right to prefer themselves. The sentence is imperative merely in form: 'do not allow them the right to prefer themselves and to boast'. In English we use a declarative form: 'they have no right.' The co-ordinate 'gloriantur sint' shows that the Latin sentence is not conceived as declarative.—<sup>27</sup> to the same file.—<sup>28</sup> give him my compliments.—<sup>29</sup> only, i. e. but.—<sup>30</sup> attorney.—<sup>31</sup> treatise.—<sup>32</sup> to miss.—<sup>33</sup> I wish the time had not come.—<sup>34</sup> how high I hold.—<sup>35</sup> prophet.—<sup>36</sup> with spread sails, with flying canvas.—<sup>37</sup> to sail.—<sup>38</sup> ascribi, to join.—<sup>39</sup> I wish all happiness to my fellow-citizens.—<sup>40</sup> may no evil befall them!—<sup>41</sup> prosperous.—<sup>42</sup> blessed.—<sup>43</sup> stand fast.—<sup>44</sup> supposing a good man sells his house.—<sup>45</sup> defects.—<sup>46</sup> unwholesome.—<sup>47</sup> granted that he had been that Brutus who, etc.

addici tamen non possem ut quemquam mortuum conjungerem cum immortalium religione. Ib. Phil. 1, 6, 13.—35. Nihil metus præsens ab Romanis sententias nostras inclinavit: fuit certe tamen aliquid quod tam longam deliberationem faceret. Liv. 41, 24.—36. Malus civis Cn. Carbo fuit. *Fuerit* aliis: tibi quando esse cœpit? Cic. Verr. 1, 14.—37. Nemo, inquit, unquam fuit (ita eloquens). *Ne fuerit*. Ego enim quid desiderem, non quid viderim disputo. Cic. Or. 29, 101.—38. *Ne æquaveritis* Hannibali Philippum: Pyrrho certe æquabitur. Liv. 31, 7.

## II. DEPENDENT SUBJUNCTIVE.

§ 595. DEPENDENT SUBJUNCTIVES are those which derive their force either from their principal predicates, or from the conjunction which introduces the clause. They are either GENERAL or PARTICULAR subjunctives, according as they are common to all classes of clauses, or occur only in some particular kinds of them. The dependent GENERAL subjunctives are of two kinds: (a) SUBJUNCTIVES OF INDIRECT DISCOURSE; (b) SUBJUNCTIVES BY ATTRACTION.

Obs. 1. The following are examples of PARTICULAR subjunctives: *Sunt qui dicant*, etc.; There are people who say, etc.; where *dicant* is a particular subjunctive occurring only in relative clauses (p. 551). *Timeo ne veniat* (I am afraid lest he may come); where the subjunctive is determined by the conjunction *ne*. In *Si adsit sic loquatur* (if he were present, he would speak thus) the subjunctive *adsit* is peculiar to hypothetical clauses. All the particular subjunctives are treated in connection with the clauses to which they belong (B. VI.), only the general subjunctives belonging to the present chapter.

Obs. 2. Not every subjunctive occurring in a dependent clause can be considered as a dependent subjunctive in the sense defined above, such subjunctives often having an independent potential force (according to § 592 foll.), as: *Quodsi, id quod di omen avertant*, nunc quoque variaverit fortuna (which omen the gods may avert). Liv. 23, 13. Here the subjunctive *avertant* is potential (imperative, according to R. 80, Obs. 4), although it is in a dependent clause.—Sometimes a subjunctive has both the force of a potential and of a dependent subjunctive, as: *Mira fuit accuratio, sed ea ut citius veteratorem quam oratoriam diceret*; There was a remarkable nicety, but of a kind that you would call it so-phistical rather than oratorical. Cic. Brut. 67, 238. *Diceret* has the character of a potential subjunctive (R. 79, Obs. 3), and of a dependent subjunctive determined by *ut*. Sometimes even it may be considered doubtful whether the author has taken the subjunctive for potential or dependent, as: *Multi rumores (erant), quos cuperem veros*; There were many rumors which I should wish (or 'which I wished') to be true. Cic. Att. 16, 12. Here *cuperem* may be either taken for a potential subjunctive (R. 80, Obs. 6), or for a dependent subjunctive, peculiar to relative clauses (p. 560).

### A. SUBJUNCTIVE OF INDIRECT DISCOURSE.

#### 1. DIRECT AND INDIRECT STATEMENT IN GENERAL.

§ 596. Statements which the author represents as the conceptions (thoughts, utterances, feelings, perceptions, etc.) of persons introduced by him in the discourse, are either DIRECT or INDIRECT. They are direct if the author 'quotes' them, i. e. states them in the same form and words used by the person introduced (Ex. a). They are indirect if the author mentions them in his own words, making them dependent on a verb of saying, thinking, etc., expressed or understood (Ex. b and c). Indirect

<sup>1</sup> Let us suppose that it was not a present fear which averted our feelings from the Romans.—<sup>2</sup> to assert.—<sup>3</sup> æquare aliquem alicui, to consider somebody an equal to another; to compare him to another (supposing you cannot or will not compare, etc.). This perfect has the force of a future-perfect.



statements always have the form of DEPENDENT SENTENCES (clauses, being either INFINITIVE clauses (Ex. *b*), or FINITE CLAUSES with their predicate in the SUBJUNCTIVE (Ex. *a* and *c*)).

a. DIRECT STATEMENT. Dionysius, 'I'llinam ep.' inquit, 'tertius vobis amicus adscribere'; Dionysius said, 'O that I might be admitted the third in your friend-ship'. Cic. Tusc. 5, 22, 63. — (Indirect: Dionysius *profectus ut se ad amicitiam tertium ascriberet*; D. prayed that they might admit him as the third in their friend-ship. Ib. Off. 3, 45.)

45.)  
b. INDIRECT STATEMENT AS INFINITIVE CLAUSE. *Romulus dixit se deum esse. Cic.*  
Leg. 1, 3 = Direct: *Romulus: 'Ego', inquit, deus sum.*  
c. INDIRECT STATEMENT AS FINITE CLAUSE: *Philippus Alexandrum accedat quod*

c. INDIRECT STATEMENT AS FINITE CLAUSE: Philippus Alexandrum accusat *quod* *benivolentiam Macedoniae conseruit*; Philip accused Alexander of court-shiping the favor of the Macedonians by the use of money. (Cic. Off. 2, 33. [Direct: Alexander *filius meus*,' inquit, *benivolentiam Macedoniae conseruit*.])

Obs. 1. Direct statements containing quotations are generally introduced by the verb *inquam*, which must be inserted after one or more words of the statement. Frequently in the subject, and sometimes the person to whom the statement is made, are likewise incorporated in the sentence containing the statement, both being placed directly after *inquam* (ex. 2, 4, 6). Sometimes, however, the verb *dicere* is used to introduce direct statements, and must always be used in place of *inquam* if the construction requires those forms in which the latter verb is defective (ex. 5). See Cic. Tusc. 3, 14, 11. Indirect statements may be introduced by any verb of saying (*ejus, dicitur, narratur*, etc.) except *inquam*.

[illegible]

Obs. 2. The author may introduce *himself* as speaker or conceiver of the statement, in which instance the author's own assertions may assume a direct or indirect form, in the same as the statements of other persons: '*Ego vero*', inquam, '*faciam vobis satius*'; the same as the statements of other persons: '*Ego vero*', inquam, '*faciam vobis satius*'; But I said 'I will comply with your wishes'. Cic. Brut. 5, 21. (Indirect: *Ego vero me eiis satisfacturum esse ajebam*). All the statements which the author makes in his capacity as author (*i. e.*, every sentence in the treatise, except those of the kind mentioned above) are considered as *direct* statements.

Obs. 3. Indirect statements may also be assigned to 'indirect' persons, as: *Constituta est homines, postquam Tyrum venissent, lamentari coepisse*; *It was known to all, that those persons began to weep after coming to Tyre*. (Cic. Tusc. 3, 25, 66).

**Obs. 4.** Statements are not expressed in a direct, but only in an indirect form if the sentence containing them is dependent on a verb of believing, thinking or perceiving; except that the presents *puto*, *credo*, *opino* are often inserted in the author's statements to represent them as guarded opinions: Male, *credo*, mereretur de meis civibus si, etc.; I believe I would serve my countrymen badly if, etc. Cic. Fin. 1, 3.—*Opino*, sic crura *I believe* their legs would be broken if, etc. Ib. Rosc. A. 20, suffragantur quum, etc.;

§ 597. Clauses of indirect discourse are either *directly* or *indirectly* dependent on a verb (sometimes a noun) of saying, thinking, or perceiving (*verbum sentiendi et declarandi*) expressed or understood. If directly dependent on such verbs, they are called **OBLIQUE CLAUSES**, containing all those thoughts and utterances which the speaker introduced by the

<sup>1</sup> Fault.—<sup>2</sup> *præstare aliquid*, to be responsible for something.—<sup>3</sup> goblet.—<sup>4</sup> supply  
'*pertinet*' (it does not concern us).—<sup>5</sup> why (particle).—<sup>6</sup> inheritance.—<sup>7</sup> Thou electest  
nothing, O pain.—<sup>8</sup> however inconvenient.

author, if using his own words in direct statement, would express in the form of an *independent sentence* (Ex. a).

Clauses of indirect discourse *dependent on oblique clauses* are called **SUBOBLIQUE CLAUSES**, containing those utterances which the speaker, even in direct statement, conceives and expresses as *clauses* (Ex. b).

a. OBLIQUE CLAUSES: Democritus dicit *innumerabiles esse mundos*. Cic. Acad. 4, 55. (Direct: *Innumerabiles*, inquit, *sunt mundi*).—Veritus est *ne hostium impetum sustinere non posset*: He was afraid (= he thought) *he could not resist the attack of the enemy*. Cæs. B. G. 5, 47. (Direct: '*Hostium impetum*', inquit '*sustinere non posero*').—Quæsitit a medicis *quemadmodum se haberet*: He asked the physicians *what was the character of his disease*. Nep. Dion. 2. (Direct: '*Quemadmodum*', inquit, '*me habeo*'?).—Orabant *ut se cibo iuvarent*: They prayed *to help them to food*. Cæs. B. G. 7, 78. (Direct: '*Nos cibo*', inquit, '*adjuvate*'!).

7. 78. (Direct: '*Nos* adeo', inquit, '*adjuvate*!').  
 d. SUBOBLIQUE CLAUSES: Negat Epicurus jucunde posse vivi nisi cum virtute vivatur; Epicurus says that men cannot live happily unless they live virtuously. (Direct: 'Jucunde', inquit, 'vivi non potest nisi cum virtute vivitur'). Cic. Tusc. 3, 29.—Damocles exoravit Dionysium ut abire liceret, quod jam beatus nolle esse; Damocles implored Dionysius to let him depart because he did not care any longer to be happy. Ib. 5, 21, 62. (Direct: 'Licet mihi', inquit, 'abire, quod jam beatus nolo esse').

## 2) OBLIQUE CLAUSES.

§ 598. Oblique clauses are either declarative, imperative or interrogative (§ 378, 4). The declarative oblique clauses generally have the form of infinitive-clauses, but if dependent on certain verbs of saying or thinking they either must or may be finite (see Rem. 82-85). Imperative and interrogative clauses are always finite\*. *All finite oblique clauses have their predicates in the subjunctive.* For apparent exceptions see Rem. 82, Obs. 3.

*Rem.* 81. Oblique clauses have the form of an INFINITIVE CLAUSE if the indirect statement contained in them is declarative, *and* dependent on those verbs of saying, thinking, etc., which, according to the general rules (§ 393, R. 26), require the construction of an accusative with the infinitive. For examples see the Ex. to R. 86. For the instances when a nominative with the infinitive must be used, see § 492.

Obs. 1. In the historians, verbs of saying governing oblique clauses are frequently understood if easily supplied from the connection, as: *Ædii legatos ad Cæsarem mittunt rogatum auxilium: Illa se omni tempore de populo Romano meritos esse ut, etc.*; The Ædians sent envoys to Cæsar to apply for help: *They had at all times so well deserved of the Roman people that, etc.*, Cæs. B. G. 1, 11, (supply: *Who said (qui dicerent), they had, etc.*).—*Divitiacum Cæsarem obsecrâre cœpit ne quid gravius in fratrem statueret: Scire se illa esse vera, etc.*; Divitiacus began to implore Cæsar not to take any hard measures against his brother. *He said that he knew this to be true, etc.* Cæs. B. G. 1, 20. In both sentences verbs of saying are implied in the governing verbs *rogatum* and *obsecrâre*.

Obs. 2. The construction of ordinary verbs of saying and thinking with *quod* and the subjunctive instead of an infinitive clause belongs to late Latinity, especially that of the ecclesiastical authors. But some traces of this construction occur in ante-classical and classical writers. Thus Plautus construes *scio* with *quod* and the subjunctive in *Asin.* 1. 1. 70, and Cicero connects the same construction with *intelligere* in *Fin.* 5, 11, 30, and with *videre* in *Ac. Pr.* 2. 25, 81. In *Liv.* 3. 52. 2, almost all of the older editions gave *scituros quod non res rediri queant*; but without being supported by the codices, the readings of which are senseless.

\* For exceptions in regard to interrogative clauses in the *oratio obliqua* see p. 769, 6.



*Rem. 82.* Oblique declarative clauses take the form of a finite clause, in place of an infinitive clause, if the verbs of saying, feeling, etc., on which they are made dependent require to be construed with *ut* (*ne*, *quin*), or with *quod* (§ 393, R. 27, 28).

Obs. 1. Verbs of saying, etc., which require this construction, or admit of it (in which case either a finite clause or an infinitive clause may be used), always contain, *aside from the idea of saying, feeling, etc.*, some other idea referring to the character of the utterance, feeling, etc. Here belong

(a) A few verbs requiring *ut*, *ne*, or *quin* (the greatest part of the verbs of saying, etc., construed with these conjunctions govern *imperative clauses*, R. 83). Those which are used in connection with *imperative clauses*, are: *caute* and its synonym, *solicitemus* (to be anxious, etc.), which require *ut* or *ut* (R. 80); *non dubitare quare* (not to doubt *but that*); and those verbs of resolving which refer to the doings of the subject itself, as: *Procul* (Caesar *et* Ariovistus legatos *mittit*); *Caesar* *continuo* *et* *sendit* *envoys* *to* Ariovistus (Direct: Legatos *ad* Ariovistum *mittam*, I will send, etc.), *Caes. R.*, G. 1, 34. Since these conjunctions always require the subjunctive (if they mean 'that' or its equivalents), the separate classification of such oblique clauses is important only in regard to determining the mood of the *subjunctive clause* dependent on them (See R. 86). The reason that the conjunctions *ut*, *ne*, etc., always take the subjunctive in *That*-clauses (whether the clause is oblique or not), is probably their preëminent use in connection with actions disclosing the mind and intentions of the doer.

(b) Those verbs of saying, etc., which admit a *finis* clause with good, as verbs of praising, censuring, accusing, compensating, congratulating, honoring, pardoning, and verbs of emotion (*optare, dolere, beatificari*, etc.). The *Quotiens* clauses dependent on these classes of verbs are naturally introduced by causal clauses with 'because' or with 'for', 'why', or 'how', followed by a participial noun. But in Latin they are conceived as *finis* clauses, conveying the thoughts and notions of the subject as direct objects of these verbs, and not as 'reasons for the praise, etc.'. Hence they must be placed among the oblique clauses, the same as infinitive clauses, which may frequently be substituted for them (B. VI). See § 393, R. 23, 29.\*

Obs. 2. Quod-clauses dependent on the verbs of saying, feeling, etc., mentioned Obs. 1, almost always have their predicates in the *subjunctive*, if the logical subject is a person *different* from the *author*, since they generally represent the views, thoughts, or feelings of the person introduced, as : *Lucilius* Paratius *Mittem quod prodest auctoribus* ; Paratius praises Africanus *for being abstinent* ; in *Lucius* Sulpicius' *Compendium*, Cic. Off. 2, 32. (Direct : *Laudans Africanum* 'Abstinens,' inquit, 'sui').—*Cæsar* *gravior* *Ednos accusat quod ab eis non sublegetur* ; *Cæsar* earnestly *charged* the *Edui* *with leaving him without assistance*. Cæs. B. G. 1, 16.—*Cæsar* *mihi ignoscit per litteras quod non venerim* ; *Cæsar*, in his letter, *excuses me for failing to come* (my staying away). Cic. Att. 10, 34, 2. See Ex. 1-5.—Rarely the author, by such Quod-clauses, conveys facts from his own standpoint as author, in which instance the predicates are placed in the *indicative*, as : *Utrum reprehendis quod libertus patrum iudicat eum qui tum in miseriis erat* ? Do you find fault *with the fact that* the freedman *aided* his former, master who at that time was in distress ? Cic. Verr. 1, 47, 124. Here the character of the aid, namely that it was bestowed by a freedman on his former master in distress, is a reflection of the *author*, and not of the subject of *reprehendis*. Had Cicero used the mere names of the parties, the thought would have been represented as that of the subject, and the predicate would have been in the subjunctive (*iuvet*).—Often the indicative is used after *quod* in regard to present *actual facts* (Ex. 9). See pp. 590 and 598.

\* That the Latins did not conceive Quod-clauses, dependent on the verbs mentioned above, as 'causal clauses' is made evident by the fact that the use of *quid*, *quoniam*, or of the other causal conjunctions, is not admissible in such clauses. The conjunction *quod* in its original conception, means *ad quod* (the fact that), and *quod* *laudat*, *quod* *deprecatur*, *quod* *deprecatur* *sub.*, originally means 'Laudat *ad* *quod* *deprecatur* *sub.* *deprecatur* *sub.*, i. e. *dis* *propter* *deprecatur* *sub.*, i. e. 'He mentions with praise the fact that', etc. In Latin *propter* *quod* *laudat* is conceived, 'I feel with joy that you are well.' In English the conception of these clauses is widely different, no distinction being made between this kind of clauses and ordinary causal clauses. Hence, from the standpoint of the English conception, we would consider these clauses as 'sub-oblique' or 'quasi-sub-oblique' (R. 86; R. 88; Obs. 2.), which would not be correct for the Latin standpoint. This want of distinction in English, between the two kinds of clauses, may often cause ambiguities, as: 'He praises him *because* he is his friend,' which may mean, 'He praises him *for the fact* that he is his friend,' or 'He praises him for something, *from the reason* that he is his friend. The latter would require *quia* or *quoniam* in Latin, while the former would be expressed by *quod*.

Obs. 3. If the author introduces *himself* as the (logical) subject of those verbs of saying, etc., which require Quod-clauses, and the verb is in the present or future tense, the predicate is almost always in the indicative: *Gaudio quod te interpellavi*; I am glad that I have interrupted you. Cic. Leg. 3, 1, 1.—*Quod animadversum est in eos non debeat ipe reprehendere*; quod viris fortibus bonos habitus est laudo; I must not find fault with the fact that these men were punished; but I praise that honor was bestowed on brave men. Ib. Rosc. A. 47, 137.—*Molestissime vero quod te ubi visurus sim nescio*; I feel extremely vexed that I do not know where to look for you. Ib. Fam. 3, 6, 5. (Ex. 7, 8).—Whenever subjunctive predicates occur in such clauses, they have an independent potential force, as: *Ex te dupla nos officii curio*; do, quod e ipse republica careas, et illa te; On your account a two-fold solicitude affects me, that you should lack your country, and the country you. Cic. Brut. 97.—The subjunctive *careas* is 'a subjunctive of try, and the country you. Cic. Brut. 97.—The subjunctive *careas* is 'a subjunctive of NON-REALITY', pregnantly implying that it should not be so (Comp. p. 542, § 614; p. 543, R. 16; p. 612; 690, B.; p. 709; 717; 762, 12).

Obs. 4. If the person or thing represented as the object of verbs construed with a Quod-clause, is indefinite, the Quod-clause must often be changed into a relative clause, which takes the same mood as the Quod-clause would in its place, as: Epicurēi laudant eos qui æquo animo moriantur: The Epicureans praise those who die with equanimity. Cic. Tusc. 3, 29, 72. If the object (eos) is made definite, the statement would have the form of a Quod-clause (Epicurēi laudant Germanōs quod . . . moriantur). See Ex. 6.

1. Aeschines in Demosthenem *invehitur*<sup>1</sup> quod est septimo die post illius mortem hostias immolaverit<sup>2</sup>. Cic. Tusc. 3. 26. 62.—2. Princeps<sup>3</sup> decima legio Caesari gratias egit quod nec se optimum iudicium fecisset<sup>4</sup>. Cas. B. G. 1. 41.—3. Qui Isocratem mirantur, hoc in ejus summis laudibus perferunt<sup>5</sup> quod verbis solitis numeros primus adjunxerit<sup>6</sup>. Cic. Or. 52. 474.—4. Num quis, quod vir bonus esset, gratias dis egit unquam? Ib. N. Cic. Or. 52. 474.—5. Socrates *avocatus est quod curripuerit* juvenutem et novas superstitiones abegit<sup>7</sup>. Quint. 4. 4. 5.—6. Socrates *censorii* (de censorie) eum solabat qui prius *intemperaret*. Quint. 4. 4. 5.—7. Socrates *a jure separasset*. Cic. Leg. 1. 12.—8. Tibi gratulor quod nusquam antea *repperimus a jure separasset*. Cic. Leg. 1. 12.—9. Tibi gratulor quod nusquam antea *repperimus a jure separasset*. Cic. Leg. 1. 12.—10. In de provincia decemem *sensum laus*, et summa gratia<sup>8</sup> provinciae praecula est<sup>10</sup>. Id. Fam. 13. 14. 3.—11. Quod *ausus est, quod spirat esse*<sup>11</sup> apud tales viros aliquid posse, id ipsum *queror*<sup>12</sup>. Ib. Rosc. Am. 48. 141.—12. (Patrici) *quod spiratis*<sup>13</sup>, *quod vocem mittitis*<sup>14</sup>, quod formas hominum habetis, indignantur<sup>15</sup>. Liv. 4. 3.

**Rem. 83.** If the oblique clause dependent on a verb of saying, thinking, etc. (including verbs and nouns of command, entreaty, permission, volition, and advice) is, by its subject, conceived as an *imperative sentence* (this term comprising also the optative sentences), the clause is generally **FINITE**, taking its predicate always in the subjunctive, *either without any conjunction*, or with the conjunctions *ut*, *ne*, or *ut ne* (§ 415, R. 65). Such clauses, which in English are mostly rendered by object-infinitives, are called **IMPERATIVE CLAUSES**.

Have *admonished* their enemy *dilectumque fuit illi*: *He admonished him to march* cautiously and with care. CAES. B. G. 5, 19. — *Perdant in causā* Roscius periculum quod in omnis in-  
tenditur *propulsis*: *I beseech you to ward off in Roscius's trial the danger that threat-*  
ens all. CAES. ROSE. A. 3, 7. (DIRECT: *Propulsis periculum*. — *Hoc te rogo ne demittas*  
animū: I ask you not to lose your spirits. Ib. QU. FR. 1, 1. — (DIRECT: *Noli demit-*  
*tere*. — *Clodius animus his opacioribus habere ut in quas mimiciis residere in familiis*  
*hostis* *debetur*: *Impress* Clodius with the idea not to think that there is any enmity  
left in our families. Ib. AUL. 14, 13. — (DIRECT: *Noli ardebrāri*. O Clodii, etc.)

Obs. 1. For the construction of imperative clauses in the form of an infinitive clause (with *juhēre*, *imperāre*, etc.) see p. 596.

Obs. 2. Often imperative clauses are made dependent on ordinary verbs of saying, and sometimes they are co-ordinate with infinitive clauses containing declarative statements, as: *Scopas Simonidi dedit, se dimidium ejus quod pater esset daturum; reliquum* (with *habere*, to rebuke somebody, — *2 hostias im-*

<sup>1</sup> *Inveni in aliquem*, to have found at last somebody, to rebuke somebody. — <sup>2</sup> *hostias immolavit*, to offer a sacrifice. — <sup>3</sup> First of all. — <sup>4</sup> that he had pronounced so flattering an opinion of them. — <sup>5</sup> they place it among his greatest merits: virtually = *maxime laudant*. — <sup>6</sup> to words loosened, i. e., not bound to the metre = *to words in prose*. — <sup>7</sup> *nudum*, *nudum*, rhythmic movement. — <sup>8</sup> to attach. — <sup>9</sup> favor. — <sup>10</sup> to follow. — <sup>11</sup> this clause *no te*, rhythm, rhythmic movement. — <sup>12</sup> just that is the object of *ausus est*. This immodesty is a species of the 'Zeugma'. — <sup>13</sup> just that is the object of *ausus est*. This immodesty is a species of the 'Zeugma'. — <sup>14</sup> that you send my complaint: just to that I demur. — <sup>15</sup> that you are breathing. — <sup>16</sup> that you send forth the voice = 'that you know how to speak'. — <sup>17</sup> they feel provoked by the very fact that, etc.; they grudge you that, etc.



a suis Tyndaridis *peteret*; Scopas said to Simonides he would give him half of what he had bargained for; the rest he should take from his Tyndarides. Cic. Or. 2, 86, 352. See Ex. 1, 4.

Obs. 3. Often the governing verbs of command, etc., must be supplied from the connection, the same as verbs of saying with declarative oblique clauses: *Procumbunt ad pedes, ne pulcherrimam totius Gallie urbem suis manibus succedere cogentur*; They fall to their knees (*beseeching Vercingetorix*) *not to compel* them to burn the finest city in all Gaul with their own hands. Cæs. B. G. 7, 15. See Ex. 5.

Obs. 4. Oblique imperative clauses, if not introduced by a conjunction, have the same form as those independent imperative sentences which take their predicate in the subjunctive, except that the subjunctive of an independent imperative sentence is always in the *present* (sometimes in the perfect), whereas the subjunctive of the clause is subject to the law of consecution, and hence *may* be in the imperfect. See Ex. 1.

1. Caesar respondit, si quid vellent, ad Idus Aprilis reverterentur. Cæs. B. G. 1, 7.—  
2. *Potēbunt ne se et liberos hostibus dederent.* Ib. 7, 26.— 3. *Plerique censebant<sup>1</sup> ut noctu iter facerent.* Ib. B. C. 1, 67.— 4. *Vercingetorix dicit, perfacile esse factu trumentationibus<sup>2</sup> Romanos prohibere, æquo modo<sup>3</sup> animo sua ipsi frumenta corrumpant ædificiaque incendunt.* Ib. B. G. 7, 64.— 5. Legationem ad Crassum mittunt, si velit suos recipere, obsides sibi remittat. Ib. 3, 8. [For more examples see the Ex. 13 foll. to Rem. 86.]

*Rem.* 84. If an oblique clause dependent on a verb (or noun) of saying, etc., is conceived as an interrogation, the predicate is regularly (but see R. 85, OBS. 7) in the SUBJUNCTIVE, the oblique clause being called 'INDIRECT QUESTION' or 'INTERROGATIVE CLAUSE'. These clauses are introduced by the same particles, adjectives, and adverbs as the direct questions (§ 423; but see *Rem.* 85, OBS. 7).

Epaminondas *querir*it salvusne esset clipeus; Ep. *asked whether* his shield *was safe*. Cic. Fin. 2. 30.—Menedæmus *querēbat* cur de scribendis legibus littera nulla in eorum libris *invenir*etur; M. *asked why* in their writings not a word *was found* on the making of laws. Ib. Or. 1. 19, 86.—Clodius *interrogābat* suos *quis esset* qui plebem fame necāret; Clodius *asked* his gang *who it was* that was starving the people. Ib. Qu. Fr. 2, 3, 2.

*Rem.* 85. Indirect questions are divided into PROPER and IMPROPER ones. Proper interrogative clauses are those that are made dependent on a verb or noun of saying which implies the asking of a *question*, as *querere*, *quæstio*, *interrogare* and their equivalents, as in the examples to R. 84.—Improper interrogative clauses are those which depend on other verbs or nouns. These have only the grammatical form and construction of interrogative clauses without being conceived as questions actually asked by the subject introduced. See Obs. 1.

**Obs. 1.** Improper interrogative clauses are used in the following instances :

(a) If the clause contains actions represented as UNCERTAIN or UNKNOWN, and the principal predicate STATES THE KIND OF THIS UNCERTAINTY. Such predicates are *Dubitāre, dubium est, incertum est, non liquet, ambāgere, nescire, obliuisci, admirāri* (in the meaning 'I wonder how,' etc.), as : *Dubitō num idem tibi suādere quod mihi debeam; I doubt whether I ought to give you the same advice as [I would] to myself.* Plin. Ep. 6, 27. — *Incertum est quo te loco mors expectet;* It is uncertain at what place death waits for you. Sen. Ep. 26. — *Quid nobis agendum sit nescio;* I do not know what we shall do. Cic. Att. 12, 7. — *Hic Tarquinius, Prisci Tarquinii filius fuerit neposve, parum liquet;* It is not quite clear whether this Tarquinius was the son or grandson of Priscus Tarquinius. Liv. 1, 46. — *Hic ita negligens vobis videbitur, ut unde audierit obitus sit;* This man will appear to you as so negligent as to have forgotten where he heard [those things]. Cic. Planc. 23, 57. — *Admirāri* — *olēbam unde esset illa tanta tibi in causis diuinitas;* I used to wonder whence had come to you (how you had acquired) this transcendent fact (this inspiration) in judicial transactions. Cic. Or. 2, 89, 362. Ex. 1. 2, 22, 23, 29.

(b) If the principal predicate designates an action by which the uncertainty represented by the clause *is, was, or may be* removed or defined. The verbs governing such 'indirect questions' are, mostly, verbs of saying, knowing, learning, showing, teaching,

<sup>1</sup> *Censere*, if meaning 'to be of opinion that something *should* be done' (i. e., if the clause is imperative), may also take an infinitive clause with a gerundial predicate (*ut iter facerent*, or *iter faciendum esse*).—<sup>2</sup> foraging.—<sup>3</sup> they should only with good grace destroy, etc.

[illegible]

(c) Sometimes interrogative clauses, the same as direct interrogations, have the force of a NEGATIVE DECLARATIVE clause, as : Qui si di non sunt, *vereor quid agat Ino* ; If these gods do not exist, 'how will Ino fare?' (I am afraid what Ino would do ; I am afraid we could do nothing with Ino). Cic. N. D. 3, 19, 44.

Obs. 2. As in other oblique clauses, so in interrogative clauses the governing verb of saying, etc., is frequently understood, as : *Labiēnus litteras Cæsari remittit (i. e. in quibus scripsit) quanto cum periculo legionem ex hibernis educārus esset*; Labiēnus informed Cæsar by letter how dangerous it was to leave with his legion the winter-quarters. Cæs. B. G. 5, 47. Here belong those parenthetical clauses with the form of indirect questions in which such expressions as 'it is indifferent,' 'it is the same' (whether—or) must be supplied, as : *Fatēmur, acuti hebetesne, valentes imbecilline simus, non esse id in nobis*; *Whether we are quick or dull, whether strong or quick, we acknowledge that the cause is not in us.* Cic. Fat. 9. (Here we supply the impersonal 'nihil interest,' it makes no difference.)

Obs. 3. Frequently indirect questions are used as subject-clauses of impersonal predicates (§ 74, c), as *incertum est*, *dubium est*, *admirabile est*, *incredibile est*, *ambigitur*, *refert*, *interest* (§ 423, R. 72). In such constructions the interrogative clauses are the grammatical subjects of the predicates, but logically they depend on them as if they were their principal predicates: In oratoribus Græcis *admirabile est quantum inter omnis unus excellat*; It is remarkable how much, among the Greek orators, one is superior to all. Cic. Or. 6. The English expression 'It is the question why, whether, etc.' is rendered by *queritur* or *questio est*: *Di utrum sint necne queritur*; It is the question whether there are any gods or not. Cic. N. D. 3, 7.—*Questio est num pœnā videatur esse afficiendus qui civem patriæ conservandæ causā interemerit*; It is the question whether a person who has killed a citizen for the preservation of the country should be punished. Ib. Or. 2, 31, 134. Ex. 7. 21, 23, 29.

Obs. 4. Often indirect questions are attached to nouns of the same import as the verbs mentioned Obs. 1. In this instance the clause is in the grammatical relation of a prepositional or genitive attribute, as : *Error manet utrius populi Horatii, utrius Curiatii fuerint* ; *The doubt* (erring about) *to which* of the two nations the Horatii, *and to which* the Curiatii belonged, still remains (i. e. the doubt as to the nationality of the Horatii and Curiatii). Liv. 1, 24. See Ex. 6. 8. 10.

Obs. 5. Relative-interrogative clauses (*i. e.*, those introduced by interrogative adjectives or adverbs, § 421) frequently have the appearance of ordinary (declarative) relative clauses, being distinguished only by the mood of the predicate, the form of the introducing word being generally the same in both kinds of clauses except with *quis* instead of *qui*, and *quid* instead of *quod*, if the interrogative adjective is used absolutely (§ 357, 2; § 359), as :

1. INTERROGATIVE: *Ibi quæ ad Avaricum gererentur cognoscēbat*; There he took notice of what was going on at Avaricum. Cæs. B. G. 7. 38. (The clause is interrogative in Latin and relative in English).—RELATIVE: *Posteaquam illinc discessi quæ* *et c.*, *et quæ sentī g's's'a cognoscite*; Learn (hear) what happened after my departure. (Cæ. Vell. 2. 2. 66.)

2. INTERROGATIVE: HABETIS (i. e., dixi vobis de inveniendis rebus *quid sentiam*; I have told you *what I think* (i. e., my opinion) as to finding the materia. (for composition). Cic. Or. 2, 85, 350. (The clause is again interrogative in Latin, and relative in English).\*—RELATIVE: NAM TECUM APERTE *quod sentio loquar*; For with you I will sincerely speak *what I think* (i. e., I will speak as I think. Cic. Rep. 1, 10.

\* Our grammarians seem to take no notice of the fact that many clauses which are interrogative in Latin, are relative in English, since they mistake English clauses



In those instances where the predicate of a relative clause, by the general rules on sub-oblige clauses (§ 599), or by the special rules on relative clauses (B. VI.), is required to be in the *subjunctive*, a given clause may often be taken either for a relative or for an interrogative clause, because in this instance the grammatical forms of both entirely agree with each other, as: *Ut di legerent qui nomen novæ urbi daret*; In order that the gods might select (him) who should give a name to the new city. Liv. 1, 6. This sentence may be taken for a relative (= *ut di legerent eum qui daret*), where the subjunctive *daret* might be taken either for a subjunctive by attraction, or for a subjunctive peculiar to relative clauses (B. VI.); or it may be taken for an interrogative clause (that the gods should determine the question who was to give, etc.). Since both kinds of clauses precisely meet at this point, both in form and meaning, it is idle to speculate whether the author meant the clause to be an interrogative or a relative, just as if the question would be raised whether Livy in a given passage, meant the accusative *plebem* to be the accusative of *plebes* after the 5th declension, or of *plebs* after the third.—His rebus gestis Labieno relicto, ut quæ in Galliâ gererentur cognosceret, Cæsar navis solvit (after Labienus was left behind to keep himself informed of what was going on in Gaul). Cæs. B. G. 5, 8. The clause *quæ...gererentur* (in English a clear relative clause) may be taken for a quasi-subjunctive relative clause according to Rem. 89, Obs. 2 (ut ea quæ gererentur cognosceret), or for an interrogative clause (= *quid gereretur*, as in Cæs. B. G. 5, 48, quoted in Obs. 1, b). But according to the principle explained Obs. 6, the latter alternative must be considered correct.

Obs. 6. In which instances does the Latin language express a given thought in the form of an interrogative clause, and when must the form of a relative clause be used?—This question cannot be decided according to the usage of the English language, in which relative clauses are frequently required or preferred where the Latin language must employ an indirect question (Obs. 5).

(a) The form of interrogative clauses in Latin cannot be used otherwise than in the instances mentioned Obs. 1. Hence the interrogative form cannot be used (1) if the governing verb does not belong to the classes mentioned Obs. 1: *Terra numquam sine usura reddit quod accepit* (not *quid accepit*); The earth never returns without interest what it has received. Cic. Sen. 15, 51.—*Utrum tibi commodum est elige* (not *utrum...sit*); Choose either, whichever is convenient to you. Cic. Verr. 2, 2, 61. Here *utrum* is not an interrogative adjective, but a relative enclosing its own antecedent, and used with the force of *utrumcunque*, in the same way as the English 'what'.—(2) If the governing verb, belonging to the classes mentioned Obs. 1, does not represent the thought of the clause as doubtful or uncertain, nor removes such an uncertainty, as: *Cæsar querit ex solo ea quæ in conventu dixerat* (not *quæ dixerat*); Cæsar asked him privately about what he had said in the convention. Cæs. B. G. 1, 18. [The question was not 'What did you say in the convention?', which was known to both parties; but 'Are the things true which have been said in the convention?']—*Queramus* (i. e. *investigamus*) *ubi maleficium est et inveniri potest*; Let us make our inquiries (there, at the place) where the crime lies and where it may be detected. Cic. Rosc. A. 30. The question is not about the place of the crime, which was conceded by all parties to be certain. Interrogatively expressed (*ubi maleficium sit*), the clause would denote that the place was unknown, and was to be found out by the inquiry ('let us inquire at what place the crime was committed').—*Soles tu hæc studiose investigare quæ sunt in eo genere*; You are wont to investigate with zeal the things which belong to this class. Cic. Rep. 1, 11, 17. Here the 'things' are represented as certain, being assigned to a given class. If the clause is expressed interrogatively (*quæ sint* in eo genere; *What things* belong to this class?), the things would be represented as uncertain in regard to classification, this uncertainty to be removed by the 'investigare'.—In all these instances the English idiom perfectly coincides with the Latin.

(b) But if the clause answers to the requirements of the rule in Obs. 1, it must generally assume an interrogative form in Latin, while the English language prefers or requires a relative form whenever the antecedent of the connecting form-adjective or adverb may be made an object (prepositional or otherwise) of the governing verb; as: 1. *Cæsar quid vectigalis populo Romano Britannia penderet constituit*; Cæsar fixed a

unquestionably relative for interrogative clauses. Thus Madvig (in Thacher's paraphrase, p. 311) says: 'The beginner must avoid confounding dependent questions with those relative clauses which in English begin with *what*. *Dico quod sentio*, I say what I think, i. e. *what I say is my real opinion*; *Dicam quid sentiam*; I shall tell what I think, i. e. *I shall state what my opinion is*.' In the last sentence Madvig gives likewise the present *dico*, which his translator, from reasons best known to himself, has changed into *dicam*. The fact is, that both sentences are in English RELATIVE, and cannot, in the way they are given, assist the beginner 'to avoid confounding dependent questions with relative clauses.'

tribute which (less frequently 'determined what tribute') Britanny was to pay to the Roman people. Cæs. B. G. 5, 22.—2. *Nihil fuit turpius quam quod etiam in scriptis obliuiscatur quid paullo ante posuisset*; The most disgraceful thing was that even in writing he would forget what he had just stated before. Cic. Brut. 60, 218.—3. *Noli spectare quanti homo sit*; Do not look at what a man may be worth (i. e. at that which a man, etc.). Ib. Qu. Fr. 1, 2, 4.—4. *Ignari, quid in unaquaque re vitii sit, nequeunt judicare*; The ignorant cannot judge of (discover) the faults which things may have. Ib. Off. 3, 3, 15.—In all these examples the English clauses are relative, while in Latin they must be interrogative, since the clauses are represented as uncertain or unknown, and the actions of the governing verbs (belonging to the classes of Obs. 1) as either asserting these qualities of the clauses, or removing them.

(c) EXCEPTIONS TO RULE (b).—If the clause contains past or present actions which, although unknown to the person spoken to or spoken of, are represented as definite and certain facts, the relative form may be used; as: *Jugurtha (ea) quæ Metellus agbat ex nuntiis accepit*; Jugurtha learned from his messengers what Metellus was doing. Sall. Jug. 46. [Jugurtha did not know the doings of Metellus before he was informed by the messengers; but the doings of Metellus being stated in previous chapters, the author, by using the relative form, represents them as known to the reader, and as unquestionable and definite facts.]—*Videamus nunc strictim quæ post mortem Sex. Roscii abs te T. Rosci facta sunt*; Let us briefly survey what after Sextus Roscius's death was done by you, T. Roscius. Cic. Rosc. A. 34, 95. [The interrogative form might have been used; but the author preferred the relative form since the doings of Roscius had been proved by the examination of the witnesses.] From the same reason the form of the relative clause is used in the example quoted Obs. 5, 1 (*quæ sunt gesta cognoscite*).—Comp. Sall. Cat. 20, 5; 53, 2.—Sometimes the form of a relative clause is used to prevent an ambiguity which would be caused by the interrogative form, as: *Unum illud spectavi quod Chrysogonus agebat*; I solely observed what Chrysogonus was doing. Cic. Rosc. A. 21, 58. The interrogative form '*quid...ageret*' might be taken in the meaning 'what he would do.' In the example quoted Obs. 5, 2 (*loquar quod sentio*) the clause, having the force of *sicuti sentio* (I will tell the truth), is not represented as uncertain, since the person addressed would naturally presume the speaker to tell the truth. *Quid sentiam* would represent the speaker as uncertain as to what he would say. Thus: *De republica nihil scribere possum, nec enim quod sentio licet scribere* (for I rather would not write down what I feel: *scribere sicuti sentio*). Cic. Fam. 15, 16, 3.—Erumpat ali-quando ex me vera vox, et discipuli sine conatatione quod sentio; The word of truth WILL come out eventually, and I will, without hesitating, say what I think. Ib. Vat. 6, 15\*. Sometimes the form of a relative clause is used because the interrogative form could not be accommodated to the construction chosen, as: *Ciceronius, expositis quas in Corsica perdidit, in monte Albeno triumphavit*; Ciceronius after stating the acts which he had performed in Corsica, triumphed on the Alben mountain. Liv. 42, 21. The clause '*quas...res gessisset*' is a relative clause in which the antecedent '*rebus*,' implied in the ablative *expositis*, is incorporated in the clause (see Obs. 7, and B. VI.), so that it is equivalent to '*expositis rebus quas in Corsica gessisset*.' The relative form was required by the construction of the absolute, absolute were the participle '*expositis*' could not assume an absolute form, unless pronounced impersonal form *exposita* had been chosen (see § 599). Had the author used a finite clause (*postquam exposuit*), the clause '*quas...gessisset*' would have had the same form, but it would be an interrogative clause.

If a clause is represented to contain a future uncertainty, to be removed by future actions, the use of a relative form in Latin would be faulty, as: *Fac ut sciam quid de nobis futurum sit* (not *quod futurum est*); Let me know what will become of us. But if a future action is represented as a present necessity or as sure to happen, the relative form is often significantly used: *Quorum mens videt ante multo quæ sua futura*; whose mind often sees long before what it will happen. Cic. Div. 1, 50.—*Senatus qui sunt gerenda persequi*; I intend to the Senate what must not delay, should be done. Cic. Sen. 6, 18.

\* We must not infer from sentences like these that '*dico quod sentio*' always refers to the truth of a statement, and '*dico quid sentiam*' to the mere statement of an opinion, as Madvig asserts by the examples quoted above, as 'amended' by Thacher. The form of the sentence in both instances depends on the question whether the statement or its truth was known to, or presumed by, the person addressed or not. Thus Livy uses the interrogative form with reference to the truth of the statement, because he represents it as unconcealed the truth (what you 'really' think). Liv. 29, 1. Madvig would correct Livy's proper '*quid sentires*' into the improper '*quod sentiebas*.' In a similar sense '*Dicam tibi quod sentio*' (I will not conceal my opinion) occurs in Cic. Or. 2, 90, 365; where the relative form suggests that his telling the truth was not 'questioned.'



Obs. 7. *Is the indicative in clauses of this kind always a sure evidence that the clause is relative, and not interrogative?* This question is identical with the question 'whether ever the predicate of (indirect) interrogative clauses is found in the indicative?' Most grammarians deny this absolutely for classical prose (Madvig, p. 311, Thacher; Kühner, § 158, 14; Meiring, § 730; Public School Gr. § 162). But that clear and unquestionable indirect interrogative clauses in a very few passages of Cicero have their predicates in the indicative, cannot be disputed. The facts are these:

(a) According to Obs. 6, clauses which, by the general rules, must take an interrogative form, assume the form of relative clauses, if the author has an important reason to place the predicate in the indicative. Hence we quite often find clauses with predicates in the indicative where the introducing form-adjectives and adverbs on account of the lacking antecedent have at first sight the appearance of interrogatives; as: *Diligentiam nostram, aut quem ad finem adhuc res processit, cur praeferam?* Why should I not mention our own efforts or the results (finem) which (quem) we have so far achieved? *Cæs. B. C. 2, 32.* The speaker meant to represent these results as unquestionable facts, and did this briefly in the form of an indicative (*processit*, instead of *processerit*), which was grammatically allowable, since the sentence could pass for a relative clause with incorporated antecedent (p. 506), in place of: 'Cur finem ad quem res processit praeferam?'—Exactly in the same way the following passages must be interpreted: *Qui si reputaverint et quibus ego temporibus magistratum adeptus sum, et postea quæ genera hominum in senatum pervenerint, profecto existimabunt me merito iudicium animi mei mutasse;* If they consider the times in which I came into the government, and the kind of persons who afterwards came into the Senate, they will surely think that I had a right to change my views. *Sall. Jug. 4, 4.* Sallust represents his own accession to the government and the political character of that time as notorious facts, opposing it to the 'questionable' character of the men who obtained power under Cæsar, the names of whom he omits, treating them as a 'class'. Hence the first clause (instead of '*reputaverint tempora, quibus temporibus ego adeptus sum*') is relative, to enable the author to use an indicative predicate; the second clause remained interrogative, the subjunctive predicate answering the purpose of the author.—*Qua de causâ et quorum causâ ille hoc promulgavit, ostendi;* I have shown the reason for which (why) and for whose sake he promulgated this. *Cic. L. Agr. 3, 4, 15* (instead of: *ostendi causam de qua causâ et quorum causâ*)<sup>1</sup>.—*Nihil est in Fabio admirabilius quam quomodo mortem filii tulit;* Nothing is so admirable as the manner in which Fabius bore the death of his son. *Cic. Sen. 4* (for: *quam modis quo modo mortem tulit*).—*Vides enim in quo cursu sumus?* For you see the situation we are in. *Cic. Att. 1, 1, 4* (instead of *vides cursum in quo sumus*).

(b) The mentioned changes of interrogative into relative clauses are admissible as long as the noun connected with the interrogative form-adjective may be understood as an object of the governing predicate. But if there is no noun connected with the interrogative, or if the noun could not be connected as object with the governing verb, such a change is no longer admissible, and the predicate should remain in the subjunctive, even if there were logical reasons which might make the indicative mood more corresponding to the author's purposes. Nevertheless there are the following authenticated passages in Cicero, where the predicates of clauses which grammatically cannot be considered as relative, are placed in the indicative as if the clause were relative, and as if the introducing interrogative word had an antecedent:

1. *Meministis Q. Maximo et L. Mancino consulibus quam popularis lex de sacerdotiis videbatur;* You remember how popular the law on the priestly offices seemed to be in the year of Q. Maximus's and L. Mancinus's consulship. *Cic. Am. 25, 96.* The indicative '*videbatur*' was desirable to the author, since the subjunctive of the verb *videri* would impair the positiveness with which (as the connection shows) he meant to state the fact '*that it seemed so*'. Thus the author emancipated himself from a grammatical rule for the sake of a logical purpose, perhaps induced by the close analogy of those (originally interrogative) clauses which according to No. (a) may be conceived as relative<sup>2</sup>.

<sup>1</sup> This clause evidently stands on the dividing line where it may seem doubtful whether the sentence could pass for relative, or must be reckoned among the exceptions No. (b). Grammatically, however, there is no reason why the clause should not be considered as relative, although the form of a relative clause would be repugnant even to the English idiom. But this cannot be a reason for referring this passage to the exceptions No. (b), since the whole question consists of a strictly formal grammatical point.—<sup>2</sup> The reading *sumus* is against the codices.—<sup>3</sup> To take this passage, as our grammarians do, for a direct exclamation (*Meministis: 'Quam popularis lex videbatur!'*) means only to substitute a greater difficulty for a lesser one. This remedy would evidently be worse than the evil it intends to cure, since nobody has yet alleged a single passage of ancient authors in which direct exclamatory (or interrogative) sentences are found in such a connection with a *verbum sentiendi*. See § 596, Obs. 4.

2. *Vides propinquitatem quid habet;* You see what (conveniences) the nearness of residence affords. *Cic. Att. 13, 18.* The editors did not know any better means to get rid of the difficulty of the indicative '*habet*', than to change it into '*habeat*', and the grammarians readily acquiesce. But the manuscripts have uniformly *habet*. Cicero speaks of the '*propinquitatem*' and its conveniences as a thing positively known to the person addressed, and although the subjunctive *habeat* would not affect this meaning, we must assume rather that he disregarded in the easy epistolary style the strict rules of grammar, for the sake of using distinct language, than alter the authenticated text.

3. Similarly must be explained: *Vides quanto post unâ futuri sumus.* *Cic. Fam. 7, 4.*

4. *Videte, iudices, quantæ res his testimoniis sunt confectæ;* You see how important facts were done according to these testimonies (You see the importance of the facts which). *Cic. Mil. 18, 47.* Of this passage there is a reading *sint confectæ*, which, however, is supported by only two inferior codices.

5. *Quæro quæ tu (studia) esse majora intelligis;* I ask what studies you understand to be greater. *Cic. Rep. 1, 19.* Here the reading *intelligas* is perhaps better authenticated, and ought to be adopted, since Cicero had no possible reason to substitute an indicative for the regular subjunctive. So in *Fam. 2, 9, 1* (*Scis quem dico or dicam*).

6. Other passages in Cicero in which indicatives occur in such clauses may be interpreted as relative clauses according to No. (a), as *Cic. Verr. 1, 2, 53, 131; Tusc. 4, 36, 77* (*ostendit quæ sequuntur*).

(c) In anteclassical language (Plautus and Terence) the use of the indicative in interrogative clauses is quite frequent, as: *Scio quid ago.* *Plant. Bacch. 1, 1, 45.*—*Videte, quæro, quid potest pecunia.* *Ib. Stich. 3, 1, 9.* So in *Ter. Phorm. 2, 3, 11; Ad. 4, 5, 2.* *Ilec. 1, 2, 16*, and often. It is not probable that this usage was caused by the influence of the Greek language, which always in these clauses requires the indicative. It unquestionably was a colloquial inaccuracy, which found its way to the language of the comies. There are several passages in the authors of the silver age where indicatives occur in unquestionably interrogative clauses, as *Quid animi estis habituri queso.* *Rutil. Lup. 2, 6, p. 98.*—*Quæres a me quo jure mihi prætor dedit possessionem.* *Ib. 2, 8, p. 112.* Thus *Valer. M. 5, 7, ext. 1; 5, 6, ext. 5; Sen. Ep. 4; Ib. 34.*

(d) Several passages which, by some, have been placed under this rule, must be considered as direct questions after being correctly punctuated, as *Quid nobis faciendum est? Ignoro;* What is to be done by us? I do not know. *Cic. Att. 14, 13, 2.*

Obs. 8. The idioms of the Latin and English languages often differ when in Latin interrogative clauses are used, and the rendering of such clauses is often a matter of some difficulty.

(a) In many instances the English language requires or prefers the form of a relative clause, in which instance the Latin governing noun of the interrogative adjective is made the English antecedent, interrogative adverbs being, for this purpose, resolved into attributive phrases with or without prepositions. Absolute interrogatives must often be turned into English absolute relatives with a preposition as required by the governing verb, as: *Quid quisque me dixisse dicat, præstare non possum;* I cannot answer for what other people say that I have said (for the remarks which other persons place in my mouth). *Cic. Fam. 9, 16, 5.*—*Quid hostes consilii caperent expectabat;* He waited for the measures the enemy would take. *Cæs. B. G. 3, 24.*—*Ignoscetis mihi si modo quæ causa me ad hanc loquacitatem impulerit acceperitis;* You will excuse me if you hear the cause which has forced me into this loquacity. *Cic. Or. 2, 87, 355.*—*Athènes me delectant recordatione summorum virorum, ubi quisque habitare, ubi sedere, ubi disputare solitus;* Athens attracts me by the memory of her great men connected with the places where they lived, and where they were wont to sit and to speak. *Ib. Leg. 2, 2.* See Ex. 8-10.

(b) Frequently English nouns representing actions with the idea of uncertainty are expressed by Latin interrogative clauses. Thus the Latin does not say, 'I do not know the size of this land,' but 'I do not know how great this land is,' as: *Si quid est in me ingenii, quod quam sit exiguum sentio;* If there is any talent in me, the defects (insufficiency) of which I am well aware of, etc. *Cic. Arch. 1, 1.* [*Cujus exiguitatem senio* would be very poor Latinity.]—*Indutiomarus quæ fieri velit præcipit.* *Indutiomarus gave his (or the necessary) orders.* *Cæs. B. G. 5, 56.*—*Qualis sit animus ipse animus nescit;* The soul does not know its own qualities. *Cic. Tusc. 1, 2, 2.*—*Dicendi genus quod fuerit in utroque, orationes utriusque, etiam posteris nostris, indicabunt;* The orations of both will bear testimony to their (grand) style, even with our posterity. *Ib. Brut. 94, 324.*—*De solibus duobus studeo audire quid sentias;* I wish to hear your opinion on the two suns (lately seen). *Ib. Rep. 1, 17.*—*Armorum quantum quæque civitas efficiat, constituit;* He fixed the number of arms which every state should furnish. *Cæs. B. G. 7, 2.* There are other similar idiomatic uses of Latin interrogative clauses which must be learned by practical observation. Thus an interrogative clause with *vide* is used in colloquial style to impart any intelligence to the person addressed: *Vide quantæ in te sit suavitas;*



literally: See (look) how great an affability is in you. Cic. Fam. 16, 5, 1 (i. e. The following incident shows the affability of your manners). See Ex. 11-15, 18.

(c) Sometimes interrogative adjectives and adverbs are not immediately connected with the predicate of the interrogative clause, but with a participle (either in the form of an accessory predicate or of an absolute) or with an infinitive clause dependent on it. This is called 'INVOLUTION OF INTERROGATIVE CLAUSES,' a form of expression which always needs a recasting of the sentence before rendering it into English, as: Alii tradunt, Latini *percontatum* quid *quereretur* in agrum Latini *transisset*; Others report that Latini had asked them *for what purpose* (literally 'what seeking') they had come to the Latin territory. Liv. 1, 1.— *Videmus quibus extinctis oratoribus quam in paucis spes sit*; We see the small number of promising orators which the deaths of the great men (indicated by 'quibus,' which here means 'what kind of') we have mentioned has left to us (literally: We see after what kind of orators having died, in how few there is hope). Cic. Off. 2, 19.— Caesar milites edocet *quanto detrimento et quot virorum fortium morte necesse sit constare victoriam*; Caesar explained to his soldiers that victory must be bought at the price of great disadvantages, and by the death of many brave men (literally: 'showed what disadvantage and the death of how many brave men it would be necessary that victory would cost'). See Ex. 16, 17.

(d) Frequently the subject of an interrogative clause is taken out of the clause, and transferred to the principal sentence, generally as transitive object; but sometimes as subject or intransitive object. Such sentences must often be recast in English. This is called 'ECTHESIS': Nosti *Marcellum quam tardus sit*; You know the slowness of Marcellus. Cic. Fam. 8, 10, 3.— *Quidam saepe in parva pecunia perspicuntur quam sint leves* (instead of 'perspicuntur quam leves quidam sint'); The fickleness of many is often found out if the money at stake is but a trifle. Ib. Am. 17, 63.— *Diliberatur de Avarico incendio placere an defendi*; They held a deliberation whether Avaricum should be burned or defended. Cæs. B. G. 7, 15.— Ecthesis occurs also, but more rarely, in clauses which are not interrogative: *Rem frumentariam, ut satis commode supportari posset, timere dicebant*; They pretended to be afraid of the inconvenience in conveying the supplies to the army. Cæs. B. G. 1, 39. See Ex. 18-20.

(e) If interrogative clauses refer to the future, their predicates are rendered by 'will' or 'would' according to the tense of the principal predicate; and when the answer expected is a rule for the person asking (being an imperative sentence), the predicate is rendered by 'must,' 'to be to,' 'should'. If both the principal and the interrogative predicate have the same subject, the predicate of the clause is generally rendered by an English infinitive with 'to'. This rule is important if such English infinitives are to be rendered into Latin: (Vos eam potestatem habetis) ut *statuatis utrum nos semper laqueamus, an aliquando per vestram sapientiam remiserimus*; You have the power to decide whether we must always harass, or whether by your wisdom, we are at some future time to be released. Cic. Md. 2.— Omnes Galliae civitates *unde a Romanis bellum esset, explorabant*; All the States of Gaul inquired where the war was to be. Cæs. B. G. 5, 51.— *Id quomodo huiusmodi his satisfacies videris*; Look out how you will satisfy these (our friends). Cic. Or. 2, 86, 351.— *Quid affers quare id factum putamus*; What reason do you give why we should believe that this was the case. Ib. Rosc. A. 19, 54.— *Senatus decrevit qui Romae regnaret*; The Senate decided who should be king at Rome. Liv. 1, 17.— *Ego quid acciperim scio, quid dicam nescio*; I know what I have heard, but do not know what to say. Cic. Rosc. A. 21, 58.— *Quod sibi ipsi iudicassent quo procedendum aut quid agendum videretur*; Because they had assumed to judge where to proceed or what to do. Cæs. B. G. 7, 52.— Predicates of this kind are not generally placed in the periphrastic future. See Ex. 21-24.

(f) The English interrogative clause with an infinitive introduced by 'how' with which the verb 'to know' is construed, is expressed in Latin either by a mere object-infinitive or by an interrogative clause (with a finite predicate) introduced by *quomodo* or its equivalents, dependent on *scire*. A Latin interrogative clause with *quomodo* is used only if *scire* refers to the style or manner of performing the action; if it means a knowledge of the whole action, the English interrogative clause is expressed by a Latin object-infinitive: *Soli qui memoria viget sciunt quid, et quatenus, et quomodo dicturi sint*; Only those who have a strong memory know what, how much (= up to what point) and how to speak. Cic. Or. 2, 87, 355. But: *Puer antequam declinare sciat, before a boy knows how to decline* (not 'quomodo declinat'). Quint. 2, 1, 3.— *Docere sciunt, they know how to teach* (i. e. the art of teaching; *quomodo doceant* would be 'according to what method'). Quint. 10, 5, 19. See Ex. 25.

Obs. 9. Interrogative clauses dependent on 'nescio' are often parenthetically inserted with an ELLIPSIS of the interrogative predicate, and with the force of an indefinite form-adjective or adverb. The indicative predicates with which *nescio* in this case is often immediately connected, must not be taken for interrogative predicates: *Nescio quod magnum malum me celant* (i. e. *Magnum malum, nescio quod [malum] sit, me celant*);

They conceal some great evil from me (a great evil, I do not know which). Ter. Hec. 3, 1, 39.— *Lucus, nescio quo casu, nocturno tempore incensus est*; By some accident a grove was set on fire during the night (literally: 'A grove, I do not know by what accident,' etc.). Nep. Milt. 4.— *Sed, nescio quo pacto, ab eo quod erat a te propositum aberravit oratio*; But my remarks have wandered away from the subject suggested by you. *I do not know how it happened* (or: But somehow my remarks have, etc.). Cic. Tusc. 3, 33, 80. Hence *nescio quis* and *nescio quid* virtually have the meaning of *aliquis* and *aliquid*: *Prope me nescio quis loquitur*; Somebody is talking near me. Plant. Pers. 1, 3, 9.— *De lege agraria nescio quid voluisse eum dicere suspicabantur*; They supposed he had intended to say something on the agrarian law. Cic. Leg. Agr. 2, 5, 13. See Ex. 26-28.

Obs. 10. To the interrogative particles mentioned §§ 417-419, must be added *ec* and *si*. *Ec* (of uncertain derivation) is used as prefix with the indefinites *quis* and *qui* (*ecqui, ecquis, ecquid*), and with the indefinite adverbs *quo* and *quando* (*ecquo, ecquando*). It has the force both of *num* and *ne*, and is not especially rendered in independent interrogative sentences, as: *Ecquid fit*; Is anything going on? Cic. Fam. 7, 11.— *Ecquo te tua virtus proveri-set*? Would your own ability have raised you to any (position)? Ib. Phil. 13, 11, 24.— *Ecquando te rationem factorum tuorum redditurum putasti*? Did you believe that you would at any time be called to account for your deeds? Ib. Verr. 2, 17, 43.— In interrogative clauses *ec* means 'whether': *Quaris ecquae spes pacificationis sit*; You ask whether there is any hope for an amicable settlement. Cic. Att. 7, 8.— *Quero a tribuno ecquando nisi per XXXV tribus creati sint*; I ask the tribune whether they (the tribunes) at any time (ever) were elected otherwise than by the 35 tribes? Ib. Leg. Agr. 2, 7, 17. Sometimes *ecquis* is strengthened by the suffix *nam* (§ 421). Ex. 29.

*Si* is sometimes used with the force of 'whether' (the same as 'if' in English). It most frequently depends on verbs of trying and expecting; but it is not confined to these, as some grammarians assert: *Helvetio si percurrere possent conati sunt*; The Helvetians tried whether they could break through (the lines). Cæs. B. G. 1, 8.— *Temptata res est si primo impetu capi Ardea posset*; The attempt was made whether Ardea could be carried by the first assault. Liv. 1, 57.— *Statui expectandum esse si quid certius afferretur*; I resolved to wait whether (till) some more definite information would be given. Cic. Fam. 15, 1, 2.— *Philopœmen quæsit si Lycortas incolumis evasisset*; Philopœmen inquired whether Lycortas had safely escaped. Liv. 39, 50. Ex. 30-33.

In the historians very frequently interrogative clauses with *si* are so used that a governing verb of 'trying', or some equivalent expression, is understood. This is most frequently the case if the principal predicate is a verb of motion, and the clause denotes the object of the motion, so that the verb of 'trying' if expressed would be in the first supine (§ 351). *Dicunt clam ex castris exisse (i. e. temptatum, or 'ut viderent' si quid fragmenti in agris reperiri posset*; They stated they had secretly left the camp to see whether any food might be found in the neighborhood. Cæs. B. G. 7, 20.— *Hercules pergit ad speluncam, si forte eo vestigia ferrent*; Hercules proceeded in the direction of the cave, to see whether perhaps any tracks were leading there. Liv. 1, 7. Ex. 34-36.

#### EXAMPLES TO REM. 85, OBS. 1-10.

1. Si unquam dubitatum est, Quirites, utrum tribuni plebis vestra an sua causa seditionum semper auctores fuerint, id ego hoc anno desisse dubitari certum habeo. Liv. 5, 3.— 2. Dubium est uter nostrum sit veracior. Cic. Ac. 2, 41, 126.— 3. Cæsar ex captivis cognovit quo in loco hostes consedisent. Cæs. B. G. 5, 9.— 4. Eam conditionem misero ferunt ut optet utrum malit cervicem Roscio dare, an inutus in culeum vitam amittere. Cic. Rosc. A. 5, 30.— 5. Neque cognoscendi quid fieret, neque sui collegendi hostibus facultatem relinquunt. Cæs. B. G. 3, 6.— 6. Eo turba omnis sine discrimine locum in quo secessisset, perfracta. Liv. 1, 8.— 7. Queritur quare hieme nigrum, non gramineum, sen. Qu. N. 4, 4.— 8. Valerius sustentatur discalceatus quæ res pueris solent aut dolere. Cic. Off. 2, 21.— 9. Qui sit oratori memoria fractus. Ib. Or. 2, 87, 355.— 10. Exstet oportet vestigia ubi, qua ratione, quo tempore maleficium sit admissum. Ib. Rosc. A. 22, 62.— [RENDER THE SENTENCES NO. 11-15, 18, BY USING NOUNS FOR THE INTERROGATIVE WORDS IN COMBINATION WITH OTHER PARTS.]— 11. Panætiusque vix conjectura qualia sint possumus suspicari, sic affirmat ut oculis ea cernere videatur. Cic. Rep.

1 Modest.— 2 considerare, to pitch camp; consedisce, to be encamped.— 3 conditionem ferre, to leave (prescribe) to somebody a condition.— 4 to choose.— 5 cervicem dare, to surrender one's neck.— 6 sowed up in a sack, the usual punishment of parricides.— 7 all kinds of promiscuous crowds.— 8 distinction.— 9 whether they consisted of free persons, or of slaves. Liber does not grammatically refer to turba; understand: Liberne esset si qui fugeret, an servus.— 10 took their refuge.— 11 to show.— 12 to hail.— 13 by observing.— 14 [what are] for an orator the benefits of a good memory.— 15 a question with negative force = nihil me attinet dicere, I need not tell.— 16 traces.— 17 as to the place, etc.— 18 crime.— 19 conjecture.— 20 guess.— 21 that it seems as if.



1, 10, 15.—12. *Cæsar neque quanta esset insulæ magnitudo<sup>1</sup>, neque quæ<sup>2</sup> aut quantæ nationes incolerent, neque quem usum belli haberent, neque quæ<sup>3</sup> essent ad majorum navium multitudinem idonei portus reperire poterat.* Cæs. B. G. 4, 20.—13. *Producuntur<sup>4</sup> ei quos Litaviens edocuerat<sup>5</sup> quæ dici vellet<sup>6</sup>.* Cæs. B. G. 7, 38.—14. *Vita quam sit brevis cogita.* Plant. Most. 3, 2.—15. *Ex hoc intelligi potest quantus fuerit Hannibal.* Nep. Hann. 23.—16. *Cogitate quantis<sup>7</sup> laboribus fundatum<sup>8</sup> imperium una nox pæne delerit.* Cic. Cat. 4, 9, 19.—17. *Tum legatis dicendi potestatem quid petentes<sup>9</sup> venerint facit<sup>10</sup>.* Liv. 1, 22.—18. *Quæ<sup>11</sup> queruntur<sup>12</sup> qualia sint, innumerabilia sunt.* Cic. Or. 2, 32, 137.—19. *Tempus quamdiu<sup>13</sup> diceremus nobis præstituebas<sup>14</sup>.* Ib. Quinct. 9.—20. *Sanguinem, bilem<sup>15</sup>, ossa video posse dicere unde<sup>16</sup> conereta sint.* Ib. Tusc. 1, 24.—21. *In nostræ potestate est quid meminimus?* Ib. Fin. 2, 32, 104.—22. *Dionysius, quum bellum adversus eum Syracusani decrevisset, diu dubitavit imperiumne deponeret, an bello resisteret.* Just. 21, 2.—23. *Neque satis Bruto vel tribunis militum constabat<sup>17</sup> quid agerent, aut quam rationem pugnae insisterent<sup>18</sup>.* Cæs. B. G. 3, 14.—24. *Hæc volui per litteras (tibi scribere), ut haberes<sup>19</sup> quid diceret si quando in vituperatores<sup>20</sup> meos incidisses<sup>21</sup>.* Cic. Fam. 7, 3, 6.—25. *Lex naturæ vetat ullam rem esse<sup>22</sup> cuiusquam nisi<sup>23</sup> ejus<sup>24</sup> qui tractare et uti sciat.* Ib. Rep. 1, 17.—26. *Casu nescio quo in ea tempora ætas nostra incidit.* Ib. Fam. 5, 15, 3.—27. *Nescio quomodo ipsæ illæ litteræ excludere me a portu et perflugio<sup>25</sup> videntur.* Ib.—28. *Ille nescio quis<sup>26</sup>, qui in scholis nominari solet, mille et octingenta stadia quod<sup>27</sup> abesset videbat.* Ib. Ac. Pr. 2, 25, 81.—29. *Illud dubium est, ad id quod summum bonum dicitis, æquanam fieri possit accessio<sup>28</sup>.* Ib. Fin. 4, 24.—30. *Hanc paludem si nostri transirent, hostes expectabant.* Cæs. B. G. 2, 9.—31. *Centuriones nutu<sup>29</sup> vocibusque<sup>30</sup> hostis si introire<sup>31</sup> vellent vocare cepērunt.* Ib. 5, 43.—32. *De quo genere paullo plura dixi, ut hoc videretis si laudationes<sup>32</sup> essent in oratoris officio<sup>33</sup>.* Cic. Or. 2, 85, 398.—33. *Primum ab eis quæsit, si aquam hominibus jumentisque in totidem dies quot frumentum imposuisset (i. e. navibus).* Liv. 29, 25.—34. *Consul ad Gomnum castra movet, si potiri oppido posset.* Liv. 42, 64.—35. *Himileo secutus est Marcellum, si qua occasio pugnandi esset.* Ib. 24, 36.—36. *Reservatis<sup>34</sup> Aduis si per eos civitates recipere<sup>35</sup> posset, reliquos captivos exercitui distribuit<sup>36</sup>.* Cæs. B. G. 7, 89.

### 3 SUBOBLIQUE CLAUSES.

§ 599. SUBOBLIQUE CLAUSES are clauses DEPENDENT ON OBLIQUE clauses, and forming those parts of the indirect statement which the speaker introduced conceives in the form of clauses (§ 597). All sub-oblique clauses require their own predicates to be in the subjunctive. (For exceptions see R. 87.)

Rem. 86. SUBOBLIQUE CLAUSES may be dependent on any of the four forms of oblique clauses mentioned above, as:

#### 1) ON INFINITIVE CLAUSES:

Epicurus dicit, omnium rerum quas ad beate vivendum sapientia comparaverit, nihil esse majus amicitia; Epicurus says that of all means which wisdom has devised for a

<sup>1</sup> Magnitudo is redundant in this passage.—<sup>2</sup> quæ refers to the name, and quantæ to the number of the inhabitants.—<sup>3</sup> qui with idonei refers to the capacity of the harbors.—<sup>4</sup> producere, to bring forward.—<sup>5</sup> to teach.—<sup>6</sup> the witnesses were intended 'to play a certain part', by personating others.—<sup>7</sup> An interrogative sentence with 'how' must be used, which may be directly connected with delerit, quantis being changed into the corresponding demonstrative.—<sup>8</sup> founded.—<sup>9</sup> quid petentes venerint is dependent on dicendi.—<sup>10</sup> potestatem alicui facere, to give to somebody a permission.—<sup>11</sup> ea quæ.—<sup>12</sup> queri has here the meaning 'to be in doubt', 'to be unknown'.—<sup>13</sup> tempus quamdiu = per quod tempus.—<sup>14</sup> to determine beforehand, to prelimit.—<sup>15</sup> gall.—<sup>16</sup> the elements which constitute.—<sup>17</sup> Alicui aliquid constat, somebody is clear as to something.—<sup>18</sup> insistere rationem pugnae, to adopt a plan of battle.—<sup>19</sup> habere = scire.—<sup>20</sup> caviller.—<sup>21</sup> to fall in with, to meet with.—<sup>22</sup> to belong.—<sup>23</sup> except.—<sup>24</sup> supply esse (except to him).—<sup>25</sup> refuge.—<sup>26</sup> that somebody.—<sup>27</sup> See Rem. 81, OBS. 1.—<sup>28</sup> accessio fieri potest ad aliquid, something admits of an increase.—<sup>29</sup> by gestures.—<sup>30</sup> words.—<sup>31</sup> to come in.—<sup>32</sup> panegyrics.—<sup>33</sup> belonged to the province of an orator.—<sup>34</sup> Render: With the exception of the Aduans who were retained.—<sup>35</sup> recover. Cæsar is the subject understood.—<sup>36</sup> distribuere aliquid alicui, to distribute something among some persons. Here a distribution of the prisoners 'as slaves' is meant.

happy life, friendship was the greatest (nothing was greater than friendship). Cic. Fin. 1, 20, 65.—[The clause *quas...comparaverit* depends on an accusative with the infinitive; and the subject, Epicurus, if his own words were stated in a direct form, would express this thought in the form of a clause. Hence the clause is suboblique, and its predicate must be in the subjunctive].—It is the same if the infinitive clause has the form of a nominative with the infinitive (§ 192), as: *Cecidiss<sup>1</sup> de equo dicitur, et, posteaquam ad urbem venerit, paucis diebus esse mortuus*; He is said to have fallen from his horse, and, after he had come to the city, to have died in a few days. Cic. Clu. 62, 175. See Ex. 1-6, 8, 9.

#### 2) ON OBLIQUE THAT-CLAUSES with *ut*, *ne*, *quin*, and *quod*:

*Verbar ne, antequam tu in provinciam venisses, ego de provincia decederem*; I was afraid that I would leave (have left); see p. 354, OBS. 4) the province, before you had arrived there. Cic. Fam. 2, 19, 1. See Ex. 10-12.

#### 3) ON IMPERATIVE CLAUSES:

*Scribit Labieno, si reipublica commodo facere posset, cum legione ad finis Nerviorum venire*; He wrote to Labienus that he should come with his legion to the Nervian frontier, provided he could do it without a prejudice to the public interest (if it was compatible with the public interest). Cæs. B. G. 5, 46. See Ex. 12-17.

#### 4) ON INDIRECT QUESTIONS:

*Questio est, num potius videatur afflicendus (is) qui civem patria conservanda causâ interemerit*; It is the question whether a person who has killed a citizen for the sake of saving his country, should be liable to punishment. Cic. Or. 2, 31, 134. See Ex. 18, 19.

OBS. 1. Not all clauses dependent on oblique clauses are suboblique, but only those which form a part of the indirect statement, being conceived or uttered by the same person who makes the statement contained in the governing clause. If such clauses contain remarks which the author makes in his capacity as author, and which the speaker introduced could not have made if using his own words, they are not suboblique, but ordinary dependent clauses, and their predicate is in the indicative.

(a) DEPENDENT ON INFINITIVE CLAUSES: *Nuntiatum est Cæsari, Ariovistum ad occupandum Vesontionem, quod est oppidum maximum Sequanorum, contendere*; It was reported to Cæsar that Ariovistus was making forced marches to occupy Vesontio, which is the largest town of the Sequani. Cæs. B. G. 1, 38. The clause '*quod est...Sequanorum*' is not suboblique, because it does not belong to the report of the messengers, but is a remark of the author to explain the situation. See Ex. 20-24.

(b) DEPENDENT ON THAT-CLAUSES with *ut*, *ne*, *quin*, *quod*: *Quidam furti damnatus est, quod equo cuius usus illi usque Ariciam commodatus fuerat, ulteriorem ejus municipii clivo vectus esset*; Somebody was convicted of theft for having taken (stolen) a ride on a hill beyond the town of Aricia on a horse which had been lent to him to use up to that town. Valer. Max. 8, 2, 4. The clause '*cuius usus...fuerat*' is not suboblique, because it is an explanatory remark of the author, not belonging to the fact constituting the theft, which is stated indirectly, as if uttered by the condemning judge ('you have taken a ride on a hill, etc., and thereby have stolen the use of the horse').

(c) DEPENDENT ON IMPERATIVE CLAUSES: *Cæsar Labieno mandat, Germanos, qui auxilio a Belgis accessit dicebantur, si per vim flumen transire conentur, prohibeat*; Cæsar ordered Labienus to prevent the Germans, who were said to have been summoned by the Belgians to their aid, from crossing the river if they should attempt to force a passage. Cæs. B. G. 3, 1. Here the clause '*si...conentur*' is suboblique, because it forms part of Cæsar's order stated in an indirect form; but the clause '*quæ...dicebantur*' is an explanatory remark of the author. Ex. 25, 26.

(d) DEPENDENT ON INTERROGATIVE CLAUSES: *An vero dubitamus, quo ore iste homines inferiores, quo ore, quas nunquam liberis putavit, libertinos homines solitus sit appellare? Can we indeed have any doubt (as too with what front (i. e. impudence) that man was wont to address persons of the lower classes, or with what front he addressed) freedmen, whom he never considered as freemen?* Cic. Verr. 2, 1, 48. Here the clause '*quas...putavit*' is an additional remark of the author, forming no part of the indirect statement which is expressed in the form of an improper indirect question. Ex. 27.

OBS. 2. Sometimes explaining remarks of the author, given in the form of a relative clause, have SUBJUNCTIVE predicates, although they cannot be considered as part of the indirect statement contained in the oblique clause on which they depend. Generally such subjunctives must be considered as 'relative subjunctives with causal force' according to B. VI p. 566, as: *Ejus civitatis sapientissimum dicunt Solonem fuisse, eum qui leges, quibus hodie quoque utuntur, scripserit*; People say that the wisest man of that State was Solon, the same who wrote the laws whom they (the Athenians) use to



the present day. Cic. Rosc. A. 25, 70. Here the clause '*qui...scripserit*' forms no part of the indirect statement, and hence is *not* suboblique, and yet the predicate is in the subjunctive because the author represents it as the probable cause of the general opinion stated in the oblique clause. Hence the predicate *utuntur*, which is a remark of the author *without* such causal force, is in the *indicative*. See Ex. 28.—Sometimes, however, such predicates are in the subjunctive when no such causal force can be assigned to them (Ex. 7). These belong to the subjunctives by *quasi-attraction*. (See Rem. 91.)

1. Docet<sup>1</sup> longe aliā ratione bellum esse gerendum *atque*<sup>2</sup> antea *gestum sit*. Cæs. B. G. 7, 14.—2. Majores vestri, *ubique* multitudo esset, ibi et legitimum rectorem<sup>3</sup> multitudinis censēbant debere esse. Liv. 39, 15.—3. Helvetii legatos ad Cæsarem mittunt qui dicerent, sibi esse in animo<sup>4</sup> sine ullo maleficio<sup>5</sup> iter per provinciam facere propterea *quod aliud iter haberent nullum*. Cæs. B. G. 1, 7.—4. Cæsar, *si vim facere*<sup>6</sup> *conentur* Helvetii, prohibendum<sup>7</sup> ostendit. Ib. 1, 8.—5. Considius dicit, montem *quem Cæsar ab Labieno occupari voluerit*, ab hostibus tenēri. Ib. 1, 22.—6. Quidam dixit, plus *quam pollicitus esset* Cæsarem facere. Ib. 1, 42.—7. Dicitur etiam Flaminius, is *qui tribūnus plebis legem de agro Gallico dividendo tulit*<sup>10</sup>, (et) *qui consul apud Trasimenum sit interfectus*, ad populum valuisse<sup>11</sup> dicendo<sup>12</sup>. Cic. Brut. 14, 57.—8. Vidēris mihi tantum<sup>13</sup> juris civilis scire voluisse *quantum satis esset oratori*. Ib. 40, 150.—9. Rex, Servio occiso, *quemcumque alium*<sup>14</sup> *generum delegisset*<sup>15</sup>, eundem regni herēdem factūrus videbatur. Liv. 1, 40.—10. Non dubitabat quin, *si ipse Verrem convenisset*<sup>16</sup>, *æquitate*<sup>17</sup> causæ commovere<sup>18</sup> hominem posset. Cic. Verr. 2, 1, 48.—11. Legati veniebant questum quod Harpides, *qui nuper in Galliam transportati essent*<sup>19</sup>, finis eorum popularentur<sup>20</sup>. Cæs. B. G. 1, 37.—12. Marcus milites increpabat<sup>21</sup> quod in mulieribus se projecissent<sup>22</sup> fletus potius *quam ad tulandos semet ipsos acuerent*<sup>23</sup> animos. Liv. 25, 37.—13. De<sup>24</sup> pecuniā finitur<sup>25</sup>, ne major<sup>26</sup> causā ludorum consumeretur<sup>27</sup> *quam quanta*<sup>28</sup> *Fulvio Nobiliori decreta*<sup>29</sup> esset. Ib. 40, 44.—14. Legati inter se sanxerunt<sup>30</sup>, ne quis enuntiaret<sup>31</sup> (has res) nisi (ei) *quibus communi consilio mandatum esset*. Cæs. B. G. 1, 30.—15. Decrevērant patres ut, *quum populus regem jussisset*<sup>32</sup>, id sic ratum<sup>33</sup> esset *si patres auctores fierent*<sup>34</sup>. Liv. 1, 17.—16. Patrōno<sup>35</sup> malo suadebat Granius ut mulsum frigidum<sup>36</sup> biberet *simulac domum redisset*. Cic. Or. 2, 70, 281.—17. Fœdus ictum inter Romānos et Albānos est his legibus<sup>37</sup> ut, *cujus populi cives eo certamine viderent*, is alteri populo imperitaret<sup>38</sup>. Liv. 1, 24.—18. Solon quum interrogaretur cur nullum supplicium constitui-set in eum *qui parentem necasset*, dixit se id neminem factūrum putasse. Cic. Rosc. A. 25, 70.—19. Credo ego vos, iudices, mirari quid sit *quod*<sup>39</sup> *ego potissimum surrexerim*<sup>40</sup>, qui neque ætate neque ingenio *sim cum his qui sedent*<sup>41</sup> *comparandus*. Ib. 1, 1.—20. Herodotum, *qui princeps genus hoc ornavit*<sup>42</sup>, in causis nihilominus<sup>43</sup> versatum<sup>44</sup> esse accepimus<sup>45</sup>. Ib. Or. 2, 13, 55.—21. Cæsar commodissimum esse statuit<sup>46</sup>, legionarios milites<sup>47</sup> legionis decimæ, *cui quam maxime confidebat*<sup>48</sup>, equis imponere<sup>49</sup>. Cæs. B. G. 1, 42.—22. Ne hunc quidem, *quamquam est in republicā versatus*<sup>50</sup>, ex numero accepimus eorum (fuisse) qui causas dictitarent<sup>51</sup>. Cic. Or. 2, 13, 56.—23. Respondi, neque me hoc postulare, neque in conventu Siculorum, *quam a me auxilium petebatur*, legatos Syracusanorum adfuisse. Ib. Verr. 2, 4, 62.—24. Usque eo, iudices, animadverti eum (i. e. accusatorem) jocari atque alias res agere, *antequam Chrysogonum nominaret*<sup>52</sup>. Ib. Rosc. A. 22, 60.—25. Legati venērunt oratum

<sup>1</sup> Docere with a gerundial = to show the necessity of.—<sup>2</sup> than. (Render: according to a plan entirely different from what had been followed before.)—<sup>3</sup> a legitimate (responsible) leader.—<sup>4</sup> to intend.—<sup>5</sup> without doing any mischief.—<sup>6</sup> to use violence.—<sup>7</sup> i. e. se prohibendum esse.—<sup>8</sup> land.—<sup>9</sup> on the distribution.—<sup>10</sup> legem ferre, to propose a law.—<sup>11</sup> dicendo valere, to be distinguished as a speaker.—<sup>12</sup> ad populum dicere, to speak publicly.—<sup>13</sup> only so much.—<sup>14</sup> i. e. in place of Servius.—<sup>15</sup> would have chosen.—<sup>16</sup> if he had seen Verres in person (ipse). The pluperfect subjunctives in this sentence and in Ex. 11, 15, 16, 17, have the force of subjunctives of the future-perfect, being rendered either by 'would have,' or by 'would,' or by 'had.' See § 607.—<sup>17</sup> justice.—<sup>18</sup> produce an effect on the man by, etc.—<sup>19</sup> had been sent over.—<sup>20</sup> were devastating their territory.—<sup>21</sup> to rebuke.—<sup>22</sup> had abandoned themselves to.—<sup>23</sup> rather than stimulate their minds to, etc.—<sup>24</sup> concerning.—<sup>25</sup> [the Senate] decreed.—<sup>26</sup> i. e. pecunia.—<sup>27</sup> to spend.—<sup>28</sup> than the amount which.—<sup>29</sup> to grant.—<sup>30</sup> came to the understanding.—<sup>31</sup> to divulge.—<sup>32</sup> to elect.—<sup>33</sup> the election should be valid only if, etc.—<sup>34</sup> auctorem fieri, to confirm something.—<sup>35</sup> attorney.—<sup>36</sup> ice-cold honey-wine.—<sup>37</sup> conditions.—<sup>38</sup> should rule over.—<sup>39</sup> quid sit quod, what reason there is that, etc.—<sup>40</sup> surgere, to rise, (i. e. in order to speak).—<sup>41</sup> who are keeping their seats.—<sup>42</sup> who was the first (earliest) writer in this branch of literature.—<sup>43</sup> nevertheless.—<sup>44</sup> in causis versari, to practise the law.—<sup>45</sup> we have heard, i. e. 'we know.'—<sup>46</sup> thought it to be most expedient.—<sup>47</sup> legionarii milites, foot soldiers.—<sup>48</sup> in whom he placed the very highest confidence.—<sup>49</sup> to provide with horses.—<sup>50</sup> in republicā versari, to be engaged in politics.—<sup>51</sup> causas dictitare, to practise the law.—<sup>52</sup> before (till) I mentioned Chrysogonus. The mentioning of Chrysogonus is not a part

ut celeritate<sup>1</sup> reliquas res conficeret, *quā pleraque erat consecutus*<sup>2</sup>. Cæs. B. G. 7, 12.—26. Hunc sibi ex animo scrupulum<sup>3</sup>, *qui se dies noctisque stimulat ac pungit*<sup>4</sup>, ut evellatis<sup>5</sup> postulat. Cic. Rosc. A. 2, 6.—27. Quæro abs te, iuerisne, *quod sine senatusconsulto tibi non licuit*, in regno Hiempsalis? Ib. Vatin. 5, 12.—28. Quum ex Socrate esset quæstum, Archelæum, Perdicæ filium, *qui tum fortunatissimus haberetur*, nonne beatum putaret, 'Haud scio,' inquit; 'numquam enim cum eo sum collocutus.' Ib. Tusc. 5, 12, 34.

Rem. 87. Suboblique clauses may have their predicates in the INDICATIVE, 1) if the indirect statement so far as it is contained in the suboblique clause, is ENDORSED by the author (Obs. 1); 2) if historians make use of the exceptional license of giving to suboblique clauses the same grammatical form in tense and mood, as they would have if their governing oblique clause had the form of a direct statement (Obs. 3).

Obs. 1. While the author may always (except in the *oratio obliqua* strictly so called, see B. VI.) add his own remarks to indirect statements in the form of a clause with an indicative (in which instance the clause is *not* suboblique; see R. 86, Obs. 1), the same mood is frequently used in clauses strictly suboblique, i. e., in those that are conceived by the same person who makes the indirect statement in the governing oblique clause. The author, by using the indicative in such clauses, implies that the statement of the person introduced as speaker represents at the same time his own view. Statements of this kind may

1) contain ACTUAL FACTS, as: Rectum putabat Roscius pro eorum honestate se pugnare propter quos ipse honestissimus inter suos numerabatur; Roscius considered it his duty to struggle for the honor of those on account of whom he was himself reckoned among the most honored of his townsmen. Cic. Rosc. A. 6, 16. (The subjunctive numerabatur would leave a doubt as to the correctness of Roscius's view in regard to the fact; by the indicative the author pronounces Roscius's supposition as correct).—Inita tandem ratio est ut, *quod viribus deerat*, arte æquaretur; The plan was finally adopted to supply by art what was wanting in strength. Liv. 26, 4. (The clause 'quod...deerat' is a necessary part of the resolution 'Arte æquemus quod viribus nostris deest'. Hence the subjunctive deesset would be correct; but by the indicative deerat the author declares that the strength was really deficient, although the subjunctive deesset would not intimate the contrary).—Quem ardorem studii censēdis fuisse in Archimede, qui, dum in pulvere quedam describit attentius, ne patriam quidem captum esse senserit? Cic. Fin. 5, 19, 50. See Ex. 1-3.

2) Or the statement may contain ideas which the author takes for granted on account of their 'objective' character, the criterion of which is that the statement cannot be disputed in the way it is presented; if for instance the mere idea of a substantive is represented in the form of a clause, or if the clause contains a fact acknowledged by all; as: Quis potest esse tam mente captus qui neget, hæc omnia quæ videmus deorum immortalium potestate administrari? Who can be so insane as to deny that all things which we see are governed by the power of the gods? Cic. Cat. 3, 9, 21. (The clause 'quæ videmus' has an 'objective' character, because the fact 'that we see' cannot be disputed).—Res hoc postulat ut eorum expectationi qui audiunt quam celerrime occurratur; Reason demands that we should as quickly as possible meet the expectation

of the statement introduced by 'animadverti,' but an independent remark of the author, who is here at the same time the speaker. The sentence is pregnantly expressed, and implies 'animadverti eum jocari, in quo usque eo versatus est dum Chrysogonum nominari.'—<sup>1</sup> by acting rapidly. See p. 243, Obs. 1, 1; Obs. 2.—<sup>2</sup> The clause 'quæ...consecutus' is not conceived to be uttered by the ambassadors. Cæsar intimates this by the indicative, and by not using *ea* in connection with *celeritate*. It is meant for a modest remark. 'My success is owing more to my rapidity than to any genius of mine.'—<sup>3</sup> distress, pang, remorse.—<sup>4</sup> The imperative (optative) clause 'ut...evellatis,' is irony. When the accuser asked for the death-penalty of the accused, Cicero represents him as if he meant by it to ask the court for relief from the legal steps that the accused would probably take against him. Hence the clause 'qui...stimulat ac pungit' (which distracts and cuts him) could not be placed in the mouth of the accuser. While Cicero makes the statement of this clause his own assertion by means of the indicative, he intimates by the reflexive form *se* (which grammatically would require a subjunctive predicate, p. 11, R. 8) that at the same time the accuser feels that the orator has correctly represented the state of his mind. It is one of those faults against strict grammar which are committed on purpose, and by which a genius proves that he is the lord even over the laws of language.—<sup>5</sup> to tear out, to remove.



of those who hear (i. e. of our audience). Cic. Or. 2, 77, 313.— *Quod debes, quære cui reddas*; Ask (for the person) to whom you may return *what you are owing* (i. e. 'your debt', if you have contracted one). Sen. Ben. 5, 19.— In all such clauses the subjunctive is less often used if, as in the examples above, the governing oblique clause is represented as an undeniable fact. If, on the contrary, the governing clause is represented as *untrue*, the indicative in suboblique clauses of this kind is unusual, as: *Nolite putare eos qui aliquid impie commiserint* agitari Furiarum tædis ardentibus; Do not believe that those who have committed an impious act (the doers of impious acts) are driven about by the burning torches of the Furies. Cic. Rosc. A. 21, 67.— But if the governing clause contains a doubtful fact, both moods are indiscriminately used, as: *Questio est num pœnâ videatur afficiendus qui civem patriæ conservandæ causâ interemerit* (or *interemît*) [= the slayer of a citizen, etc.]. Cic. Brut. 2, 31, 131. See Ex. 9-13.

3) Or the suboblique clause is attached to those oblique clauses where the author introduces *himself* as speaker. In this instance a distinction must be made, whether the author by the principal predicate of saying, commanding, etc., refers to his *former* sayings and conceptions, or whether by the principal predicate he introduces his *present* views. In the former case the statements of the author as speaker are treated like those of other persons, as: *Postulo* (= *postulavi*) ut Syracusanis liceret senatus consultum *quod pridie fecissent* mihi reddere; I demanded that the Syracusans should be permitted to return to me the senatorial decree which they had passed the day before. Cic. Verr. 2, 4, 66. But in the latter instance the indicative in the suboblique clause is more usual than the subjunctive, because such indirect statements are virtually direct, as: *Scio omnes qui adfuerunt* delectatos esse vehementer *quum a te est Popilia laudata*; I know that all present were greatly delighted when you delivered your laudatory speech on Popilia. Cic. Or. 2, 11, 44 (= omnes qui adfuerunt delectabantur *quum* Popilia a te laudata est).—Ego a te peto ut, *si tibi videtur*, disputes de hoc toto genere. Ib. 2, 57, 233 (= *Disputa, si tibi videtur*, etc.). See Ex. 14-20. In Ex. 21 the subjunctive mood is used.

Obs. 2. If 'improper' indirect questions do not contain indirect statements of a person introduced by the author, but have only the *form* of an interrogative clause (R. 85), the clauses dependent on them are virtually direct clauses, and the mood of their predicates is not determined by the rules above, as: *Videatis quam sit genus eorum qui sibi eruditi videntur* hebes atque impolitum; You may see how dull and illmannered is the tribe of those who imagine that they are learned. Cic. Or. 2, 31, 133 (= *Genus eorum qui sibi eruditi videntur* egregie hebes atque impolitum est).—Erit explicandum in laude iustitiæ quid cum fide, quid cum æquabilitate *is qui laudabitur* fecerit (= *Quæ is qui laudabitur fecit explicanda erunt*). Cic. Or. 2, 85, 345.

Obs. 3. The license, by which the historians give to the predicates of ordinary suboblique clauses the same tense and mood as if the governing oblique clause had the form of a direct statement, is mostly confined to the *oratio obliqua* in the strict sense of the word (B. VI.); but it also occurs in ordinary sentences with indirect statements. In either instance the use of this form is rare, but occurs in all the classical historians; as: *Constituit ut ei qui valetudine aut ætate inutiles sunt bello, oppido excedant*; They resolved that those who by their health or age were unfit for war, should leave the town. Cæs. B. G. 7, 6, 8. [If the clause '*qui...sunt bello*', were represented as the author's remark, it would be '*qui...erant*'; if it were treated as suboblique clauses should be according to rule, it would be '*qui...essent*'. The form '*qui...sunt*' has the same form as it would have if the governing oblique clause were represented as a direct command, '*Qui valetudine, etc., inutiles sunt bello, oppido excedant!*'.—Thus (in oblique discourse) in the speech of Mithridates to his soldiers (Trog. Pomp. in Just. 38, 6): *Ait Mithridates... ut ipsi Romani ferunt*, conditores suos lupæ uberibus altos, sic omnem illum populum luporum animos habere; Mithridates said... that, as the Romans themselves had the tradition that the very founders of their race had been nourished at the breast of a she-wolf, so had that whole people the souls of wolves.—*Tum senem, postquam convivium inerat*, exceptum poculum Druso tradidisse; (It was rumored) that thereupon the old man, after he had joined the banquet, had taken a goblet and handed it to Drusus. Tac. Ann. 4, 10. See Ex. 22-24.

Obs. 4. Sometimes the form of the indicative in suboblique clauses is used for particular reasons, as: C. Mario magna atque mirabilia portendi haruspex dixerat; proinde *quæ animo agitabat* fretus disageret; The haruspex had said that a great and astounding fate was destined to C. Marius; hence he might, trusting in the gods, carry out *what he was then revolving in his mind*. Sall. Jug. 63. Here *agitabat* can neither be considered as 'endorsed by the author' (no fact being given which the author could endorse), nor as an indicative according to Obs. 3 (which would require the present tense). But if Sallust had used the subjunctive, the clause '*proinde quæ animo agitaret*' would not have the meaning '*hence...what he was then revolving in his mind*', but '*whatever he henceforth might revolve in his mind*'. To make this understanding of the clause impos-

sible. Sallust used the indicative against the strict rules of grammar, thus preferring a questionable grammatical form to a faulty expression of his meaning.

1. Helvetii, *quum id ipsi diebus viginti ægerrime confecerant*, Cæsarem uno die confecisse intelligerent, legatos ad eum mittunt. Cæs. B. G. 1, 13.— 2. Intelligere debes, tibi tuendus esse illos viros a quibus initium libertatis confectum est. Cic. Fam. 9, 14, 8.— 3. Prudentissima civitas Atheniensium, *dum ea rerum polita est*, fuisse traditur. Ib. Rosc. A. 25, 70.— 4. Illam proscriptionem senatus suscipere noluit, ne quid aerius *quam more majorem comparatum est*, publico consilio factum (esse) videatur. Ib. 53, 153.— 5. (Roscius) rogat te, *si nihil de patris fortunâ in suam rem convertit, si nullâ in re te fraudarit*, ut sibi per te liceat innocenti vitam in egestate degere. Ib. 49, 144.— 6. Queris an verum sit *quod Stoici placet*, sapientiam bonum esse, ea-que bonum non esse. Sen. Ep. 117.— 7. Num dubium est quin ei obtulerint hanc præcæm Chrysogono *quod ab eum partem prædæ tulit*? Cic. Rosc. A. 31, 107.— 8. Petis a me ut scribam, an hæc pars philosophiæ *quæ nos præcipiam* dicimus, satis sit ad commendandum sapientiam. Sen. Ep. 95.— Prætores tunc putant obeundam esse provinciam *quum in arvis frumenta sunt*. Cic. Verr. 2, 5, 12.— 10. Scitis esse notissimum ridiculi genus *quum aliud expectamus aliud dicitur*. Ib. Or. 2, 63, 255.— 11. Nonnulli præcipiunt, ut verbum illud *quod causam facit* lucide breviterque uterque definiat. Ib. 2, 25, 108.— 12. Non queritur, quo beneficium ab eo, cui datum est, transferatur. Sen. Ben. 5, 19.— 13. Queris, cur pariter natis lata diversa sint, *maximæque ferunt spatia distent* *quorum inter ceteros minimum interest*. Ib. 7, 1.— 14. Credo tum *quum Sicilia florbat* magna artificia fuisse in eâ insulâ. Cic. Verr. 2, 4, 21.— 15. Naudum *quum in Asia res magnas periculi amiserant* scimus Romæ senatus improbi fidem concessisse. Ib. Leg. Man. 7, 19.— 16. Equidem omnia *quæ prætor ad usum civium comprehendenda* oratori esse puto. Ib. Or. 2, 16, 68.— 17. Peto a te ut tantum Hippie commodos *quantum tua fides dignitasque patitur*. Ib. Fam. 13, 37.— 18. Peto ut in causâ Roscii periculum, *quod in omnis intendit*, propulsaris. Ib. Rosc. A. 3, 7.— 19. Quæro ex te, *sine ex pauperimo dives factus* *ipse anno quo læba habuit* de pecuniis repetundis accerrima. Ib. Vat. 12, 29.— 20. Quæro abs te, *circumsessusne sis Lampsaci*, (et) *coperitne domum in qua deversabare* multitudo incendere. Ib. Verr. 2, 1, 78.— 21. Nihil prius constituto

1 With the greatest difficulty.— 2 The predicate is suboblique, but endorsed by the author, being stated, both in his own name, and as part of the reasoning of the Helvetians.— 3 by whom the way for liberty has been paved. The statement is suboblique, belonging to the sentiment which the person addressed ought to have; but it is likewise endorsed by the author, who asserts that the men he meant (Brutus and Cassius) were indeed the originators of liberty.— 4 as long as it held the supremacy. The clause forms a part of the 'tradition,' but is at the same time endorsed by the author.— 5 to be responsible for.— 6 lest harder measures should seem to be adopted.— 7 than it was warranted. This fact formed part of the motives of the Senate, but is at the same time endorsed as correct by the author.— 8 appropriated to himself. This and the next clause are part of Roscius's pleading; but the correctness of the facts is at the same time vouched for by the author.— 9 ut sibi per te liceat, to permit him.— 10 to spend.— 11 the fact that the assertion '*sapientiam bonum esse*,' etc., was one of the Stoic principles (so-called Stoic paradoxes), is endorsed by the author.— 12 who got out of him (received from him) part of the booty. Ferre is used in contrast to 'offerre.'— 13 i. e. *quæris a me*.— 14 which we call 'didactic' (including the moral philosophy).— 15 to obtain the highest degree of.— 16 to make a circuit in the province.— 17 when the corn is in the barns. The fact that this happened once every year is generally acknowledged.— 18 the most common species of the ludicrous.— 19 when we expect something else than what is mentioned.— 20 give the rule.— 21 on which the whole case rests (turns).— 22 placidly.— 23 both of the attorneys.— 24 is cui datum est, the receiver (for which there is no good Latin noun).— 25 quo beneficium transferatur, how the benefit bestowed, is applied.— 26 pariter natis, to those born in equal circumstances, in similar situations.— 27 and are as divergent as circumstances can be (literally: and are distant by the greatest intervals of circumstances).— 28 origin, birth.— 29 there is the least possible difference.— 30 great works of art.— 31 had incurred great losses, a notorious fact at that time.— 32 solutione impedita, by a suspension of payments.— 33 credit.— 34 to collapse.— 35 all that is of practical importance to the citizens.— 36 should comprise in his mind.— 37 to accommodate Hippas with so much.— 38 friendship.— 39 to allow.— 40 which threatens, which is aimed at.— 41 to ward off.— 42 that, having been in the most indigent circumstances, you became rich, etc. See § 444.— 43 legem ferre, to pass a law.— 44 on the embezzlement of public money.— 45 the most stringent.— 46 circumsedere, to besiege.— 47 deversari, to stay.— 48 I establish nothing earlier than, i. e. I determine before all other things.



quam quid sit illud<sup>1</sup> quo<sup>2</sup> mihi sit referenda omnis illa oratio<sup>3</sup> quæ sit propria<sup>4</sup> questionis<sup>5</sup>. Ib. Or. 2. 27. 114.— 22. Jugurtha postero die cum Aulo in colloquio<sup>6</sup> verba facit<sup>7</sup>: 'Tupe<sup>8</sup> si iussu cum ea re a te aperi<sup>9</sup> dicitur loci<sup>10</sup>, tamen se incolunt omnes sibi pugnam missurum.' Sall. Jug. 88. 9.— 23. Mithridates ait, Eumenei, ejus consilios Romæ a patre suo Is. in iussu<sup>11</sup> dicitur. Trog. Pomp. in Just. Persen domuerant<sup>12</sup>, pro hoste (a Romanis) haberi in esse, et quod<sup>13</sup> eum ipse forme<sup>14</sup> sibi putaverant, cum filio ejus Aristonico bellum gessisset. Trog. Pomp. in Just. 38. 6.— 24. Scapius inquit<sup>15</sup>, annum se tertium et octogesimum agere, et in agro<sup>16</sup> de quo agitur<sup>17</sup> militasse<sup>18</sup>. Liv. 3. 71.

#### 4. QUASI-OBLIQUE, AND QUASI-SUBOBLIQUE CLAUSES.

§ 600. If clauses contain indirect statements, conceived by the (logical) subject of the principal sentence, without being grammatically dependent on a verb of saying, thinking, etc., or on one of the oblique constructions mentioned § 599, they are *virtually oblique* or *suboblique*, and are called QUASI-OBLIQUE or QUASI-SUBOBLIQUE clauses according as they are analogous to the oblique or to the suboblique clauses. They regularly take their predicates in the *subjunctive* (for exceptions see R. 88, OBS. 2), and never have the form of an infinitive clause.

OBS. It is a common feature of the oblique (or suboblique), and the quasi-oblique (or quasi-suboblique) clauses that both are stated 'out of the mind of a person introduced by the author' (*ex aliâ mente cogitantur*), and there is no clause which may not be represented as the thought of another person by merely giving to the predicate the form of a subjunctive. The English language has no means to express the same distinction by the mere form of the predicate, as: Nocte ambulabat Themistocles *quod somnum capere non posset*; Themistocles walked about by night *because he could not sleep*. Cic. Tusc. 4. 19, 44. The predicate of the clause is placed in the subjunctive, since the cause which made Themistocles walk by night rests wholly on his own statements made to others. We must supply '*id quod se facere dicebat quod... non posset*.' This makes the clause 'quasi-suboblique,' as if dependent on an infinitive clause understood. Had the author used the indicative *poterat*, he would have stated the cause as his own remark, or as vouched for by him, which he probably did not think proper.— Plinius ascendit locum in (ex?) quo maxime illud miraculum conspici poterat; Pliny ascended to a place where that remarkable event *could be best observed*. Plin. Ep. 6. 16. The author, by using the indicative *poterat*, represents the clause as his own remark, implying that he knew the place, and that the view from there really was as stated. *Poterat* would make the clause *quasi-oblique* = *ex quo illud miraculum conspici posse sciebat*.

Rem. 88. QUASI-OBLIQUE CLAUSES are virtually equivalent to *oblique clauses*, i. e. they may be transformed into clauses *immediately* dependent on verbs of saying, thinking, etc., which must be supplied from the connection. In lieu of the verb of saying, etc., they take their predicates in the *subjunctive*. The governing verb thus understood is

1) either a verb expressing purpose and intention, or an equivalent accessory predicate (*eo consilio*), in which instance the clause is a 'FINAL CLAUSE,' introduced by the conjunctions *ut*, *ne*, or *quo* (generally used before comparatives with the force of *ut*), which always require the predicate to be in the subjunctive<sup>19</sup> (See B. VI.), as:

<sup>1</sup> *Quid sit illud* = the aim.— <sup>2</sup> *quo referenda sit*, to which should be directed.— <sup>3</sup> the discourse.— <sup>4</sup> refers to.— <sup>5</sup> subject, theme.— <sup>6</sup> conference.— <sup>7</sup> *cum Aulo verba facit*, opened his views to Aulus.— <sup>8</sup> = *etsi*.— <sup>9</sup> held... enclosed, i. e. had at his mercy.— <sup>10</sup> had crossed over.— <sup>11</sup> to subject.— <sup>12</sup> The relative clause must be placed after the infinitive clause.— <sup>13</sup> in regard to himself (Eumenes).— <sup>14</sup> improper.— <sup>15</sup> began (to speak).— <sup>16</sup> part of the country.— <sup>17</sup> *Res de qua agitur* was a legal formula, corresponding to the attributive phrase '*the subject under discussion*': 'QUA DE RE AGITUR' autem illud, quod multis locis in juris consultorum includitur formulis. Cic. Brut. 79. 275.— <sup>18</sup> to do military service, to serve.— <sup>19</sup> Clauses of purpose or 'final clauses' are not always conceived as indi-

Cæsar ex conspectu removit equos *ut spem fugæ tolleret*; Cæsar removed the horses out of sight *in order to* (that he might) *destroy the hope of flight*. Cæs. B. G. 1. 25; = 'intending to destroy', 'with the purpose of destroying'. *consilium habens*, or *eo consilio ut spem tolleret*. The force of this verb of intending is implied in the mere conjunction *ut*, and by the connection.— Themistocles angustias quærebat, *ne multitudinem circumdaretur*; Th. chose his position in the narrows of the sea *lest he might be outflanked by the superior number* [of the enemy's ships]. Nep. Them. 3 (= in order that not, *eo consilio adductus, ut ne*, etc.).— Nervii hoc fecerant *quo facilius equitatum hostium prohiberent*; The Nervii had made this (hedge) *to have a better defence against hostile cavalry*. Cæs. B. G. 2. 18 (= *consilio adducti ut*, etc.). See Ex. 8. 10. 11 to R. 89.

2) Or an ordinary verb of saying, commanding, or thinking, which, if expressed, would require the clause to be either in the form of an infinitive clause, or in the form of an imperative clause. The clauses which are thus made quasi-oblique are mostly *causal*, introduced by *quod*, *quia*, and *quoniam*, but also relative and conditional, as:

Antigonus *quod imperatoris advenire non posset*, flectit iter suum; Antigonus took another route *because he could not surprise* [the enemy]. Nep. Eum. 9. 6 (= *quod si imperatoris advenire non posse intelligebat*).— Morinorum ad Cæsarem legati venerunt, *qui prudentis advenire non posse intelligebat*; Envoys of the Morini came to Cæsar, *se de superioris temporis consilio excusarent*; Envoys of the Morini came to Cæsar, *who were to excuse them* on account of their former resolution. Cæs. B. G. 4. 22 (i. e. *qui de superioris temporis consilio excusarent*).— Impensius eis indignitas crescere, *si ne quibus illi mandaverant ut se excusarent*; Their indignation increased *when* [they considered that] *the throne would not even after Tarquin's death be returned to them*. Liv. 1. 40 (= *si considerabant regnum reditum non esse*).— Virum, a comitate quæ sine luxuriâ esset, non aversum (= *quam sine luxuriâ esse putabat*). Liv. 37. 7. Ex. 1-7.

OBS. 1. Sometimes the verbs of saying which must be supplied, according to R. 82, require a *Quod*-clause, as: *Invidia vulgi, quod tribus militibus fortuna publica commissa fuerit*, ingnium dictatoris corrumpit; The dissatisfaction of the people, because the fate of the State had been given in the hands of three soldiers, misled the dictator's mind. Liv. 1. 27 (= *invidia hominum qui vituperabant dictatorem quod tribus militibus, etc.*).

OBS. 2. The mood of the clause is *always* the subjunctive in the final clauses introduced by *ut*, *ne*, *quo*, and generally so in the clauses mentioned R. 88, 2, except if the indirect statement is *endorsed* by the author, in which instances the indicative may be used, as: Longius prosequi veritus est, *quod silva paludesque intercedebant*; He was afraid of continuing the pursuit because forests and marshes interfered. Cæs. B. G. 5. 52. See Ex. 8. 9.— If, however, such an assertion is represented as an *individual* (guarded) opinion of the author, the subjunctive is used according to R. 79, generally in connection with a parenthetical '*credo*', as: Demosthenis nuper inter imagines tuarum, *quod eum, credo, amares*, imaginem ex are vidi; The other day I saw Demosthenes's image among the images of your ancestors, *because, I think, you love him*. Cic. Or. 31. 10. The clause '*quod eum amares*' is not quasi-oblique; but a potential subjunctive (R. 79) employed in a clause where, by the law of consecution, it must be in the imperfect, while in an independent sentence it must be in the present or perfect. See Ex. 10.

OBS. 3. Often causal or relative clauses, conceived as indirect statements, instead of taking their predicates in the subjunctive, are made dependent on those verbs of saying, etc., which represent the act by which the subject expresses or conceives the thought, as: Hoc sibi solatii proponēbant, *quod se celeriter amissa recipiaturos confidebant*; They consoled themselves *because they trusted* (with the hope) that they would speedily recover their losses. Cæs. B. G. 7. 15. The clause *quod... confidebant* might have its predicate in the subjunctive without *confidebant* (*quod celeriter amissa recipiaturi essent*). But there are two peculiar and very frequent Latin idioms, which occur in clauses of this kind, and must be considered as a species of *enallage*, 1) that such verbs of saying and thinking are placed in the *subjunctive*, although not the verb of saying or thinking is indirectly stated, but the clause dependent on it, as: Helvetii quod Romanos decedere a se existimarent, nostros insequi cœperunt; The Helvetians began to follow our troops *because they thought* that the Romans were turning from them. Cæs. B. G. 1. 23; 2) that verbs of saying or thinking are even then added to these clauses (either in the indicative or—more frequently—in the subjunctive) if *not the act of saying or thinking*,

but clauses, since they are also used to designate a purpose conceived by the author, and not by the subject of the principal predicate, as: Vitandum est oratori utrumque, *ne aut scurrilis jocus sit aut mimicus*. Cic. Or. 2. 59, 239.



but the actions *said or thought* are conceived as the cause of the principal action; as: L. Trebonius, infestus (erat) patribus, *quod* se ab his in cooptandis tribūis fraude captum *ajēbat*; L. Trebonius had a grudge against the Patricians, *because he said* that they had played a trick upon him. Liv. 3. 65 (*i. e.* because, according to his statement, they had, etc.).—Ille contendit ut in Galliā relinqueretur *quod* religionibus sese impediri *diceret*; He demanded to be left in Gaul, *because he said* that he was kept there by religious reasons. Cæs. B. G. 5, 6 (*i. e.* because he was, according to his statement, kept there, etc.). See Ex. 11-16.

1. *Quoniam* gemini<sup>1</sup> essent<sup>2</sup>, nec etatis verecundia<sup>3</sup> discrimen facere posset, Palatium Romulus, Remus Aventinum ad augurandum templa capiunt<sup>4</sup>. Liv. 1. 6.—2. Miltiades *quoniam* ipse pro se dicere non posset, verba fecit<sup>5</sup> frater ejus Tisagoras. Nep. Milt. 7, 6.—3. Aristides nonne ob eam causam expulsus est patria, *quod* prater modum<sup>6</sup> justus esset? Cic. Tusc. 5, 39.—4. Si luce<sup>7</sup> quoque canes in Capitolio latent<sup>8</sup>, optior eis crura suffringantur<sup>9</sup> *quod* acres<sup>10</sup> sint<sup>11</sup> etiam tum quum suspicio nulla sit. Ib. Rosc. Am. 20, 56.—5. Sape aliquid ambigitur<sup>12</sup> *quod* aut verbum aut verba sint *pretermissa*<sup>13</sup>. Ib. Or. 2, 26, 111.—6. Tabulae<sup>14</sup> repertae sunt in quibus summa erat<sup>15</sup> Helvetiorum capitum millia CCLXIII; ex his qui arma ferre possent<sup>16</sup> ad millia XCII. Cæs. B. G. 1, 29.—7. Cæsar exploratores praemittit<sup>17</sup> qui<sup>18</sup> locum idoneum castris diligant. Ib. 2, 17.—8. Cæsar in Morinos proficiscitur *quod* inde erat brevis-simus in Britanniam trajectus<sup>19</sup>. Ib. 4, 21.—9. C. Flaminius Laelium socerum, *quia* cooptatus<sup>20</sup> in augurum collegium<sup>21</sup> non erat, non admodum diligebat. Cic. Brut. 26, 101.—10. Hortensius post consulatum—credo, *quod* vidēret ex consularibus<sup>22</sup> neminem esse secum comparandum, negligere<sup>23</sup> autem<sup>24</sup> eos qui consules non fuissent—illud studium remissit<sup>25</sup>. Ib. 93, 320.—11. Circiter hominum millia sex spe salutis<sup>26</sup> inducti, *quod* suam fugam occultari posse existimarent, e castris Helvetiorum egressi sunt. Cæs. B. G. 1, 27.—12. Alius alia<sup>27</sup> causa illa<sup>28</sup>, quam sibi ad proficiscendum<sup>29</sup> necessariam<sup>30</sup> esse diceret, petebat ut discedere liceat. Ib. 1, 39.—13. Quasiērat ex me Scipio quidnam sentirem de hoc *quod* duo soles visos esse constāret<sup>31</sup>. Cic. Rep. 1, 13, 19.—14. Hunc excusavit Terentius *quod*<sup>32</sup> eum brachium fregisse diceret. Ib. Or. 2, 62, 253.—15. Hi exponunt<sup>33</sup>, equites Aduorum interfectos (esse) *quod* collocati cum Arvernīs dicerentur. Cæs. B. G. 7, 33.—16. Verres nominat servum suum quem magistrum pecoris<sup>34</sup> esse diceret. Cic. Verr. 2, 5, 7.

Rem. 89. QUASI-SUBOBLIQUE CLAUSES are those which are virtually equivalent to suboblique clauses (§ 599), which is the case (a) if the governing verb implies an oblique clause (Obs. 1); (b) if the clause is dependent on a quasi-oblique clause (Obs. 2).

Obs. 1. Verbs or phrases, which imply oblique clauses, are the following: (a) many phrases with substantive objects, as *Causam reperio* = causam esse reperio; *polliceor* or *propōno aliquid* = polliceor me aliquid facturum esse; *posco* (flagito, peto) *aliquid* = impero (peto) ut aliquid detur, as: Cæsar hanc reperiebat causam quod apud Germanos ea consuetudo esset ut, etc.; Cæsar found out this reason that it was customary with the Germans to, etc. Cæs. B. G. 1, 50.—Magna propōnit eis qui eum occiderint premia; He promised great rewards to those who would kill him. Ib. 5, 8.—Cæsar quotidie Aduos frumentum quod essent polliciti flagitare; Cæsar daily demanded from the Adui the corn which they had promised. Ib. 1, 16.—(b) Those verbs of saying, thinking, etc., which are construed with an object-infinitive (§§ 489, 491) are often equivalent to a similar verb of saying, etc., with an infinitive clause, or a clause with *ut*. Hence the clauses dependent on these constructions are *quasi-suboblique* if conceived by the subject of the governing verb of saying, etc., as: Nec Hasdrubal alium quemquam *præficere malle* (malēbat) ubi quid fortiter ac strenue agendum esset; Nor did Hasdrubal like to place any one else

<sup>1</sup> Twins.—<sup>2</sup> *i. e.* quoniam geminos se esse considerabant.—<sup>3</sup> respect due to age.—<sup>4</sup> Romulus took the Palatine, and Remus the Aventine hill as observatories (templa) for the augural phenomena.—<sup>5</sup> acted as his defender because (understand; 'he considered that his brother', etc.).—<sup>6</sup> to excess.—<sup>7</sup> at daylight.—<sup>8</sup> would bark.—<sup>9</sup> their bones would be broken.—<sup>10</sup> sharp.—<sup>11</sup> *i. e.* *quod* existimarent eos acres esse, because they would consider them as sharp.—<sup>12</sup> is considered ambiguous.—<sup>13</sup> *i. e.* *quod* videtur verbum *pretermissum* esse.—<sup>14</sup> lists.—<sup>15</sup> *summa erat Helvetiorum*, the aggregate of the Helvetians was stated to be.—<sup>16</sup> *i. e.* who were designated in the lists as being able to bear arms.—<sup>17</sup> sent scouts in advance.—<sup>18</sup> *i. e.* quibus imperavit ut.—<sup>19</sup> passage.—<sup>20</sup> chosen.—<sup>21</sup> board of augurs (whose chairman was Laelius).—<sup>22</sup> exconsuls.—<sup>23</sup> lighted, took no account of them.—<sup>24</sup> and.—<sup>25</sup> gave up.—<sup>26</sup> induced by the prospect of liberty.—<sup>27</sup> See § 357. R. 6.—<sup>28</sup> to allege, to plead.—<sup>29</sup> for his departure.—<sup>30</sup> *causa necessaria*, a reason which forms a good excuse.—<sup>31</sup> *constat*, it is known.—<sup>32</sup> literally: because he said = by saying.—<sup>33</sup> to state.—<sup>34</sup> overseer of the herds.

in command wherever brave and energetic action was required. Liv. 21, 24 (*nec præficere malle* may be paraphrased by 'Negavit se præficere').—*Constituērunt* ea quæ ad proficiscendum *pertinērent comparare*; They resolved to prepare what was required for the march. Cæs. B. G. 1, 3 (= constituērunt ut compararent).—(c) Predicate-accusatives, governed by verbs of saying or thinking (§ 487, B.C.), are frequently equivalent to a similar verb of saying, etc., with an infinitive clause, as: *Leves milites qui* hanc tantum gerent *vocabantur*; Those who carried only a lance were called light-armed soldiers. Liv. 8, 8 (= dicebantur leves milites esse). [Compare the Ex. p. 202].—The imperfect of the periphrastic future often implies a verb of 'resolving', and clauses referring to such a resolution are *quasi-suboblique*, requiring the subjunctive, as: *Matri eam, quam primum per ipsam liceret, eram remissurus*; I was going (*i. e.* I had resolved) to send her back as soon as she would consent to it. Cic. Att. 11, 17. So the Ex. with *Si*-clauses, p. 714.—See Ex. 1-8.

Obs. 2. Clauses dependent on quasi-oblique clauses are *quasi-suboblique* according to the analogy of R. 86, 87, as: Minucius obtinuit ut legiones, *sicuti* consulibus mos esset, inter se dividerent; Minucius obtained (a decree of the senate) that they should distribute the legions among each other, as it was customary with consuls. Liv. 22, 27. 'Sicut... mos esset' is quasi-suboblique, because it depends on a quasi-suboblique (imperative) clause, 'ut legiones dividerent' (obtineat = efficit ut senatus decerneret).—Pluribus verbis tecum eri ut, *quoscunque* tibi ejus necessarios commendārem, haberes eos in numero meorum necessariorum; I have been rather explicit on this subject, in order that you may consider as my relatives, whomsoever of his relatives I would recommend to you. Cic. Fam. 6, 13. The clause 'quoscunque... commendārem' is quasi-suboblique, since it depends on the quasi-oblique (final) clause 'ut haberes,' etc.—Canes aluntur in Capitolio ut significant *si fures venerint*; In the Capitol dogs are kept to announce if thieves would come. Cic. Rosc. A. 20, 56. The conditional clause 'si... venerint' is quasi-suboblique, being dependent on the final clause 'ut significant.' See Ex. 9-12.

Obs. 3. Sometimes the governing final clause of a conditional or of an equivalent relative clause, or of a clause with *antequam* or *priusquam*, is elliptically omitted if it may easily be supplied from the text. In this instance the dependent clause is quasi-suboblique without any governing clause. Conditional clauses of this kind are in English introduced by 'in the event that' or 'in the case that,' as: Tullus tamen, *si vana afferantur* (a Mettio), in aciem edicit exercitum; Tullus, however, placed his army in battle-order, in the event that what Mettius proposed should be untrue. Liv. 1, 23. Here a clause of purpose must be supplied 'edicit exercitum ut pugnare possit ei,' etc.—Alii offerunt se, *si quo usui operærit*; Others offered themselves in the case that their assistance would be of any use. Liv. 26, 9 (Supply 'Ut senatus operā suā utatur si quo usui apparēbat, occupant bellum facere'; The Fidenates hastened to begin the war before the Romans had so much strength, as it seemed that they would have. Liv. 1, 14 (*i. e.* they began the war in order to compel the Romans to fight before they would have, etc.). See Ex. 13.

Obs. 4. For the tenses which any description of indirect predicates must assume, if they, in a direct form of the clause, would be in one of the future tenses, see § 607.

1. Scipio Corinthiis statuas pollicentibus eo loco ubi essent aliorum imperatorum, tumulū<sup>1</sup> dixit (sibi) displicere. Cic. Or. 2, 65, 262.—2. Vercingetorix *proditionis*<sup>2</sup> insimulatus est<sup>3</sup>, quod castra propius Romanos movisset. Cæs. B. G. 7, 20.—3. Cæsar obsides, arma, servos qui ad eos fugissent, poposcit. Ib. 1, 27.—4. Cæsar senatum omnem, et (eos) quos inter<sup>4</sup> controversia esset, ad se Decetiam evocavit<sup>5</sup>. Ib. 7, 33.—5. Vercingetorix capitis<sup>6</sup> poenam eis qui non paruerint<sup>7</sup> constituit<sup>8</sup>. Ib. 7, 71.—6. Carthaginenses quod primo majorem suorum fuisset<sup>9</sup>, deinde ab Syphace ad se pervenisset<sup>10</sup>, repetebant<sup>11</sup>. Liv. 40, 17.—7. Omnia senatus rejiciebat<sup>12</sup> nisi de me prius consules retulissent<sup>13</sup>. Cic. Sest. 31, 68.—8. Galli, nisi perfregerint<sup>14</sup> munitiones, de omni salute desperant<sup>15</sup>; Romani, si rem obtinuerint<sup>16</sup>, finem laborum omnium expectant<sup>17</sup>. Cæs. B. G. 7, 85.—9. Caduceator<sup>18</sup> eo regius venit ut inducere essent donec tollerentur ad

<sup>1</sup> A pun intended by Scipio; statues turmalēs meaning both 'equestrian statues,' and 'statues by squadrons.'—<sup>2</sup> treason.—<sup>3</sup> was accused. The phrase *proditionis insimulatus est* is equivalent to 'adhibuit, cum proditorem commisisse.' Thus the clause *furti damnatus est quod...* *factus esset* R. 96, Obs. 1, may be explained.—<sup>4</sup> = inter quos.—<sup>5</sup> summoned; evocavit = imperavit ut ad se veniret.—<sup>6</sup> death penalty.—<sup>7</sup> against those (§ 414, R. 47).—<sup>8</sup> who should not obey. See § 607.—<sup>9</sup> decreed. Constituit poenam = instituit ut poenā affererent.—<sup>10</sup> had been the property of.—<sup>11</sup> had been transferred to them from Syphax.—<sup>12</sup> repetebant quod, etc., = petebant ut illi redderetur quod; They asked for the return of what, etc.—<sup>13</sup> omnia rejiciebat = declarabat omnia postponenda esse.—<sup>14</sup> to report.—<sup>15</sup> unless they succeeded in forcing their way into the intrenchments. See § 607.—<sup>16</sup> de salute desperant, considered their lives as lost; = sciebant sibi moriendum esse.—<sup>17</sup> if they were successful.—<sup>18</sup> = sperabant finem adfore laborum.—<sup>19</sup> herald.







*publicum prodierat, omnium oculos in se converterat*). Nep. Alc. 3, 5. Sometimes, however, in such clauses, if introduced by a compound of *cumque*, the mood is not attracted, as in a sentence, quite similar to the last: *Captiva ad Scipionem adducitur virgo adeo eximia formâ ut, quacunque incedebat, converteret omnium oculos*. Liv. 26, 50. See Ex. 9-15.

(c) In those clauses introduced by *quum* or *dum* which require tenses and moods equal to those of their principal predicates because the two predicates denote inner identity of action (R. 69, OBS. 1, p. 339), as: *Quo fcebat ut Athenienses omnia minus prospere gesta Alcibiadis culpe tribuerent, quum eum aut negligenter aut malitiose fecisse loquerentur*: Thus it came that the Athenians attributed every ill success to Alcibiades's fault, when they said (inasmuch as they said, by saying) that he had acted negligently or maliciously. (INDEPENDENT: *tribuebant quum loquebantur*; When they spoke so, they thereby laid the blame to Alcibiades). Nep. Alc. 7, 2. Sometimes such clauses take the form of a conditional clause. See Ex. 16. The same is the case in clauses introduced by *quandiu* after *tandiu*, or their equivalents (See Rem. 61, OBS. 5).

OBS. 2. The predicate of clauses which cannot be separated from the governing predicate without destroying or affecting its meaning, must be attracted by the mood of the governing predicate. Here belong comparative clauses with *quam*, *atque*, *ac*, etc., which have no independent value, but only serve for qualifying the principal clause or sentence, as: *Quis gloriam tam unquam expetât quam ignominiam fugiat?* What man will (would) ever covet renown in the same measure as he shuns disgrace? Cic. Part. Or. 26, 91. The meaning of the principal sentence '*quis gloriam expetât*' would be wholly changed without the comparative clause, nor could the latter be conceived as an independent sentence. Hence the predicate *fugiat* could not be in the indicative as long as the principal predicate is in the subjunctive. Changing the latter into an indicative, the mood of *fugiat* must follow (*nemo tam expetât gloriam quam fugit ignominiam*). See Ex. 17-20. But the predicates of those comparative clauses which either contain historical facts (Ex. 21), or are merely added for the sake of describing the principal predicate, so as to have the nature of a 'parenthesis' (generally introduced by *quemadmodum*, *sicuti*, etc.), are generally not attracted, but retain their indicative, as: *Quid iratus Jupiter plus nocere potuisset quam nocuit sibi ipse Regulus?* What greater harm could angry Jove have done than *Regulus did to himself?* Cic. Off. 3, 28.—Iphicrates exercitum sic erudit ut, *quemadmodum quondam Fabiani milites Romani appellati sunt*, sic Iphicratenses apud Græcos in summâ laude fuerint; Iphicrates drilled the army in a manner that, *as once the Roman soldiers were called Fabians*, so the Iphicratians were held in the highest esteem by the Greeks. Nep. Iph. 12, 4. Clauses with the mere form of a comparative clause (*ante quam*, *post quam*) are either attracted or not; as: *De his rebus disputatum est in Hortensii villâ quum eo postridie venissemus quam apud Catulum fuissimus*; There was a discussion on this subject in Hortensius's villa when we had arrived there the day after our visit to Catulus. Cic. Ac. 2, 3. (See Ex. 22, 23.) But: (Hoc imperium) Dion ita facile percussit ut post diem tertium *quam Siciliam attigerat* Syracusas introiret; So easily did Dion crush that government that he entered Syracuse three (two) days after he had landed in Sicily. Nep. Dion. 5, 3. The same principle may often be applied to dependent clauses of any kind. See Ex. 24, 25.

OBS. 3. But the criteria given OBS. 1 and 2, are not always sufficient to determine the mood of the dependent predicate, and in many instances attractions are found in certain sentences, while in very similar sentences the predicates remain unattracted. This particularly refers to causal and relative clauses.

1) The predicates of causal clauses, although containing general truths, are often attracted in mood on account of their close logical connection with their governing predicates: *Fit autem ut, quia maxima quasi oratori scena videatur* conditionis, naturâ ipsâ ad ornatus dicendi genus excitemur; But it is certain that we are, by the very nature of circumstances, incited to a more elegant style because the platform of the people seems, as it were, an enormous stage for the speaker. Cic. Or. 2, 43, 333. In this example the clause *quia...videatur* has almost the character of an indirect statement, being represented as a cause dwelling in the imagination of the subject, and its predicate is attracted, although the clause contains a general truth. But such a conception cannot be found in the following sentence, the predicate of which remains unattracted: *Accedit ut eo facilius animus evadat ex hoc aere, quod nihil est animo v-locius*; To this must be added that the soul the more easily leaves the atmosphere of the earth, because there is nothing quicker than the soul. Cic. Tusc. 1, 19. Ex. 26.

2) Relative clauses are not subject to attraction if the statement contained in them is of an 'objective character' (the same as when they are suboblique, R. 87, OBS. 1, 2), when they denote, as it were, 'ready made ideas,' so that they often have the force of a mere substantive or adjective, as: *Omnis dicendi ratio tribus rebus est nixa, ut conciliemus nobis eos qui audiunt*; The whole plan of speaking is shaped by three points of

view, to conciliate our audience, etc. Cic. Or. 2, 27, 115.—*Epistolæ proprium est ut is ad quem scribitur de eis rebus quas ignorat certior fiat*; It belongs to the nature of a letter that the receiver is informed of what he does not know. Ib. Qu. Fr. 1, 1.—*Fieri potest ut id quod sentis polite ei qui non possit*; It is possible that he cannot express his thoughts smoothly. Ib. Tusc. 1, 3, 6. Ex. 27, 28.—But sometimes the predicates of such clauses are attracted by the governing predicate: *Multos videmus qui quod velint sine cuiusquam similitudine consequantur*; We see many who gain their ends without imitating anyone. Ib. Or. 2, 33, 98. See Ex. 25, 32. If the relative clause refers to facts which actually have transpired, the predicate always retains its own mood, as: *Di prohibeant ut hoc quod majores consilium publicum vocari voluerunt, præsidium sectorum existimetur*; Heaven forbid that the body which our ancestors ordered to be called 'Council of the People' should be considered the instrument (support) of the land-sharks. Cic. Rosc. A. 52, 151.—*Ita mihi erant cari ut eorum aspectu omnis quæ me angerebat cura cederet*; They were so dear to me that, at their sight, all the care that afflicted me ceased. Ib. Brut. 3, 10. Ex. 29-31. Thus if a present predicate denotes a past action, as: *Potest fieri ut quod te audisse dicis, numquam audieris*; It may be that you never heard the words which you say you have heard. Cic. Or. 2, 70, 85. If however the relative clause has the force of a contingent action (according to OBS. 1, b), or if it refers to an eventuality (as in Ex. 9, and 33), the predicate is attracted even if it belongs to the past, as: *Quo factum est ut Athenienses Attico omnis honores quos possent publice haberent*; Thus it happened that the Athenians publicly showed to Atticus all the honor they could. (INDEPENDENTLY: *Quocunque poterant honores habebant*.) Nep. Att. 3, 1.

3) In most instances where, according to OBS. 1 and 2, an attraction of mood should be expected, occasionally the mood remains in the indicative, as: *Non utar ista consuetudine, si quid est factum clementer, ut dissolite factum criminer*; *si quid vindictum est scire, ut ex eo crudelitatis invidiam colligam*. Cic. Verr. 2, 5, 8.

1. Agesilâus (in trajiciendo Hellesponto) tantâ celeritate usus est ut, *quod iter Xerxes anno vertente confecerat*, hic transierit trīginta diebus. Nep. Ag. 4, 4.—2. Huic uni contigit ut patriam in quâ erat natus, oppressam a tyrannis, liberaret. Ib. Timol. 1, 1.—3. Ita fcebat ut quos tu reipublicæ causâ læsseras, palam te oppugnarent. Cic. Fam. 1, 7, 1.—4. Neminem conveni quin omnes, quum te summis laudibus ad cælum extulerunt, mihi continuo maximas gratias agant. Ib. 9, 14, 1.—5. Quid potuit aliud si L. Brutus esset qui civilitatem dominatu regio liberavit? Ib. Planc. 25, 60.—6. Nemo est quin hanc affectionem animi probet quâ non modo utilitas nulla quaeritur, sed contra utilitatem etiam conservatur fides. Ib. Fin. 5, 22, 63.—7. Eiusmodi prolusio debet esse, ut ipsis sententiis quibus proluserint, pugnare possint oratores. Ib. Or. 2, 80, 325.—8. Quodsi luce quoque canes latent, quum deos salutatum aliqui venerint, eis crura suffragantur. Ib. Rosc. A. 20, 56.—9. Mos est Syracusis ut, si qua de re ad senatum referatur, dicat sententiam qui velit. Ib. Verr. 2, 4, 64.—10. Hoc maleficium ita raro existit ut, si quando auditum sit, portenti ac prodigii simile videatur. Ib. Rosc. A. 13, 38.—11. Nemo erat qui animum iudicis quocunque res postularet posset impellere. Ib. Brut. 93, 322.—12. Nullum bellum civile fuit in nostrâ republicâ in quo non, utracunque pars vicisset, tamen aliqua forma esset futura reipublicæ. Ib. ad Brut. 1, 15, 10.—13. Si, simulatque ortus esset, se quisque cognosceret, continuo videret quid esset summum bonum. Ib. Fin. 5, 15, 41.—14. Equidem soleo agere adversarii causam, ut discipulus agat suam, et quidquid de suâ re cogitarit in medium proferat. Ib. Or. 2, 24, 102.—15. Accedebat ut, quum scire ventus capissent, et se vento dedissent (naves), et tempestatem ferrent facilius, et in vadis consistenter tutius. Cæs. B. G. 3, 13.—16. Ego non committam ut, si defugerim, causam aliquam

<sup>1</sup> = *Dum annus vertit*, in the course of a year.—<sup>2</sup> to hurt.—<sup>3</sup> to attack.—<sup>4</sup> raised to the sky.—<sup>5</sup> that emotion.—<sup>6</sup> to approve.—<sup>7</sup> worldly advantage.—<sup>8</sup> is aimed at.—<sup>9</sup> contra utilitatem, with a disadvantage; at the sacrifice of worldly advantages.—<sup>10</sup> a duty is discharged.—<sup>11</sup> belongs to esse; must be so composed.—<sup>12</sup> introduction.—<sup>13</sup> thoughts.—<sup>14</sup> which they have used in the introduction.—<sup>15</sup> fight the adversary.—<sup>16</sup> in order to pay their respects to the gods.—<sup>17</sup> if any question is discussed in the Senate.—<sup>18</sup> dicat sententiam qui velit, anyone may volunteer his opinion; in Rome nobody being allowed to speak, except when invited by the chair (*sententiam rogare*).—<sup>19</sup> portenti... simile, like an event out of the regular course of nature.—<sup>20</sup> in whatever direction the case would require.—<sup>21</sup> turn the mind of the judge. *Possent* and in the next sentence '*esset futura*' are particular subjunctives peculiar to relative clauses.—<sup>22</sup> would have defeated the other, the pluperfect having the force of a future-perfect.—<sup>23</sup> was to be, i. e. in the contemplation of the party-leaders.—<sup>24</sup> ortus, to be born.—<sup>25</sup> directly.—<sup>26</sup> causam agere, to perform the part.—<sup>27</sup> case.—<sup>28</sup> in medium proferre, to bring forward.—<sup>29</sup> had committed themselves.—<sup>30</sup> storm.—<sup>31</sup> in low water.—<sup>32</sup> to stay.—<sup>33</sup> non committam ut dem, a circumlocution of the simple negative future (*I will not give; I will do no such thing as to give*).—<sup>34</sup> = *defugiendo*, by a withdrawal on my part.



tibi recusandi<sup>1</sup> dem. Cic. Or. 2, 57, 233.— 17. Quid habet populare oratio tua quum equam partem frumenti tu tibi sumpseris ac populo Romano miseris? Ib. Verr. 2, 3, 19.— 18. Macedones levibus bellis, quae exercerent<sup>2</sup> magis quam fatigarent<sup>3</sup>, sub assiduâ militiâ fuerant. Liv. 42, 5.— 19. Quum videam navem cursum tenentem suum, cum tempestate pugnem potius in profundum<sup>4</sup> ut ceteros conservarem, quam illos ad certam mortem adducam. Ib. Sest. 30, 15.— 21. Quo factum est ut Miltiades cum totidem navibus atque erat profectus<sup>5</sup>, Athenas rediret. Nep. Milt. 7, 4.— 22. Nihil habeam novi quod post accidissem quam dedi sem ad te Philogeni litteras. Cic. Att. 6, 8.— 23. Quid habet ars loci<sup>6</sup> (in hoc jocorum genere<sup>7</sup>), quum ante illud facite dictum<sup>8</sup> emissum haerere<sup>9</sup> debeat quam cogitari potuisse videretur? Ib. Or. 2, 59, 242.— 24. Quis enim ei regi non faveret (i. e. si in foro dicerem) ejus omnem aetatem in populi Romani bellis consumptam meminisset<sup>10</sup>? Ib. De J. 2, 6.— 25. Quum scribendi consuetudine ad dicendum venit<sup>11</sup>, hanc affert<sup>12</sup> facultatem ut, etiam subito<sup>13</sup> si dicat, tamquam quae dicantur<sup>14</sup> similia scriptorum<sup>15</sup> esse videantur. Ib. Or. 1, 33.— 26. Facio libenter ut<sup>16</sup>, quoniam intervallo locorum<sup>17</sup> diuncti sumus, per litteras tecum colloquar. Ib. Fam. 1, 7, 1.— 27. (Eloquendi vis)<sup>18</sup> efficit ut ea quae ignoramus discere, et ea quae scimus, alios docere possimus. Ib. N. D. 2, 59, 148.— 28. Asia tam optima<sup>19</sup> est et fertilis ut multitudo earum rerum quae exportantur facile omnibus terris antecellat<sup>20</sup>. Ib. Leg. M. 6.— 29. Adeo accensae<sup>21</sup> sunt spes, ut etiam qui obsidebantur Syracusis animos sustulerint<sup>22</sup>. Liv. 24, 35.— 30. Si reviviscant Platōis auditores qui fuerunt<sup>23</sup>, quid responderes? Cic. Fin. 4, 22, 61.— 31. Quibus rebus fidebat ut Miltiades non minus eorum voluntate imperium obtineret qui (eum) miserant<sup>24</sup>, quam illorum cum quibus erat profectus<sup>25</sup>. Nep. Milt. 2, 3.— 32. Quum habeas id quod malueris, noli desiderare id quod minoris putaris<sup>26</sup>. Cic. Plane. 20, 50.— 33. Quum tandem hoc fieri poterit, nisi homines ea quae ratione invenissent, eloquentia persuadere potuissent? Ib. Inv. 1, 2, 3.

Rem. 91. Predicates dependent on non-oblique infinitive clauses or on subject-infinitives, are sometimes placed in the subjunctive, as if by attraction, provided they stand in such a relation to the governing infinitive clause or subject-infinitive that their mood would be attracted by them if these infinitives were subjunctives. Such subjunctives may be termed subjunctives by QUASI-ATTRACTION.

Obs. 1. QUASI-ATTRACTION chiefly occurs if the governing infinitive clause takes the place of an (impersonal) subject with an impersonal predicate, such as *necesse est*, *satis est*, *difficile est*, *mos est*, or predicates containing impersonal predicate-genitives (§ 466, 2), as: *Difficile est*, in philosophia pauca esse ei nota, cui non sint aut pleraque aut omnia; It is difficult that in philosophy a few things should be known by him who does not know either most, or all. Cic. Tusc. 2, 1.— *Necesse est* ejus etiam partis propter se expeti, quod univ. um propter se expetatur; It is necessary that the parts of a thing should be desired on their own account if the whole (literally 'which as a whole') is desired for its own sake. Cic. Fin. 5, 17, 46.— *Mandare* quemquam litteris cogitationes suas qui eas nec disponere nec illustrare possit, hominis est intemperanter abutentis et otio et litteris; That a person should commit his thoughts to writing who can neither arrange nor explain them, is the mark of a man unduly wasting his time and paper. Cic. Tusc. 1, 3, 6.— We should notice that almost all these constructions are repugnant to the English idiom, and ought to be recast, which may easily be done with the above sentences. See Ex. 1, 2.

<sup>1</sup> Of excusing yourself.— <sup>2</sup> which rather kept them in practice. The subjunctive *exercerent* is peculiar to relative clauses.— <sup>3</sup> to weaken, to impair the strength.— <sup>4</sup> under continuous military routine.— <sup>5</sup> referring to *cursus*.— <sup>6</sup> follow the course, and accommodate to it.— <sup>7</sup> into the sea.— <sup>8</sup> as.— <sup>9</sup> to depart.— <sup>10</sup> what place (chance) is there left for art?— <sup>11</sup> in that class of jests.— <sup>12</sup> facite dictum, witty word.— <sup>13</sup> emissum haerere debeat, literally 'must stick after being sent forth', i. e. 'must have hit'.— <sup>14</sup> in this clause the hypothetical idea of the principal predicate 'favere' is very clearly continued, and the hypothetical clause (*si in foro dicerem*) may be applied to it in the same way, as with *favere*.— <sup>15</sup> proceeds to speaking.— <sup>16</sup> brings with him.— <sup>17</sup> extempore, without notes.— <sup>18</sup> = his words.— <sup>19</sup> like written ones.— <sup>20</sup> a circumlocution, instead of 'libenter colloquor'.— <sup>21</sup> intervallo locorum, by space.— <sup>22</sup> eloquence.— <sup>23</sup> rich.— <sup>24</sup> to excel.— <sup>25</sup> were inflamed, revived.— <sup>26</sup> kept up their spirits.— <sup>27</sup> = the hearers of Plato.— <sup>28</sup> ei qui miserant = his principals, the owners of the expedition.— <sup>29</sup> = his companions, the members of the expedition.— <sup>30</sup> This subjunctive is evidently chosen to correspond to the parallel clause 'quod malueris'. But it is also meant for a subjunctive of guarded statement.— <sup>31</sup> how.

Obs. 2. Subject-infinitives have the power of effecting a quasi-attraction, because they are always equivalent to infinitive clauses with indefinite persons understood as their logical subjects (§ 494), as: *Satis est id quod tradatur posse memoria custodire*; It is enough to be able to keep what is taught in one's memory. Cic. Or. 1, 24, 127 (i. e. *aliquem*.... *custodire*; That a person should be able to keep, etc.). See Ex. 3-5.

Obs. 3. The cause of quasi-attraction is the modal similarity in the conception of subjunctives and predicate-infinitives. Hence some languages often employ subjunctives when the Latin language makes use of a predicate-infinitive.

Obs. 4. Since clauses with predicates in the subjunctive of the second person with the meaning of an indefinite subject (R. 79, Obs. 3), may always be placed in the subjunctive, such subjunctives, wherever they occur in clauses, do not belong to any class of dependent subjunctives, but must be considered as *potential*, as: *Memoria minuitur nisi eam exerceas*; Memory is weakened unless you exercise it. Cic. Sen. 7 (Compare, however, p. 712, D).—Frequently they occur in clauses which require the subjunctive from other reasons, and in such instances these subjunctives have a two-fold force and meaning, as: *Tum illa ita scite in aureis poculis illigabat ut ea ad illam rem nata esse diceret*; At that time he inserted these things so skillfully in golden goblets, that one might have thought they were made for the purpose. Ib. Verr. 2, 4, 24. Thus such subjunctives occur where any predicate would have been in the subjunctive by attraction or quasi-attraction: *Neque est boni neque liberalis parentis, quem procreavis et educaeris, eum non et vestire et ornare*; Nor is it the mark of a good and liberal parent, to leave him whom he has begotten and brought up, without clothing and support. Cic. Or. 2, 28, 124. In the last example the indefinite person to whom the subjunctive of the second person refers, is a noun, where in English the third person must be used. But in Latin the second person may be used even in such connections, if the subjunctive is dependent on a subject-infinitive, since with a subject-infinitive the indefinite subject-accusative *aliquem* must always be supplied (§ 494), which may be replaced by 'te' in the meaning of *aliquem*. (That you should not clothe him whom you have begotten, is the mark of a bad parent.) See Ex. 6-13.

1. *Mos est* Athēnis, laudari<sup>1</sup> in contione eos qui sint in praeliis interfecti. Cic. Or. 44.— 2. *Cui proposita sit*<sup>2</sup> conservatio sui, necesse est huic partis quoque sui carae esse. Ib. Fin. 5, 13, 37.— 3. Si est oratoris, quaecunque res infinita posita sit<sup>3</sup>, de ea posse dicere, dicendum erit ei, quanta sit solis magnitudo etc. Ib. Or. 2, 15.— 4. Ingeniosi<sup>4</sup> videtur, vim<sup>5</sup> verbi in aliud atque ceteri accipiant<sup>6</sup> posse ducere. Ib. 2, 62, 254.— 5. Est boni consilis, quum cuncta auxilia<sup>7</sup> reipublicae lab. facturi videat, ferre opem patriae. Ib. Rab. 1, 3.— 6. Si in homines caros judicibusque<sup>8</sup> jucundos acerbis et contumeliosis<sup>9</sup> invehere<sup>10</sup>, nonne abs te iudices abalienes<sup>11</sup>? Ib. Or. 2, 75, 304.— 7. Non enim, sicut argumentum simulatque<sup>12</sup> positum est arripitur<sup>13</sup>, ita misericordiam<sup>14</sup> simulatque intuleris<sup>15</sup>, possis commovere. Ib. 2, 53, 214.— 8. Si, quum pro altero<sup>16</sup> dicas, causam relinquas<sup>17</sup>, nihilne nocuas<sup>18</sup>? Ib. 2, 75.— 9. Est<sup>19</sup> sive artis sive consuetudinis<sup>20</sup>, nosse regiones inter quas veneris<sup>21</sup>, ut<sup>22</sup> perestiges<sup>23</sup> quod queras<sup>24</sup>. Ib. 2, 34.— 10. Deligere oportet quem velis diligere. Auct. Her. 4, 29.— 11. Urbana dissimulatio<sup>25</sup> est quum alia dicuntur<sup>26</sup> ac sentias. Cic. Or. 2, 67, 269.— 12. Si ita non refellas<sup>27</sup>, afferendum<sup>28</sup> est quod sit<sup>29</sup> aut gravius<sup>30</sup> aut aeque grave. Ib. 2, 53, 215.— 13. Ita<sup>31</sup> dissimiles erant inter sese, statuere ut tamen non posses, utrius te malles esse similiorem. Ib. Brut. 40, 148.

<sup>1</sup> In English we use a subject-infinitive instead of the Latin infinitive clause. We may consider here the 'Mos,' as personified, laying down a rule according to which, etc. Thus the subjunctive by quasi-attraction passes over into a subjunctive of indirect statement.— <sup>2</sup> whoever is anxious of preserving his person (his 'Ego').— <sup>3</sup> indiscriminately on every subject that may be given.— <sup>4</sup> the mark of genius.— <sup>5</sup> vim verbi ducere in aliud, to apply a word to a meaning.— <sup>6</sup> aliud atque ceteri accipiant, different from the acceptance by others.— <sup>7</sup> all the resources.— <sup>8</sup> to be weakened, paralyzed.— <sup>9</sup> judicibus is an object of both caros and jucundos.— <sup>10</sup> rather abusively.— <sup>11</sup> to inveigh.— <sup>12</sup> alienate (the good will).— <sup>13</sup> at the same moment as it is introduced.— <sup>14</sup> to catch, to understand, to appreciate.— <sup>15</sup> misericordiam commovere, to awaken sympathy, or pity (with the accused) in the audience.— <sup>16</sup> at the same moment 'you have touched the string' (literally 'you have introduced it').— <sup>17</sup> another.— <sup>18</sup> relinquish, drop the case.— <sup>19</sup> it is a matter.— <sup>20</sup> experience, practice.— <sup>21</sup> = veneris.— <sup>22</sup> with the purpose of (dependent on *veneris*), or 'so as to' (dependent on *nosse*).— <sup>23</sup> perestigare, either 'to be successful in tracing up'; or 'to trace up in all directions', the prefix *per* having either meaning.— <sup>24</sup> what you are searching for.— <sup>25</sup> it is a species of elegant irony.— <sup>26</sup> supply: abs te.— <sup>27</sup> with the force of a potential future = si quis ita non refellet (refute your adversary).— <sup>28</sup> to bring forward, to offer.— <sup>29</sup> subjunctive of quality (B. VI.); a dependent future may be substituted.— <sup>30</sup> a reason of greater or equal weight.— <sup>31</sup> They were dissimilar, but so, etc.



(C) TENSES OF THE DEPENDENT SUBJUNCTIVE.

§ 602. Every independent subjunctive is placed in a particular tense, since those rules (§ 592-594) which regulate the use of the different classes of independent subjunctives, determine in each instance their tenses. But the tenses of all dependent subjunctives (whether they belong to the general or particular subjunctives, § 595), are determined by general rules referring to all of them. These rules comprise two different systems: 1) THE LAW OF CONSECUTION (*consecutio temporum*), which determines the tense of a dependent subjunctive by the tense of its governing predicate; or 2) the LOGICAL METHOD, which determines the tense of a dependent subjunctive by those rules which hold good for the tenses in the indicative mood. The tenses used according to the former system are called 'TENSES BY CONSECUTION'; those determined by the latter are 'LOGICAL TENSES'. The former are the rule; the latter the exception.

Ego meis rebus gestis hoc sum assecutus ut bonum nomen existimer; I have gained this point by my acts that I am considered a good name. Cic. Fam. 5, 6. Here the present tense of the subjunctive *existimer* is a LOGICAL TENSE, because the predicate is conceived as belonging to the author's time, and is placed in the present without any regard to the tense of the governing predicate 'sum assecutus'.—Ita vixi ut opinione vestra facile contentus essem; I have so lived that I am perfectly satisfied (that I can afford to be satisfied) with your opinion (of me). Liv. 28, 44. The imperfect tense of the subjunctive *essem* is a TENSE BY CONSECUTION, because, although it is conceived to belong to the time of the speaker, it is nevertheless placed in the imperfect by the influence of the governing perfect *vixi*.

1. Law of Consecution.

§ 603. 1. Predicates in non-preterite tenses (i. e. in the present, imperative, and the two futures) require their dependent subjunctives to be in the PRESENT OR PERFECT, the present being used if the dependent subjunctive denotes an action coincident in time with that of the governing predicate, or later than it; the perfect being used if the dependent subjunctive denotes an action preceding that of the governing predicate. This method is called 'PRESENT CONSECUTION', and hence the present and perfect are 'THE TENSES OF PRESENT CONSECUTION'. 2. Predicates in preterite tenses (i. e. perfect, imperfect, and pluperfect) require the subjunctives of their dependent predicates to be in the IMPERFECT OR PLUPERFECT, the imperfect and pluperfect being used with the same distinction as the present and perfect in the 'present consecution'. This method is called 'PRETERITE CONSECUTION', and hence the imperfect and pluperfect are called 'TENSES OF PRETERITE CONSECUTION'.

OBSERVATION. The rule about the distinction between the two tenses of the subjunctive, used in each of the two classes of consecution, must be qualified in regard to governing predicates in the future and in the pluperfect. 1. If the principal predicate is in the future, the dependent subjunctive denoting an action anterior to it, is not always in the perfect. This tense is used only if the action is at the same time anterior to the speaker's time (Ex. C. a, 1), or if it has the force of a subjunctive of the future-perfect:

else the present subjunctive must be used (Ex. C. a, 2). 2. Pluperfect subjunctives dependent on a governing pluperfect generally refer to a time prior to the latter; but in some rare connections they may refer to a subsequent or coincident time (p. 435, 3). Pluperfect subjunctives dependent on any preterite tense, if they have the force of a subjunctive of the future-perfect (p. 453, 2), always refer to a time subsequent to the time spoken of. Whether any predicate is to be considered as anterior to or coincident in time with the governing predicate, must often not be determined by the English use of tense, but by the Latin way of thinking. Both ways are sometimes different (see R. 42; R. 43; R. 60, Obs. 4, and Ex. under A, a, 2.)

§ 604. In the following sentences, examples of all the different combinations of finite predicates in regard to the law of consecution are given. It will be noticed that often the English tense applied to the dependent predicates is wholly different from that in which the Latin subjunctives are placed.

A. PRESENT as governing predicate.

(a, THE DEPENDENT SUBJUNCTIVE PRIOR TO THE GOVERNING PREDICATE.) 1. Scis quam graviter inimici illi Q. Scaevola faciant; You know how intensely inimical those men were to Q. Scaevola. Cic. Fam. 1, 9, 26.—2. Quidam numquam magis, quam quum erubuerint, timendi sunt; Many are never more formidable than when they blush (have blushed). Sen. Ep. 11.—(b, COINCIDENT TIME.) Tu, quum Hannibal in Italiâ sit, relin-quere Italiâ paras; You, however, are preparing to leave Italy while Hannibal is in Italy. Liv. 28, 42.—(c, THE DEPENDENT SUBJUNCTIVE BEING LATER.) Hortor te ut Ro-mam properes; I exhort you to hasten to Rome. Cic. Qu. Fr. 1, 3, 4.

B. IMPERATIVE as governing predicate.

(a, PRIOR.) Attende quae sunt consecuta; Hear what followed. Cic. Fam. 1, 9, 15.—(b, COINCIDENT.) Quum compar consilium tuum parentis tui consilio sit, reputa; Con-sider how similar your measures are to the measures of your parent. Liv. 28, 42.—(c, LATER.) Cura ut quam primum venias; Take care (do not fail) to come as soon as pos-sible. Cic. Fam. 4, 16.

C. FUTURE-PRESENT as governing predicate.

(a, PRIOR.) 1. De sacerdotio tuo quantum curam adhibuerim, cognosces ex eis litteris quas Thraseus dedit; How great care I took in your sacerdotal affair, you will learn from the letter I forwarded by Thraseus. Cic. Fam. 2, 7, 3.—2. Ostendam paullo post qui sit meus sensus; I shall show by and by what my sentiment is. Ib. 1, 9, 2.—(b, COIN-CIDENT.) Videmus uter vincat; We shall see which of the two will be the victor. Sen. Ep. 13.—(c, LATER.) Venerum tibi opellam quem tecum ex templo domum ducas; I will provide a substitute for you, whom you will directly take home with you. Liv. 29, 1.

D. FUTURE-PERFECT as governing predicate.

(a, PRIOR.) Si causam quae me impulerit acceperitis; If you will have heard the cause which has induced me. Cic. Or. 2, 87, 355.—(b, COINCIDENT.) Si Gaditanî seceverint de aliquo cive Romano ut sit civis Gaditanus; If the people of Gades pass a resolution in regard to a Roman citizen, that the same should be a citizen of Gades. Cic. Balb. 11, 27 (= if they pronounce him to be, etc.).—(c, LATER.) Si quem cui recte committam invenero; If I find a person whom I may safely entrust (with the letter). Cic. Fam. 1, 9, 23.

E. PERFECT as governing predicate.

(a, PRIOR.) Scipio in senatu disseruit quas gentes in ditionem populi Romani rede-cesset; Scipio reported in the Senate what nations he had brought under the rule of the Roman people. Liv. 28, 38.—(b, COINCIDENT.) 1. Agathocles, quum diu Sicilia bello ureretur, transgressus in Africam eei; Agathocles crossed over to Africa at a time when war had been raging in Sicily for a long time. Liv. 28, 43.—2. Lætatus sum quod mihi liceret recta defendere; I was glad that I was permitted to defend the right. Cic. Fam. 1, 9, 18.—(c, LATER.) 1. Commisi ut me vivo careres; I have acted so that you are de-prived of me although I am alive (i. e. that I am dead for you). Cic. Qu. Fr. 1, 3, 2.—2. Orgetorix civitati persuasit ut de finibus suis exirent; Orgetorix persuaded the in-habitants to leave (that they should leave) their country. Cies. B. G. 1, 2.—3. Reguli, priusquam tota circumveniretur acies, inter tumultum elapsi sunt; The princes escaped amidst the disorder before the whole army had been (was) surrounded. Liv. 28, 33.—4. Scipio paucos moratus est dies dum imperatam pecuniam Hergetes pernumerarent; Scipio stood a few days till the Hergetes had paid the whole sum to which they were condemned. Ib. 28, 34.

F. IMPERFECT as governing predicate.

(a, PRIOR.) Docuit Caesar ut omni tempore totius Galliae principatum Aedui tenuis-sent, prius etiam quam nostrum auxilium petissent; Caesar explained how the Aeduans in all times had held the supremacy over the whole of Gaul, even before they had ap-plied for our help. Cies. B. G. 1, 43.—(b, COINCIDENT.) 1. Sentiebat miser jam quid



*ageretur*; The unlucky boy felt already what was the matter. Cic. Qu. Fr. 1, 3, 3.— 2. *Paucis diebus eram missurus* (epistolary tense) domesticos tabellarios, ut totius aestatis res gestas ad senatum perscriberem; I am to send in a few days (a letter by) my private carriers, that I may comprise in the letter to the Senate the events of the whole summer. Cic. Fam. 2, 7, 3.— (c, LATER.) *Explorabant Galli unde belli initium fieret*; The Gauls were making inquiries where the war was to commence. Cæs. B. G. 5, 53.

G. PLUPERFECT as governing predicate.

(a, PRIOR.) *Quæ proposita fuerant nobis quum honoribus amplissimis perfuncti essemus*, ea jam sublata tota sunt; What had been our aims after we had been in the highest offices, all that is now wholly demolished.— (b, COINCIDENT.) *Quum inambularem in xysto, M. ad me Brutus venerat*; M. Brutus had come to me when I was walking on the portico. Ib. Brut. 3, 10.— (c, LATER.) 1. *Hannibal scalas quibus scanderet muros non attulerat*; Hannibal had not carried with him any ladders by which to scale the wall. Liv. 29, 7.— 2. *Præ recursum semper ad navis erat quam clamor agrestis conciret*; They had always returned to their ships before the alarm had been given to the country-people. Ib. 29, 28.

For the use of the 'present consecution' with predicates dependent on historical presents, see R. 45, OBS. 3.

§ 604. If subjunctives are next-dependent on a predicate which is again dependent on another predicate, they follow that kind of consecution which is required by the tense of the *next* (INTERMEDIATE) predicate on which they depend, not that consecution which may be required by the FURTHER (REMOTE) predicate by which the intermediate predicate is governed. This rule is peremptory if the intermediate predicate be FINITE (for particular exceptions see § 606, OBS. 4), as:

*Nihil ultra malorum est quam quod passi sumus* ut, ad ultimum, fidem vobis præstaremus; No evils are worse than those which we have suffered to keep our allegiance to you to the very last. Liv. 28, 39. The consecution of *præstaremus* is PRETERITE, being determined by the intermediate finite predicate *passi sumus*, not by the further predicate *est*.

But if the intermediate predicate is NON-FINITE (P. I., p. 227), the consecution of the dependent subjunctive is determined by the (logically) nearest *finite* predicate on which the non-finite predicate depends, *except* if in the intermediate non-finite predicate a *preterit* tense is implied. (Rem. 92 and 93.)

EXPLANATION. Grammatically every predicate is *finite* by necessity (§ 19); but logically all those words are considered as predicates which have virtually the functions of finite verbs, and may be represented by such. Here belong all predicate-infinitives, all accessory predicates, all predicate-ablatives, participles, supines, adjectives (§ 496), and verbal nouns.

Rem. 92. If subjunctives are next-dependent on object-infinitives, participles (either direct participles or ablatives absolute), supines, gerundial phrases, or gerunds absolute, their consecution is not determined by these 'intermediate' predicates, but by the finite predicate on which those intermediates depend. The same is the case if they depend on nouns, adjectives, or subject-infinitives.

*Cæsar quæ esset insule magnitudo reperire non poterat*; Cæsar could not find out what was the size of the island. Cæs. B. G. 4, 20. The imperfect of *esset* is a tense of *preterite* consecution, not according to the intermediate present object-infinitive *reperire*, on which it next depends, but according to the finite predicate *poterat*.—*Securi percussi sunt*, adeo torpentibus metu qui aderant ut ne gemitus quidem exaudiretur; They were beheaded, those that witnessed the execution being so paralyzed with terror that not even a groan was heard. Liv. 28, 29. The consecution of *exaudiretur* is not determined by the next participial predicate, but by *percussi sunt*, the finite predicate on which *torpentibus* depends. See Ex. 1-5.

But if the participle is a PERFECT, the consecution of the subjunctive dependent on it is not determined by the governing finite predicate, but the subjunctive takes the same tense which it would have if the perfect participle were a finite perfect (see OBS. 1).

OBS. 1. Hence subjunctives dependent on perfect participles have generally *preterite* consecution, as: *Mittuntur ad Cæsarem ab Cicerone litteræ magnis propositis præmiis si pertulissent* (not *pertulerint*); Letters are (were) sent by Cicero to Cæsar after great rewards were promised (to the messengers) in the event that they would safely deliver them. Cæs. B. G. 5, 40. Here the consecution of *pertulissent* (which has the force of a future-perfect) is not determined by the governing finite predicate *mittuntur*, which would admit of *present* consecution (*pertulerint*), but by *propositis*, which, if finite, would require *preterite* consecution.—*Quem cupiditatum incendiis inflammatum* in eis potendis quæ acerrime concupivisset, tantâ lætitiâ perfundi arbitramur quantâ Africanum Hannibale victo? What person inflamed by the fire of desires in gaining what he ardently wishes, do we think to be pervaded etc.? Cic. Fin. 5, 24, 70. The tense of the subjunctive *concupivisset* is not determined by the finite predicate *arbitramur* (as it would be according to the teachings of our grammarians, but which would require *concupiverit*), but by the perfect participle *inflammatum*. If the participle is changed into a finite perfect *inflammatus est*, it would, according to the general rule in Rem. 66, OBS. 5, require a *pluperfect* indicative, which, by being made a suboblique predicate must become a subjunctive, and hence according to the present rule a subjunctive of the pluperfect.

OBS. 2. If the perfect participle on which a subjunctive depends, is governed by an infinitive clause (as in 2d example OBS. 1), the subjunctive will be in the perfect if, *without the infinitive clause*, it would be a perfect indicative, as: *Volo autem hoc perspicere, omnibus conquestis qui in multitudinem dicere ausi sint, memoriâ dignos perpaucos fuisse*; But I wish this to be understood, that, if all be taken together who had the courage to address the people at large, there were but very few worthy of being remembered. Cic. Brut. 69, 244. The predicate *ausi sint*, if taken out of the infinitive clause, would be a perfect indicative (*sic omnes conquesti sunt qui ausi sunt*); being changed into a suboblique predicate, it must retain the same tense according to the rule above. For the reason of this rule see R. 93, OBS. 1. For an exception to it see R. 94, OBS. 6.

OBS. 3. Sometimes, but rarely, the *present* consecution is used with subjunctives next-dependent on present participles, if the governing finite predicate is a preterit, as: *Dictator sacrorum causâ Romam revocatus est*, consilio ac prope precibus agens cum magistro equitum ut plus consilio quam fortunæ confidat, et se potius ducem quam Sempronium imitetur. Liv. 22, 18.

1. *Neque cognoscendi quid fieret* neque sui colligendi hostibus facultatem relinquunt (hist. pres.). Cæs. B. G. 3, 6.— 2. *Hannibal cum equitibus Numidis circumquiritat* (hist. pres.) urbem ad visendum<sup>1</sup> qua maxime<sup>2</sup> parte<sup>3</sup> aggrediretur. Liv. 29, 7.— 3. *Hannibal corâs in aciem eduxit*, hancquâquam dubius quin (but that) multo minus exercitum Romanum sustineret<sup>4</sup>. Ib. 25, 19.— 4. *Legati venerunt questum<sup>5</sup> quod Hannibales finis eorum popularentur*. Cæs. B. G. 1, 37.— 5. *Servius Romam rediit haud dubius rex<sup>6</sup>, seu patrum<sup>7</sup> seu plebis animos periclitaretur<sup>8</sup>*. Liv. 1, 42.— 6. *Hannibal, nuntio premisso<sup>9</sup>, ut sui prælium consererent<sup>9</sup> dum ipse urbem aggrediretur*, ceptam invenit pugnam. Liv. 29, 7.

Rem. 93. The same principle is applied to subjunctives dependent on INFINITIVE CLAUSES.

1. If the predicate-infinitive is NON-PRETERITE (present, or the future infinitive *fore*) the consecution of the dependent subjunctives is determined by the governing *finite* predicate, being the *present* consecution if the latter is non-preterite, and the *preterite* consecution if the latter is preterite.

*Credo ego, mirari vos quid sit quod ego potissimum surrexerim*; I believe you wonder what is the reason that just I should have arisen. Cic. Rosc. Am. 1, 1.— *Non dubitari id a te per litteras petere quod mihi omnium esset maximum*; I have not hesitated

<sup>1</sup> To examine.— <sup>2</sup> maxime aggrediretur, should make the chief attack.— <sup>3</sup> side.— <sup>4</sup> to compare.— <sup>5</sup> accessory predicate; supply *futurus*; unquestionably the future king.— <sup>6</sup> Patricians.— <sup>7</sup> whether he would try the disposition of, etc.; whether he would apply to, etc.— <sup>8</sup> to send in advance.— <sup>9</sup> to commence the battle.



(do not hesitate) to ask of you by letter what, for me, is the most important object of all. Ib. Fam. 2, 6, 2. See Ex. 1-7.

2. If BOTH the predicate-infinitive and the governing finite predicate are PRETERITES, the consecution of the dependent subjunctive is regularly the *preterite* consecution (for exceptions see OBS. 7), as:

Neminem ad eam diem triumphasse qui sine magistratu rem gessisset, constabat; It was known that up to that day nobody had triumphed (to nobody a triumphal entry was granted) who had conducted the war without being in (a curule) office. Liv. 28, 38. Ex. 8.

3. If the predicate-infinitive is PRETERITE, the governing finite predicate being NON-PRETERITE, the subjunctives dependent on the former have the same tense as they would have if their governing perfect infinitive were changed into a FINITE PERFECT. See OBS. 1.

OBS. 1. In order to apply Rule No. 3 correctly, all the subjunctives dependent on a predicate-infinitive must be divided into 'ORIGINAL SUBJUNCTIVES' and 'MERELY SUBOBLIQUE'. The former comprise all those subjunctives which would be in this mood even if their governing infinitive were a finite perfect, as all predicates of dependent interrogative or imperative clauses, all those governed by conjunctions requiring the subjunctive (*ut, ne, quo, quin, quum* causal, *quum* temporal in certain connections, *quoniam, licet*, etc.), and all other 'particular' subjunctives (B. VI.). The latter are those which are placed in this mood merely because, as suboblique predicates, they are made dependent on an infinitive clause, and which, but for this reason, would be in the indicative. All 'original' subjunctives, when dependent on predicate-infinitives in the perfect, are strictly treated according to the law of *preterite* consecution, whereas the 'merely suboblique' subjunctives retain that tense in the subjunctive which they would have in the indicative if the infinitive clause be changed into a finite sentence. Tenses treated according to this method may have the appearance of a *preterite* consecution (if the original tense of the dependent predicates is an imperfect or pluperfect), or it may be virtually a *present* consecution (if their original tense is a present or perfect)\*.

Mihi quidem Homerus hujusmodi quiddam vidisse videtur in eis que de Sirēnum cantibus finxerit; It seems to me that Homer has seen something of the kind in that which he states (in his fictions) on the Siren songs. Cic. Fin. 5, 18, 49. Here 'finxerit' is a 'merely suboblique' subjunctive, being an 'original' perfect-indicative; 'Homerus vidit quiddam ejusmodi in eis que finxit.' This perfect finxit is changed into its own subjunctive by being made suboblique, without any regard to the governing finite predicate. It would be the same if it had assumed *present* consecution.— Illud miror adduci te potuisse, qui me penitus nosse deberes, ut existimares me tam improvidum; I wonder that you, who ought to know me entirely, could (should) have been induced to believe me so imprudent. Cic. Fam. 1, 16, 1. Debères is 'merely suboblique,' since the independent construction would be 'Adduci potuisti (tu) qui me penitus nosse debebas (R. 79, OBS. 5). Hence debebas is changed into its own subjunctive debēres, which gives to it the appearance of *preterite* consecution, which it is not. Since in place of debebas the indicative might have been either debuisti or debueras (R. 79, OBS. 5, d), it would have been as proper to use debueris or debuisses instead of debēres, the former of which would have given it the appearance of *present* consecution. On the other hand existimares, being a particular or 'original' subjunctive, governed by ut, is subject to the law of *preterite* consecution in consequence of the perfect potuisse. It would have the same tense and the same mood in independent construction, 'Adduci potuisti ut existimares.'— Dico Luculli adventu urbem Cyzicēnorum obsessam esse quam L. Lucullus liberavit, pat-factumque nostris legionibus esse Pontum, qui antea populo Romano clausus fuisset; I say that at the time of Lucullus's arrival the capital

\* The reason for this difference in the treatment of the two classes of subjunctives is plain. The 'merely suboblique' subjunctives are 'original indicatives', and their relation to the tense of their governing predicate is an 'indicative' relation; hence their governing infinitive can affect their tense so far only as it would in the indicative; whereas the 'original' subjunctives take the mark of tense from their governing predicates by the same grammatical act as they take the mark of mood, a linguistic fact which the language represents under the grammatical form of *tense-consecution*. Hence the tenses of the 'merely suboblique' subjunctives are not tenses by *consecution*, but *logical* tenses. They strictly do not belong to the law of consecution, but to the next section, being treated here merely on account of their close connection with *tense-consecution*.

of the Cyzicēni, which L. Lucullus released, was besieged, and that Pontus was opened to our legions, which had been closed to the Roman legions before. Cic. L. Man. 8, 20. The independent construction would be: 'Cyzicēnorum urbe, quam Lucullus liberavit, clausa est; Pontus patefactus est qui clausus fuerat or fuisset.' Hence the perfect liberavit must take its own subjunctive liberārit, and fuerat its own subjunctive fuisset, the former having the appearance of *present* consecution, and the latter that of *preterite* consecution; but fuisset may be taken as an 'original' subjunctive of 'pregnant relative construction' (see B. VI.), and would then be a tense 'by consecution.' See Ex. 9-20.

OBS. 2. Sometimes, as in the second example of OBS. 1, the tense of the dependent subjunctive may be as properly a perfect as an imperfect (or sometimes even a pluperfect), namely if in independent construction the indicative of either tense would be admissible, or both a subjunctive or an indicative would be correct: Doleo me, priusquam confectum iter sit, in hanc reipublice noctem incidisse; I am grieved that I have fallen into this night of the republic before my journey is at its end. Cic. Brut. 96, 230. The subjunctive confectum sit may be properly changed into confectum esset or conficeretur, since in independent construction either mood would be correct, 'Incidi priusquam iter confectum est (perf.) or priusquam confectum esset (both as periphrastic imperfect, or with the force of a subjunctive of the future-perfect), or priusquam conficeretur' (see B. VI.). Ex. 22-25.

OBS. 3. If the clause does not depend on the predicate-infinitive, but directly on the governing finite verb, the tense of the subjunctive is, of course, determined by the finite predicate, and not by the predicate-infinitive. But often such subjunctives are so arranged that they have the external appearance of predicates dependent on the infinitive clause; I triumpho falsum est, et ob vacationem pretium datum esse, quum immūnis nemo fuerit, I triumph because a bribe should have been paid for the exemption, since no one was exempt, and (that a bribe was paid) for the approbation, since many items did not pass probatum. Cic. Font. 8, 17. Here both clauses, 'quum... fuerit,' and 'quum... improba sint' are dependent on 'falsum est,' not on 'pretium datum esse'. Hence they are determined by *present* consecution. If dependent on 'datum esse' they would have required the *pluperfect*, quum causal requiring the subjunctive. See Ex. 21.

OBS. 4. If the predicate-infinitive is a passive, and must be considered as a periphrastic present (p. 128, R. 128), the rule of R. 93, No. 3, does not apply, and the tense of the dependent subjunctive is solely determined by the governing finite present according to R. 93, No. 1, as: Argat Demosthenes in eo positus esse fortunam Græciæ, hoc an illo verbo usus sit, hoc an illic manum porrexit; Demosthenes says that the fate of Greece does not depend on what kind of words he used, or on the direction which he gave to his hand in speaking. Cic. Or. 8, 27. If positus esse were a perfect infinitive, the dependent subjunctives usus sit and porrexit, as 'original' subjunctives of indirect question would be in the *pluperfect*. See Ex. 26.

OBS. 5. The rule R. 93, No. 3, applies only to subjunctives immediately dependent on perfect infinitives, and not to subjunctives which depend next on a clause with a present-infinitive, which again is dependent on a clause with a perfect-infinitive. To these the *preterite* consecution is applied: Paulo post esse ferunt nuntiātum Simonidi, juvenes stare ad januam duo quosdam, qui eum magnopere evocarent; It is reported that two young men at the door who soon afterwards Simonides was informed that there were two young men at the door who urgently wished him to be called out. Cic. Or. 2, 86, 353. Here the subjunctive evocarent is not made suboblique by nuntiātum est, but by the clause 'juvenes stare,' and thus in reference to 'nuntiātum est' is an 'original' subjunctive. Hence it must have *preterite* consecution according to OBS. 1. See Ex. 27.

OBS. 6. Perfect-verbs with present signification (§ 242) require the tenses of their dependent predicates to have *present* consecution. But memini, which takes its dependent infinite clauses, referring to past actions, with predicate-infinitives in the present, is in this instance considered as a real perfect, and requires the subjunctives directly or indirectly dependent on such present-infinitive clauses to have *preterite* consecution, according to R. 94, No. 2 (first rule), as: Tum illum mihi respondere memini, illud im-probasse hominibus, quod narrant ei pro quo quisque dicere: I remember that he then answered that it was the mark of a wicked man to say what might be injurious to his client's defence; to the one for whom he was pleading. Cic. Or. 2, 73, 297. See Ex. 29.

OBS. 7. There are several instances in which tenses are used that deviate from those tenses which should be expected according to the rules in Rem. 93:

(a) In OBLIQUE DISCOURSE (oratio obliqua, B. VI.), all the predicates dependent on infinitive clauses (both with *present* and with *perfect* predicate-infinitives) may be placed



in those tenses which the speaker introduced would use in direct discourse, as: *Tantum (dicēbant) esse furōrem ut ne Suesiones quidem, qui eodem jure utantur, deterrēri potuerint*; *They said...* that their madness was such that not even the Suesiones, who were using the same laws, could be kept from, etc. *Cæs. B. G. 2, 3.* Here, according to *Rem. 93, No. 1.* preterite consecution should have been used; but the subjunctives *utantur* and *potuerint* are in the present and perfect, because the speakers, in direct discourse, would have said *utuntur* and *potuerunt*.—Tradidēre quidam, *responsū* ab senātu esse... tunc Rhodios legationem misisse post quam transgressos in Macedoniam Romanos audierint; Some have reported, that the answer was given by the Senate... the Rhodians had sent ambassadors at a time when they had heard that the Romans had crossed the Macedonian frontier. *Liv. 45, 3.* The perfect subjunctive *audierint* is used because the Senate in direct discourse would have said *audierunt*. According to *R. 93, No. 2,* *audissent* should have been used. See *B. VI.*

(b) The latitude allowed in oblique discourse (*No. a*) is often extended to ordinary indirect statements, not strictly belonging to oblique discourse. This usage is frequently found in the historians, but very rarely in Cicero, and other philosophical writers: Dictator Manlius *jure casum (esse) pronuntiavit*, etiamsi regni crimine insons fuerit, qui vocatus a magistro equitum ad dictatorem non *venisset*; The dictator declared that the killing of Manlius was legal, although he might have been innocent of high treason, since he had not obeyed the summons of the vice-dictator (literally: who had not come summoned by the master of the horse). *Liv. 4, 15.* [In direct statement, the dictator would have said: *Jure casus est, etiamsi insons fuit, qui (= quum) non venisset* (or *renerat*). The rule in *Rem. 93, No. 2,* would require *fuisse* or *esset*]—Qui docere vellet nihil ita signari in animis nostris a vero posse, quod non eodem modo possit a falso; Who intended to show that nothing can be thus imprinted in our souls by truth which cannot likewise be imprinted by falsehood. *Cic. Acad. 2, 22, 71.* [According to rule *Rem. 93, No. 1,* 'possit' is required; but 'possit' is likewise correct, since the direct statement would be 'nihil signari potest quod non eodem modo potest, etc.'].—Sometimes this exceptional 'consecution' is used where, at first sight, the tense employed might seem strangely out of place, when on closer examination the exceptional form appears to be used with great significance and perfect consistency: Ego hac omnia Chrysogonum fecisse dico, ut *ementiretur*, ut malum civem Roscium fuisse fingeret, ut eum apud adversarios occisum esse diceret, ut hisce de rebus a legatis Amerinorum doceri L. Sullam passus non sit; I assert that Chrysogonus committed all these misdeeds, namely to lie, to say against his better knowledge that Roscius was a bad citizen, to say that he had been killed in the enemy's camp, and not to allow Sulla to be informed of these affairs by the Amerian embassy. *Cic. Rosc. A. 44, 127.* Here the perfect *passus sit* is a stumbling block to our interpreters, and Ernesti corrected '*pateretur*.' But Cicero, in this whole passage, did not use tenses according to (preterite) consecution, but logical tenses. In direct statement he would have said: Chrysogonus *ementiebatur* (imperf. of repeated action), malum civem R. fuisse fingebat (imp. of progressive action), eum apud adversarios occisum dicebat (according to *R. 70, Obs. 3,* doceri Sullam *passus non est* (a momentary act with reference to a point of time). The same tenses are used with perfect consistency and significance in giving to these sentences the form of indirect statement. By using grammatical consecution, the difference in the nature of these actions would have been completely effaced. *Ex. 29-32.*

(c) Logical tenses of the dependent subjunctives may be used in this construction (*R. 93*), if the use of such tenses would be admissible according to the general rules in *Rem. 94.* Thus we find a present consecution, where, according to the rules of *R. 93,* a preterite consecution should be expected, if either the governing finite preterite, or the preterite predicate-infinitive logically includes a present tense, *R. 93, Obs. 2,* as: *Cæsar ad me scripsit* (i. e. scripsit et nunc judicat) *gratissimum sibi esse quod quærim* (the grammatical consecution would have required *quæressem*); *Cæsar* has written to me that my remaining inactive was (had been) very satisfactory to him. *Cic. Att. 8, 11.*—*Credo ego vos audisse* (i. e. audisse et nunc scire), quemadmodum presidia Romana ab Siculis circumventa et oppressa sint per hos dies (STRICT GRAMMATICAL CONSECUTION: *circumventa essent*, as periphrastic imperfect, or *circumvenirentur*, as ordinary imperfect); I believe that you have heard how the Roman garrisons during these days have been entrapped and surprised by the Sicilians. *Liv. 24, 38.* It is very rare, that, aside from these instances (*No. a, b, c*), logical tenses are used in clauses dependent on predicate-infinitives, as: In Alcibiade, natura quid efficere possit (instead of *posset*) videtur experita. *Nep. Alc. 1.*

1. Difficile est amicitiam manēre si a virtute defeceris. *Cic. Am. 11, 37.*—2. Ego non de-pēro, fore aliquem aliquando qui, quum se ad audiendum, legendum, scribendumque dederit, persistat talis orator, qualem querimus. *Ib. Or. 1, 21, 95.*—3. Valde sus-

<sup>1</sup> Deficere ab aliquā re, to fall away from something, to abandon, to forsake something. —<sup>2</sup> to devote one's self. *Dederit* has the force of a subjunctive of the future-perfect. See § 607.—<sup>3</sup> as we are seeking, i. e. as we want (need).

picor fore ut *infringatur* hominum improbitas consiliis tuorum amicorum. *Ib. Fam. 1, 6, 1.*—4. Responsum est, in ditionem ita accipi eos si belli concitores tradidissent. *Liv. 29, 3.*—5. Numquam mihi defuturam orationem, qua exercitum meum alloquerer, credidi. *Ib. 28, 27.*—6. Nonnulli Cæsari nuntiabant, quum castra moveri jussisset, non fore dicto audientes milites. *Cæs. B. G. 1, 39.*—7. Non speraverat Hannibal fore ut tot in Italia populi ad se deficerent. *Liv. 28, 44.*—8. Cæsar cognovit. Considium quod non vidisset pro viso sibi renuntiasset. *Cæs. B. G. 1, 22.*—9. At mens familiaris, eandem causam Alexandrinis fuisse cur laudarent Gabinium quæ mihi fuerit quum eundem defenderem. *Cic. Rab. Post. 12, 32.*—10. Equam civitatem pulchris (illo tempore) pacatam fuisse, quæ (nunc) locuples sit? *Ib. Leg. Man. 23, 67.*—11. Conflatis necesse est, te opinionem multum fefellisse quod existimaris me causam Cluentii lege defensurum. *Ib. Clu. 61, 169.*—12. Ipse se insanisse conflatur quod suam pecuniam regi crediderit. *Ib. Rab. Post. 9, 25.*—13. Tu non vides, ipsum illum Aristotelis discipulum, postquam rex appellatus sit, superbum, crudēlem, immoderatum fuisse? *Ib. Att. 13, 28, 3.*—14. Illud dico, me, ut primum in contione provinciam deposuerim, statim, quemadmodum eam tibi traderem, cogitare cœpisse. *Ib. Fam. 5, 2, 3.*—15. Ne illud quidem intelligunt, ita memoriæ proditum esse, quum Demosthenes dicturus esset, ut concursus audiendi causā ex tota Græciā fierent. *Ib. Brut. 84, 289.*—16. Dionysium ferunt edixisse, ut quod quisque de sacris haberet, id ante diem certam in suum quidque fanum referret. *Ib. N. D. 34, 54.*—17. Medeam prædicant, in fugā fratris sui membra in eis locis qua se parens persequeretur dissipavisse. *Ib. Leg. Man. 9, 22.*—18. Eam suspicionem propter hanc causam credo fuisse quod Fannius in mediocribus oratoribus habitus esset, hæc oratio autem vel optima esset omnium. *Ib. Brut. 26, 100.*—19. Sunt qui propter adjectum Equorum Volcorumque bello Vejens bellum, quia duo consules obire tot simul bella nequeunt, tribunos militum trīs creatos esse dicant. *Liv. 4, 7.*—20. Socrates dicit, Periclem præstitisse ceteris oratoribus, quod is Anaxagoræ fuerit auditor, a quo cum, quum alia præclara quædam didicisset, fuisse gnarum quibus orationis modis quæque animorum partes pellerentur. *Cic. Or. 4, 15.*—21. Cnidum, Colophonem, aliasque urbis captas esse commemorare, quum vestros portus in prædonum fuisse potestare scitis? *Ib. Leg. Man. 12, 33.*—22. Videtis mihi tantum juris civilis scire voluisse, quantum satis esset oratori. *Ib. Brut. 45, 150.*—23. Quum tu Solem quia solus esset appellatum esse dicas, Soles ipsi quam multi a theologis proferuntur! *Ib. N. D. 21, 54.*—24. Nisi forte censes, Gracchum beatiorē fuisse quam filium, quum alter stabi-

<sup>1</sup> Infringi, to receive a blow, to be checked.—<sup>2</sup> abettors.—<sup>3</sup> plup. subj. with the force of a subjunctive of the future-perfect. See § 607.—<sup>4</sup> language.—<sup>5</sup> = future-perfect.—<sup>6</sup> ad aliquem deficere, to desert to somebody, i. e. to join somebody after deserting another (the Romans).—<sup>7</sup> as if he had seen it.—<sup>8</sup> to report.—<sup>9</sup> friend.—<sup>10</sup> the Romans called a city or country 'pacata', when it was in their power, or subjected by them.—<sup>11</sup> locuples esset would be an original subjunctive referring to the time of *fuit*, according to the rules of 'relative subjunctives' (*B. VI.*); independently: Quæ (nulla) civitas, quæ locuples esset, pacata fuit? 'Locuples sit' is merely suboblique (independently: civitas, quæ nunc locuples est). The sense is: 'No city, then in our power, is now rich.'—<sup>12</sup> opinio me multum fallit, my opinion deceives me much; i. e. it is a great mistake on my part.—<sup>13</sup> under the law, i. e. with reference to the existing laws (opposed to 'equity').—<sup>14</sup> insanire, to be insane.—<sup>15</sup> credere alicui pecuniam, to loan somebody money without security.—<sup>16</sup> regem appellari, to be called king, i. e. to be acknowledged as king, to become king.—<sup>17</sup> as soon as, requiring the perfect indicative in direct statement.—<sup>18</sup> provinciam in contione (i. e. militum) deponere, to lay down the government of the province before the assembled army, i. e. to deliver one's farewell address to the army.—<sup>19</sup> was to speak.—<sup>20</sup> how.—<sup>21</sup> concursus fuit, literally 'gatherings are made', i. e. people flock together, gather in crowds.—<sup>22</sup> sacra, sacred things, i. e. objects belonging to religious worship.—<sup>23</sup> suum quidque fanum; That temple to which each thing belonged.—<sup>24</sup> The writers extol the fact (with regard to Medea's ingenuity).—<sup>25</sup> relative locative adverb of the 4th case, instead of 'per quæ'.—<sup>26</sup> The indicative dependent on *dissipabat* would be 'persequeretur' (with a future force, *Rem. 53, Obs. 2*). It might also be taken as 'suboblique' from the 'mind' of Medea instead of 'qua se persequi existimaret', in which instance the subjunctive would be an 'original one'. The use of *se* shows that the author probably took the clause in this way.—<sup>27</sup> to disperse.—<sup>28</sup> among the orators of middle rank.—<sup>29</sup> See p. 199, *Obs. 3.*—<sup>30</sup> Vejentian.—<sup>31</sup> tot simul bella obire, to have so many wars on their hands at once.—<sup>32</sup> an 'involved' relative construction (See *B. VI.*). A quo refers only to 'didicisset', not to 'gnarum fuisse'. Render by a co-ordination: 'And he believes that, while he had learned from him, etc., he was in possession of the knowledge (he knew by what etc.)'—<sup>33</sup> rhetorical means.—<sup>34</sup> each faculty of the soul.—<sup>35</sup> to incite, to operate upon.—<sup>36</sup> Sol (the god).—<sup>37</sup> the principal sentence is elliptical (I must answer that a great number of Soles are mentioned by the theologians).



ire rempublicam studuerit<sup>1</sup>, alter evertere. Ib. Fin. 4, 24, 65.—25. *Scis me quodam tempore Metapontum venisse tecum, neque ad hospitem ante devertisse<sup>2</sup> quam Pythagoras ipsum illum locum ubi vitam ediderat<sup>3</sup>, sedemque viderim.* Ib. 5, 2, 4.—26. *Nego rem esse ullam in quemquam objectam<sup>4</sup> quae Fidiculanio objecta non sit, aliquid fuisse in Fidiculanii causâ quod idem non esset in ceterorum.* Ib. Clu. 41, 113.—27. *Responsum esse ferunt per Atialum regem, Romanos compotes<sup>5</sup> ejus fore quod peterent.* Liv. 29, 11.—28. *Te memini, quum cuîdam clarissimo atque optimo viro supplicationem<sup>6</sup> non decerneret<sup>7</sup>, dicere te decretum si referretur<sup>8</sup> ob eas res quas is consul in urbe gessisset.* Cic. Fam. 15, 4, 11.—29. *Legati venerunt nuntiantes, Philippum primum Apolloniam temptasse<sup>9</sup>, deinde, ut ea res tardior spe fuerit, ad Oricum exercitum admovisse.* Liv. 24, 40.—30. *Scipio nequâquam eodem animo se ire professus est ad vindicandum<sup>10</sup> id scelus quo<sup>11</sup> civilem errorem<sup>12</sup> nuper sanaverit<sup>13</sup>.* Ib. 28, 32.—31. *Legati venerunt nuntiantes se sustinere vim Macedonum non posse, nisi praesidium militatur Romanum.* Ib. 24, 40.—32. *Respondērunt legati, ejus quanta gratia esset apud imperatorem, expertos esse quum tribunos in vincula conjecerit.* Ib. 29, 19.

## 2. Logical Tenses.

§ 605. LOGICAL TENSES of dependent subjunctives are those which are not determined by the tense of the governing predicate, but by the logical relation of the time which they designate, *i. e.* by those rules which determine the use of tense in the indicative.

Hi (Attici qui de ridiculo scripsērunt) ita insulsi existērunt ut nihil aliud eorum nisi ipsa insulitas rideatur; These (*i. e.* the Attics who made theories of the 'laughable') became so insipid that nothing else is laughable in their writings but their own insipidity. Cic. Or. 2, 54, 217. The present tense of the subjunctive *rideatur* is not determined by *existērunt*, but by its own logical relation to the speaker's time ('the insipidity is now laughable'). If the imperfect *videretur* had been used, it might still refer to the speaker's time; this relation, however, would not be indicated by the tense, but solely by the connection.

Obs. The tenses of dependent subjunctives determined by consecution may be at the same time logical tenses. This is generally the case in the tenses of present consecution (§ 603), and in the preterite consecution if pluperfect subjunctives or imperfect subjunctives are used with the meaning of the same tenses in the indicative, as in some of the examples given above, as: *Sentebat quid ageretur* (= *id quod agebatur*), § 603, No. F; *lertatus sum quod mihi liceret* (= *quod licebat*), § 603, No. E; *Scipio disseruit quas gentis redegerat* (= *de gentibus quas redegerat*), § 603, No. E. But often the tenses by consecution are in conflict with the logical meaning of the tense (in the indicative), as: *Lentulus ostendit quanta conscientiae vis esset*; *Lentulus* showed how great the power of conscience is. Cic. Cat. 3, 5. Here the imperfect *esset* logically denotes present time.—*Factum est ut statim terga verterent*: It happened that they directly turned to flight. Cæs. B. G. 3, 19. Here *verterent* has the force of a perfect indicative. The predicates in clauses of purpose (which, except in very rare instances, are always either in the present or in the imperfect tense) are almost always in conflict with the logical relation of their time, which refers to the future. On the other hand logical tenses are frequently in conflict with the law of consecution (§ 606).

§ 606. The instances in which logical tenses are in conflict with the law of consecution mostly occur when subjunctives of present consecution (present and perfect) are made dependent on preterite predicates.

Such subjunctives may be used in certain circumstances (R. 94, 95.) if the action designated by the subjunctive is determined from the stand-point

<sup>1</sup> Independently expressed: *Gracchus beatus fuit quum studuit* (p. 339, Rem. 69).—<sup>2</sup> gone to. *Devertere* is technically used of the stopping of strangers with their guest-friends, or in public houses.—<sup>3</sup> *vitam edere*, to live.—<sup>4</sup> *objecta est*, present of the periphrastic participle (that any objection is made against Fidiculanus; any fault is found with him).—<sup>5</sup> *compotem alicujus rei esse*, to obtain something.—<sup>6</sup> a thanksgiving.—<sup>7</sup> *non decerneret aliquid*, to vote against something (if the vote refers to a decree). See p. 341, Obs. 2.—<sup>8</sup> if the report (in the Senate) referred to what he had done as consul.—<sup>9</sup> attempted to take Apollonia.—<sup>10</sup> to punish.—<sup>11</sup> as.—<sup>12</sup> = *civium suorum errorem*, the offence committed by his fellow-citizens.—<sup>13</sup> to correct.

of the speaker's (author's) time, without any regard to the time of the principal predicate.—Rarely subjunctives of preterite consecution (imperfect and pluperfect) are made dependent on non-preterite predicates (R. 96).

Obs. 1. The time of the action determined from the speaker's time (in the instances where this is permitted), is either a time present to the speaker (as in the example to § 605), or a time past in regard to the speaker. In the latter instance the perfect is used, as: *Ardebat Hortensius (dicendi) cupiditate sic ut in nullo unquam flagrantius studium viderim*; nullum enim patiebatur esse diem quin aut in foro diceret, aut meditaretur extra forum; Hortensius burned with such a desire for speaking that I never saw in any more ardent zeal; for he did not allow any day to pass without either speaking in the forum, or studying outside of it. Cic. Brut. 88, 302. Here the clause *ut... viderim* has no reference to the time of *ardebat*, being represented as past in regard to the author's own time. But the time of *diceret* and *meditaretur* refers to the time of the principal predicate *patiebatur*, and hence cannot assume a tense of present consecution. *Dixerit* and *meditatus sit* would be as improper as *viderem* or *vidissem*.

Obs. 2. Often relative clauses have the logical value of independent sentences, having only the grammatical form of clauses. If such clauses have predicates in one of the potential subjunctives, these latter are not subject to the law of consecution, but retain the tenses which they must have according to the rules of their class (§ 592-594). Such instances are no real exceptions to the law of consecution, since relative clauses of this kind, logically, must be considered as co-ordinate sentences, as: *Rem commovisti novâ disputatione dignam, quam in aliud tempus differamus (not differemus)*; You have introduced a subject worthy of a new discussion, which we had better postpone to another time (literally 'which let us postpone'). Cic. Brut. 87, 297.—*Quidam non adiecere numerum, inter quos me ipse poni malim*; Some did not add the number, among whom I myself would like to be placed. Liv. 29, 25. The former of these subjunctives is imperative (§ 594), and the latter a subjunctive of guarded statement (Rem. 79), neither of which, in independent sentences, can assume a tense of preterite consecution.—Here belong relative parenthetical clauses, restricting an assertion of the author to his 'best knowledge,' as: *Fuit Sulpicius omniū, quos quidem ego audiverim (as far as I have heard) grandis orator.* Cic. Brut. 55, 203. See p. 560.

Obs. 3. If a clause with a potential subjunctive can not be considered as being virtually an independent sentence, it generally follows the law of consecution. But sometimes such subjunctives keep their own tenses, whether they are dependent on preterite or on non-preterite predicates, as: (a) *Hypothetical periods* which are made dependent on other sentences, in some instances keep their own tenses, and in others follow the law of consecution. (See R. 96).—(b) *Interrogative subjunctives*, if made dependent on preterites, may be placed in the perfect to preserve the peculiar meaning of the interrogative subjunctive according to § 593, which they would lose by assuming the tenses of preterite consecution, since in this instance they would not be distinguishable from ordinary interrogative clauses, as: *Quae fuit causa cur cuncta civitas Lampsacensium de contione domum tuam concurrerit?* What was the reason that the whole community of the Lampsaceni, after the mass-meeting, should have repaired at once to thy house? Cic. Verr. 2, 1, 31. (Independently: *Quid concurrerit civitas?* Why should they repair, etc.; *i. e.* there was no good reason why they should do so, except, etc.).—*Qui in illâ re quid facere potuerit non habebat*; Who did not know what he could do in the premises. (Independently: *Quid facere potuerit?* What could he have done? *i. e.* nothing.) See Ex. Cic. Rosc. A. 22, 61, to R. 94, Obs. 4 (c), and Ex. 1.—(c) *Oblique Quod-clauses* (R. 82), and *oblique clauses with imperative subjunctives* (R. 83), if made dependent on preterite predicates, sometimes keep the tenses which they would have in direct discourse, according to the principle explained R. 93, Obs. 7, (a): *Respondit ab armis discedant*; He answered they should lay down their arms (Independently: *ab armis discedatis*). Sall. Cat. 34, 1.—*Cato ad Popilium scripsit ut secundo filium suum obliget<sup>1</sup> sacramento*; Cato wrote to Popilius to administer to his son a renewed military oath. Cic. Off. 1, 11, 36. *Seniores eorum nimiam lenitatem populi Romani castigaverunt quod eos homines qui in alieno solo edificare oppidum conati sint, impunitos dimiserint*; Those of advanced age found fault with the excessive leniency of the Roman

<sup>1</sup> Some (inferior) codices have *concurrerent*, which stands in most of our editions. *Concurrerent* is evidently a later correction by those who (like the editors) did not understand the force of this perfect.—<sup>2</sup> The reading *obligaret* is a mere conjecture, without being supported by the codices. From the connection of this passage it appears that Cicero used the present *obliget* in place of the imperfect *obligaret* to distinguish the imperative clause from a hypothetical construction. See for this passage Rem. 96, Obs. 7.



people for *having failed* to punish those who had dared to build a town on a soil not their own. Liv. 39, 55. This form of imperative clauses most frequently occurs in Sallust (Ex. 2-5), but also in Caesar. (Ex. 6).—Sometimes oblique clauses of this kind are in tenses determined by the law of preterite consecution, while the *suboblique* clauses dependent on them are logical tenses: Procumbunt ad pedes, ne pulcherrimam totius Galliae urbem, *quæ præsidio et ornamento sit civitati*, suis manibus succendere cogentur. Cæs. B. G. 7, 15. (Independent: Ne cogamur urbem succendere *quæ est*, etc.). Ex. 7.

Obs. 4. Sometimes a non-preterite governing predicate is left out by ellipsis, in which instance the subjunctives of present consecution dependent on such non-preterites understood, often seem to depend on the preterite next to them: Quæ mea cohortatio ne tibi sine causâ suscepta *videatur*, illa me ratio *movit* ut te admonendum *putarem* ut considerares, etc. Cic. Fam. 1, 7, 9. Here the sentence '*illa me ratio movit*' has the force of '*illud dico hanc me rationem movisse*,' *videatur* being dependent on '*dico*' understood, not on *movit*. (Lest this my exhortation should seem causeless to you, *I remark* that this (the following reason) *induced* me to admonish you, (namely) that you should consider, etc.) Such instances cannot be considered as exceptions to the law of consecution. See Ex. 8, 9.

1. Quid *erat* quod (T. Roscius) Capitulum primum<sup>2</sup> scire *voluerit*? Cic. Rose. Am. 35, 99.—2. Legatus *procepit* ut studium<sup>3</sup> conformationis vehementer<sup>4</sup> *simularet*. Sall. Cat. 41, 5.—3. His præcepit, omnis mortalis<sup>5</sup> pecuniam *apprehendat*. Id. Jug. 38, 1.—4. Regi *profecti*, quod<sup>6</sup> *pollicitus* senatum non in gratiam habiturum<sup>7</sup>. Id. 111, 1.—5. Legatus Romanum mittit quibus *procepit* ut amicos inimicis *exprobat*. Id. 12, 6.—6. Cælius legem *promulgavit* ut sexenni die<sup>12</sup> sine usuris<sup>13</sup> creditæ pecuniæ<sup>14</sup> *solvantur*. Cæs. B. C. 3, 20.—7. Cæsar Labiæno imperat, si sustinere<sup>16</sup> non *possit*<sup>17</sup>, deductis<sup>18</sup> cohortibus<sup>19</sup> eruptione<sup>20</sup> *pugnaret*. Cæs. B. G. 7, 86.—8. Idem a te nunc *pelo* quod superioribus litteris (*i. e. petivi*), ut, si quid in perditis rebus<sup>21</sup> dispiceret<sup>22</sup> quod mihi putares faciendum, me *monderes*<sup>23</sup>. Cic. Att. 11, 16.—9. Non ego tecum ita *jocabor* ut eisdem rebus (*i. e. feci*) quum L. Murænam te accusante *defenderem*. Id. Fin. 4, 27, 74.

Rem. 94. In the following instances, subjunctives dependent on preterites *may* (or *must*, see OBS. 1, 2., etc.) assume the tenses of *present* consecution (*i. e.* logical tenses) if the time of the action *may* or *must* be considered as referring to the *speaker's* time, either as present to it, or as past before it: 1) If by using the tenses of preterite consecution there *would* be a conflict with other grammatical rules, or with the laws of logical congruity or perspicuity (OBS. 1); 2) If the governing preterite predicate contains a *present predicate by implication* (OBS. 2, 3, 4, 5); 3) If the principal predicate is a preterite referring to the *time-period of the speaker*, but *preceding* another action referring to the same time-period, according to Rem. 43 (OBS. 6); 4) If the principal predicate is a *perfect subjunctive* (OBS. 7); 5) Rarely if the principal predicate is a *hypothetical preterite* (OBS. 8, 9); 6) If the clause in which the subjunctive stands is a *Quum-clause* followed by an apodosis with *tum* (OBS. 10); 7) If the clause in which the subjunctive stands is introduced by *ut*, *quin*, or *equivalent relatives*, describing the modality of the principal action (MODAL UT-CLAUSES). See Rem. 95.

In most of these instances it is *optional*, either to *observe* the law of consecution, or to set it aside by the use of *logical tenses*, the usage of the language inclining more towards the former than towards the latter.

<sup>1</sup> What was the reason that (why).—<sup>2</sup> to be the first to know (namely the assassination of Sex. Roscius).—<sup>3</sup> Independently: '*Quamobrem voluerit*'? why should he have wished, etc. (*i. e.* he could not have wished so if he had been innocent of the crime).—<sup>4</sup> their sympathy with the conspiracy.—<sup>5</sup> carefully.—<sup>6</sup> to conceal.—<sup>7</sup> every living being.—<sup>8</sup> approach (try) with money.—<sup>9</sup> = id quod.—<sup>10</sup> that it would not be acceptable to the Senate.—<sup>11</sup> to stuff, cram with gifts.—<sup>12</sup> *sexenni die* = *sexenni tempore*, in six years time.—<sup>13</sup> interests.—<sup>14</sup> *creditæ pecuniæ*, all debts in money.—<sup>15</sup> to pay.—<sup>16</sup> maintain his position (*i. e.* within the intrenchments).—<sup>17</sup> instead of *posset*. Independently: Pugnato, si sustinere non *potes*.—<sup>18</sup> *deducere cohortes*, to place one's self at the head of one's cohorts.—<sup>19</sup> See p. 181, R. 226.—<sup>20</sup> *eruptione pugnare*, literally 'to fight by means of a sortie', *i. e.* to meet the enemy outside the entrenchments.—<sup>21</sup> In my desperate condition.—<sup>22</sup> to discover, to find out.—<sup>23</sup> to let me know.

method (OBS. 2, 8.). But *final clauses denoting purpose* (final Ut-clauses), almost always are subject to the *law of consecution*, and their predicates (except in very rare instances) do not assume tenses of *present consecution* if dependent on *preterites* (see OBS. 5, A. 1; OBS. 6); and in many other instances falling under the above-mentioned heads, only the one, not the other system is admissible (see the Observations). But the use of logical tenses is limited to the instances enumerated above, and to those mentioned § 606 (OBS. 1-3). If a dependent subjunctive cannot be assigned to one of these exceptional instances, it must always follow the law of consecution.<sup>1</sup> For the tenses which must be used if a hypothetical period is made dependent on predicates requiring the subjunctive, see R. 96.

Obs. 1. If the tenses of preterite consecution would be in conflict with other grammatical rules, or would obscure the meaning of the author, or produce a logical incongruity (Rem. 94, No. 1), the dependent subjunctive, if denoting past time, *must* be placed in the *perfect*; the action being thus represented as *past in regard to the author's time*, and its tense as *logical*<sup>2</sup>. Such perfect subjunctives are most frequent in *relative clauses*, and in clauses introduced by *quum* and *quamvis*, and in all cases enumerated No. 2, 3, 4, and 5 of Rem. 94 (in which logical tenses *may* always be used without any particular reason, but *must* be employed if one of the above-mentioned reasons coexist):

(a) Relative clauses often require a predicate in the subjunctive if they are 'pregnant', *i. e.* if a subordinating conjunction is latent in them (Book VI.). If such predicates according to particular grammatical rules absolutely require a perfect tense, the subjunctive must assume this tense, even if the law of consecution requires an imperfect or pluperfect; or in other words: *The law of consecution must yield to 'prohibitory' grammatical rules*. Thus a clause falling under the rule Rem. 69 (according to which a clause containing an action whose merits and character are designated by the principal predicate, must take a predicate in the same tense as that of the principal predicate) must have its predicate in the *perfect subjunctive* if it is expressed in the form of a relative clause, and the principal predicate is in that tense. According to the law of consecution it would be in the *imperfect*; but this law must yield to the higher law of R. 69: In M. Bruto magnum *fuit*, Brute, dedecus generi vestro, *qui* . . . accusationem *facilitaret*; M. Brutus was a great disgrace to your family, O Brutus, *who* (inasmuch as he) made 'public accusing' a regular business. Cic. Brut. 31, 130. (Expressed by *quum*: In Bruto . . . dedecus *fuit*, quum accusationem *facilitaret*.)<sup>3</sup>—Tubero paullo etiam (*fuit*) durior, *qui* quidem in triumphatu *judicaverit* vacationem augures non habere; Tubero was even a little harder, *who* (inasmuch as he) declared in his triumphship that the augurs had no exemption (from judicial duties). Cic. Brut. 31, 117. With *quum*: Tubero durus *fuit* . . . quum *judicavit*. See Ex. 1, 2.

<sup>1</sup> Some grammarians have strangely misunderstood the subject of logical tenses by introducing such rules as these: 1) The *perfect subjunctive* is used in *historic* (*i. e.* preterite) consecution '*whenever the sense requires that tense and mood*' (Publ. School Gramm. p. 406). [If the word '*the sense*' is taken in the 'English sense', the rule is decidedly false; if taken in the 'Latin sense' the rule is *useless*, since it is just the question *when* the Latin linguistic intuition requires the perfect subjunctive.] 2) When a clause subordinated to a historic [= strictly preterite] tense contains a proposition generally true without reference to time, such a clause *may* stand (*sic*) in the present subjunctive: as *Olim ignorabatur quam magnum veffigat sit parsimonia* (Publ. Sch. Gr. p. 407). [The author has overlooked the fact that his rule is only true under *certain* circumstances (namely those enumerated R. 94), and hence we cannot wonder at the grammatical blunder (*sic* instead of *esset*) which he made in his example, by which he ruined a passage in Cic. Par. 6, 3, 49. We may say that by the above-mentioned two rules almost the whole law of consecution is set aside, or surrendered to the license of the writer.] —<sup>2</sup> Examples of such perfect subjunctives are not very numerous, since generally such 'conflicts' may be avoided by recasting the sentence. But they occur in the very best authors, and are far too frequent to pronounce them, as some grammarians do, as 'marks of negligent style', or even to amend the text, as many editors have done, by substituting tenses of preterite consecution.—<sup>3</sup> The sentence, with *quum*, according to R. 69 might have also taken the form *dedecus erat quum facilitabat*; and hence the author might have used *facilitaret* in connection with the relative *qui*, if he had used *erat* instead of *fuit*. Thus the conflict with the law of consecution might have been avoided. But in this instance the peculiar force of this whole form would have been made irrecognizable, since the imperfect would have the appearance of a preterite by consecution, not of a tense denoting identity of action according to R. 79. See § 606, OBS. 3.







1. The issue was the law of consecration must yield to the prohibitory rule R. 58, and the question was whether, in determining a time on the question, "how long?" combat is to be considered as continuing until the sun goes down, or until the sun has set, or until the sun has set and the moon has risen. See, for both points, quotation in *War*, supra, at 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 90

(c) Often the predicates of concessive, causal, and temporal clauses, introduced by *quoniam*, *quum*, or equivalent relatives, must be placed in the perfect subjunctive contrary to the law of transference 1 to show that the time of the clause is *not* meant to be the same time as that of the principal predicate, 2 to distinguish causal and concessive *quoniam* from temporal *quum*. The former always denotes either the 'cause' as a 'subjective reasoning' of the author, which naturally transfers the 'stand-point of time' away from the principal predicate to the author's own time, and to the moment of writing: *Saepe enim laudare oratores A. Cornelii qui postea quum pater in forum ventum, neque ibi unquam diutius quam quæstor abfuertim* (For how often I often have heard the A. Cornelian orators, since (i. e. considering that) I came 'to the forum' in my boyhood, and never was absent from there any longer than during my quaestorship? (Cic. Or. 2, 90, 315). Here *quum*... *ventum* would represent the time of *audire patrem* and of *ventum* as coincident (how could I hear them at the time when I came to the forum). *Quum ventum* would be a temporal clause with the meaning 'after' (how could I hear them after coming to the forum). It is at once removed every doubt by representing the time of the 'coming' as past in regard to the speaker's time, and the clause as causal. The same applies to 'abfuertim.'—*Hic ille natus, quamvis patrem nunquam vidisset, lamen in patris erubescit nomine* (from *deductio ad*): Being a son of that man, he was led into (erubescit) something like the paternal weakness, although he never saw his father. (Cic. Rab. Post. 2, 1. *vidisset* would confine the action of seeing his father' to the time before 'he was led', while the author meant that he never at any time saw his father, which could not be properly expressed otherwise than by representing the time of 'vidisset' as past in regard to the author's time, i. e. by putting it in the perfect.—*Ab omnium domine severitas consilia solent atque quædam in mentem verba nunquam sanctorum* (It is sometimes severe from all men, and certain words are uttered in the mind of the censorious officer who is attacked, while (although, and yet) you at the time never with a word intimated your views. Cic. Pis. 4, 9. The predicate of the clause *quum*... *significâris*, if placed in the imperfect subjunctive (or perfect indicative), would, according to R. 60, Obs. 2, represent the clause as a time-clause, while it is meant to be a concessive clause with the force of an adverbial proposition (p. 656). Hence the time of 'significâris' had to be referred to the speaker's time by means of the perfect subjunctive. Logical tenses of this kind are quite frequent in clauses dependent on hypothetical predicates (Obs. 83, See Ex. 3, 4. We must, however, not infer that, for instance, concessive clauses, introduced by *quum*, always take logical tenses. This is only the case if the sense of the passage would thereby be affected. Tenses by consecution are always used in clauses of this kind, if the author does not mean to refer the action to his own time, or to represent it as his own reflection, but as that of the subject at the time spoken of, as: *Eos (captivos) senatus non censuit redimendos, quum id parva pecunia fieri posset* (The Senate was not of the opinion that these prisoners should be redeemed, although it could be done at a small expense. Cic. Off. 3, 32, 115. This *Quam*-clause is conceived as subobjective, being stated 'out of the soul' of the Senate. By changing *posset* into *poterat*, the act would be represented as the author's own reflection (the predicate requiring a perfect indicative with *et si* or *quampotius*, which would destroy the point of the clause.

(d) In general, logical tenses must be used if the principal predicate contains no time to which the time of the dependent subjunctive could be attached without impairing logical correctness, as: Cn. Flavius ante decemviros non *fuit*, quippe qui aedilis curulis *fuerit*, qui magistratus multis annis post decemviros institutus est; (n. Flavius did not live before the time of the decemvirs, since he was a curule aedile, which office was established many years after the decemvirs. Cic. *Att.* 6, 1, 8. *Fuerit* would place Flavius's aedileship *before* the decemvirs; *fuit* would seem to denote an action *arising* at some time mentioned before, while Flavius's aedileship was meant to be designated as an uncertain time-point of a *post period*, i. e. of a period past 'at the author's time'.

Obs. 2. Logical tenses may (or must) be used if the governing preterite predicate contains a present predicate by implication (R. 94, No. 2). This is the case (a) if the governing predicate is understood to hold good also at the speaker's time (i. e. at the moment of speaking), as *quærit*, I have asked and still am expecting an answer; *judicat*, he

judged (and still judges, i. e. is of opinion) : *fuit*, it was and is still; *vidimus*, we saw (and still see) : (b) if the governing preterite is introduced, not for its quality as a past action, but for the consequences resulting from it which are represented as present at the speaker's time, as *audisti*, you have heard (and hence know) : *scripsit*, he wrote (and still is of opinion) : *veni*, I have come, and hence 'am present' : *cognovi*, I learned (and hence 'know') : (c) if a preterite is represented as having always or never held good as holding or not holding now, as *numquam dubitavi*, I have never doubted (nor do I doubt now) : *semper crediderunt*, they always believed (and are believing now).

Subjunctives dependent on such predicates are treated in the following manner:

(a) If the action of the subjunctive is represented as *present* to the speaker, it may be either expressed as a *logical tense* in the *present*, or as a tense by preterite consecution in the *imperfect* (except in the instance mentioned OBS. 5), as: (PRESENTS) *Quod genus hoc militum sit iudicavit* Bibulus (qui noluerit etc.). What kind of soldiers this is Bibulus *judged* (when he refused etc.). Cic. Fam. 15, 1, 5 (He judged *then*, and would judge *n-w* if asked).—*Vidimus* cum quantâ ceremoniâ non vestros solum colâtis deos, sed etiam externos accipiatis; *We have seen* (and see *now*) with what solemnity *you worship* not only your own gods but also *admit* foreign deities. Liv. 29, 18. See EX. 5-9.—(IMPERFECTS): *Mihi sumpsi* hoc loco doctrinam quandam juventûti, qui *essent* optimâtes; *I have treated* (and am still considering) in the interest of our young men the question 'who *belong* to (who constitute the class of) the optimâtes'. Cic. Sest. 59, 119. See EX. 10-13.—Sometimes both methods are combined in the same sentence: Non ego ignarus quid *responditur* facturuse *esses* quæstiri, quippe quum præ te *feras* temptare te magis quam consulere senatûm; *I asked that question* (and still am waiting for an answer), not because *I did not* (and do not) *know* what *your answer or action would be*, seeing that (since) *you openly show* that you are rather trying (making an experiment with) than consulting the Senate. Liv. 28, 45. Here *facturus esses* refers to the thoughts of the speaker in the (past) moment of actually asking the question, and *præ te feras* to a state present and lasting in the moment of *speaking*.

(b) If the action contained in the subjunctive is coincident with the governing preterite, the subjunctive dependent on it is placed either in the *imperfect* or in the *perfect*. The IMPERFECT is used if, by changing the governing preterite into an actual present, the subjunctive would be a PRESENT. But the PERFECT must be used, if by thus changing the principal predicate, the dependent subjunctive would be a PRETERITE, as : Num quis quod bonus vir *esset* (not *sit* or *fuisset*) gratias dis *egit* unquam ? Did ever a man *thank* the gods for being a good man ? Cic. N. D. 3. 36. 87. (Changed into a present : ' Nemo gratias dis *agit* quod vir bonus *sit* ' ; hence : *egit* quod *esset*). But : Quis unquam *dubitavit* quin in republica nostra primas eloquentia *tenuerit* semper ? Who ever *doubted* (and who does now doubt) that eloquence always *has held* the most prominent place in our country ? Cic. Or. 40. 141. (Changed into a present : Nemo *dubitavit* quin *tenuerit* ; hence *tenuerit* cannot be changed into *teneret*).—Hæc pugna indicio *fuit* (et nunc *est*) quos milites *gesserint* animos ; This battle *furnished* (and now furnishes) a proof of the courage with which the soldiers *behaved*. Liv. 7. 23. (Changed into a present : Indicio *est*, quos animos *gesserint*). By the imperfect *gereret* the fact would be represented as appearing so to those present at the battle, which the author did not mean.—Sometimes of two very similar sentences the one, according to the above-mentioned rule requires the subjunctive in the *imperfect*, and the other in the *perfect*, as : Perfusus nostri juris nemo unquam qui hanc civitatem retinere *vellet*, in aliam se civitatem *dediit* ; No person versed in our law, if *desirous* to retain the right of citizenship in this city, ever *has accepted* the citizenship of another. Cic. Balb. 12. 30. (Changed into a present : Nemo qui retinere *velit*, se *dicat* ; hence : *vellet*, not *voluerit*) ; but : Me dicentem qui *audierit* nemo unquam tam sui despicieus *fuit* quin *speraret* eodem modo se posse dicere ; Nobody who *has heard* me speaking ever *underrated* himself so as not to *hope* that he might speak as well. Cic. Or. 2, 89. 361. [Changed into a present : Nemo, qui me dicentem *audierit* (*audivit* according to p. 300, R. 43) tam sui despicieus *est* quin *speret* etc. Hence : *audierit*, not *audiret* ; and *speraret*, not *speraverit*]. We cannot but admire the remarkable tact with which the classical authors, although not guided by any grammatical rules, almost invariably used the proper tenses in relations where so delicate distinctions must be made. Our modern Latinists, even the best (as Murætos, Erasmus, Ernesti, Wyttienbach) frequently offend against this rule. Several conventional phrases, properly falling under the rule mentioned above, always require an *imperfect*. Here belongs the frequent formula : (Sæpe) *audiri* (or *audiebam*, *audtum est*) quum *diceret* ; I have often heard him say. See p. 326, OBS. 3. 4.—Ex. 14-16.

<sup>1</sup> Predicates of this kind must be distinguished from the expressions mentioned *R.* 42, implying an uninterrupted duration of a state. Such predicates are always in the present.—<sup>2</sup> Madvig (in Thacher's translation p. 342) considers *gesserint* an 'inaccurate' expression.



(c) If the action designated by the subjunctive is represented as *a priori* to the governing preterite (implying a present), the tense of the subjunctive is always treated as logical i.e. the subjunctive is placed in the PERFECT, unless the time before which the action occurred is expressly named; Accipis quibus rebus adductis quamvis causam defendere[m]; You have heard (and hence you know); from what motives I defended each case. Cic. Fam. 1, 9, 21 (not defendisset, although the 'defendere' is anterior to each case). — Itatio ab accusatore reddita non est quam ob causam patrem filius occiderit; There has been no reason alleged by the accuser why the son should have killed his father. Cic. Ro.c. Am. 22, 61 (occidisset would be faulty from two reasons: first according to the present rule, and secondly according to § 606, Obs. 3.b.). But: Tota quaesens usque ad Vili. Kal. Jun., cognovi ex tuis literis; I have learned from your letter all the transactions (what was transacted, or what had been transacted) before up to the 25th of May. Cic. Att. 3, 10. If the pluperfect acta essent being necessary, since the action is represented to have occurred before an expressly added time anterior to the governing predicate. Hence a perfect subjunctive used according to this rule must be changed into a pluperfect if a time before which the action occurred is added; Caesar ad me scripsit, si pluperfect it a time before which the action occurred is added; Casar hunc gratissimum sibi esse quod quierim; Casar has written to me that he is very much gratified by my having kept quiet so far. Cic. Att. S. 14, 5. But by adding 'usque ad' with a fixed point of a past time-point, quierim must be changed into quiescentem. If, however, designation of a past time-point, quierim must be changed into quiescentem. If, however, the governing preterite is a purely historical tense, such subjunctives always require a pluperfect, as: Quum res in summâ expectatione esset, audivimus quæ Corinî acta essent (not sint). Cic. ad Pompëjum (in Att. 8, 11 D. 3.); since audivimus belongs to a narrative in which the author relates what formerly had happened on a certain day (I heard on that day = audiebamus).— Frequently these dependent subjunctives are of the same nature as their governing predicates, reaching in their results the time of the speaker (as Ex. 17-19). But the use of the perfect subjunctive is not limited to this case, as in the first two of the above mentioned examples, and in Ex. 20.

[The Latin subjunctive forms corresponding to English conditionals]

Obs. 3. Governing preterites of this kind (Obs. 2) are *not* *admiratives* equivalent to English present-perfects, nor can the logical tenses, either allowed or required with these preterites, be considered as a proof that the Latin perfect has the double nature of an historical preterite and an English present-perfect. The latter *always* includes the idea of a present, while in Latin the idea of a present tense belongs not to the perfect tense *as such*, but to the connection which it has in *every given instance*. This connection with the idea of a present (which must always be *separately* understood) is not peculiar to the perfect alone, but *may* even occur with an *imperfect*, and no grammarian has yet gone so far as to invent an *imperfect-present* tense for the purpose of explaining such combinations, as: *Quæ ferè hec tunc die Cn. Pompei gravissimè in d. c. c. p. perspicuè admiratione vestra declarata celebrata sunt*; and: *et nunc præteritum desideramus*; What force yesterday Pompey's speech had, *seemed* to be declared (and *seems* to have been declared) by the evident admiration with which you listened to him. Cic. Barb. 1, 2. *claud'* by the evident admiration on which you listened to him, *contains* a present by implication, but it has not even a similarity with an English present-perfect.\* Thus *perfects* which do *not* correspond to English present perfects often unquestionably belong to those preterites which, according to Obs. 2, may require or admit logical tenses, as: *Questus es plures te testis habere de Voltiniâ quam quot in eâ tribu puncta tuleris*; *You complained* (then and there, and so you do *now*) of having more witnesses from the Voltinian tribe than you *had carried* votes there. Cic. Planc. 22, 54.—*Tunc id veritus es ne ego, iracundiâ aliquâ aduenis, pueros ad te sine litteris miserim?* *Did you indeed fear* (not: 'Have you feared', but: 'Did you fear then, and do you, perhaps, fear now?') that I *may have sent* messengers to you without any letters? Cic. Qu. Fr. 1, 3, 1, *et miserum* would be a just rule in Obs. 2, *et*—*Id quæto saluti fuisset universæ Græciæ, bello cunctis est Persico*; How important this *was* for the welfare of the whole of Greece, *was seen* (and is now seen) in the Persian war. Nep. Them. 2, 4. [Both *esset* and *fuisset* would be wrong; the fact must be viewed from the standpoint of the speaker's time.] Thus *judicavit* (in Obs. 2, a), '*indicio fuit*' (Obs. 2, b); *reperi sunt* (Obs. 5, B), and many of the perfects in the examples to R. 95, cannot be taken for equivalents of English present perfects.

Obs. 4. The preterites mentioned Obs. 2, must not be confounded, as our grammarians generally do, with the *present* of the *perfect* as a *condition* with passive participles. These denote a PRESENT STATE, the action of the verb *being* represented as a state

\* Madvig (p. 342, Thacker) considers the perfect *fuert* as another 'inaccuracy', assuming that Cicero, when he said (or rather wrote) *fuert*, meant to close the sentence by '*memorati sumus*', but forgot when, after a few words, he arrived at that point, that he had said '*fuert*'. The learned grammarian, however, does not say, why not with '*celebratur*' a present tense might be as correctly understood, as with any other perfect predicate. Cicero, at least, must have thought so, or he would have corrected the blunder.

(p. 127). and hence are *real presents*, not corresponding to English *present-perfects*, but to English *present*. Therefore they require the tenses of *present* consecution: Nos a patria p̄vocal, itaſque reſegatū ſumus, ubi ſenſe ſimus in exilio: We are banished (are living in exile) far from our country, and from Italy, in a place where we may grow old in exile (or 'so that we are growing old'). Liv. 25, 6. Whenever on a passive of this form subjunctives of *preterite* consecution are dependent, they will, on closer examination, be found to be *perfects*, as: Homines sunt hac lege generati qui tuerentur terram: Man has been created with the purpose to inhabit the earth. Cic. Rep. 6, 15. See Ex. 21. 22.

OBS. 5. EXCEPTIONS to OBS. 2.

**A.** In the following instances the subjunctives dependent on the kind of preterites mentioned Obs. 2, *must* be placed in tenses of PRETERITE CONSECUTION:

[illegible]

2. *Epistolary imperfects*, although they virtually are presents, always require the *preterite* consecution: *Non dubitabamus quin tu jam Brundisium pervenisses, nobisque heri et omnino interfectum fides habemus*, neque minus nos esse captos quam qui Cornifici fuisset. Cic. Att. 8, 11 D, 4.

1. With perfects, according to § 572, p. 305, as: *Alius accipit fastidiosè, tamquam qui dicat* etc.; Another *receives* (benefits) fastidiously, as if he *said* etc. Sen. Ben. 2, 24.—For Ex. of preterite consecution see p. 305.

For Ex. of preterite consecution see p. 305.

2. With *inventi (reperi) sunt qui* = 'There are persons who'; *tu solus inventus es qui*, 'you are the only one who'. With these expressions the dependent subjunctive (see p. 551 foll.) may be in the present, or perfect, but is more usually in the imperfect. Whenever these expressions have a strictly preterite force (no present being understood), either the imperfect or perfect is used, but more usually the former: Sex. Titio damnato qui istam (imaginem) habere auderet (or ausus sit) *inventus est nemo*; *There was nobody after Sex. Titus's condemnation, who dared to have this image in his possession.* Cic. Rab. Perd. 9, 25.—*Pauci reperi sunt qui nullis premiis propositis vitam suam hostium telis objecerint* (or *objecerent*); *There have been (are) few who, without the promise of rewards, expose their lives to the weapons of the enemy.* Cic. Balb. 10, 26.—*Pompejus unus inventus est quem socii in urbis suas cum exercitu venisse gaudent*; — *Pompey is the only one whose coming to the cities of our allies with an armed force, is (still) remembered with joy by these.* Cic. Leg. M. 23. [The present *gaudent* is necessary here, because *gauderent* or *gravis sint* may be taken as referring to the time of the coming.]—*Inventus est scriba quidam Cn. Flavius qui fastos populo proposuerit* (or *propone-ret*); *There was a certain clerk, Cn. Flavius, who exposed the (secrets of the) calendar to the people.* Cic. Mur. 11, 25. See Ex. 25-28.

Obs. 6. If subjunctives are dependent on those perfects with indefinite subjects which represent an action as preceding another action, while both belong to the speaker's time (p. 300, R. 43), they always take *tenses of present consecution*. Even final clauses attached to such perfects, have their predicates in the *present subjunctive*: Ubi quis ex principibus in concilio dixit se ducem fore, qui sequi *velint* profiteantur, consurgunt ei qui et causam probant et hominem; Whenever anyone declares in council that he is going to be the leader of an expedition, and requests those, who *wish* to follow him, to *enroll their names*, all those arise who approve of both the cause and the man. Caes. B. G. 6, 23. — Quam *miserum*



qui afferat agnum quem immolemus, num is mihi agnus affertur qui etc.? When we send (have sent) anybody for a lamb to sacrifice it, will a lamb be brought which etc.? Cic. Div. 2, 17.—Quis est tam cupidus in cognoscendâ rerum naturâ ut, si ei contemplanti res dignissimas subito sit altitum periculum patriæ, cui subvenire possit (not possit), non ille omnia relinquat atque abjiciat? Cic. Off. 1, 43, 154.—If such perfects take the form of an *ablative absolute*, the clauses dependent on them, likewise take tenses of *present* consecution, forming thus an exception to the rule R. 92. as: Qui plurimos ex his interfecerunt, *relatis* in publicum cornibus, quæ *sint* testimonio, magnam ferunt laudem; They are greatly praised *after giving* (when they give) the horns to the community, so as to serve as evidence. Cæs. B. G. 6, 28. See Ex. 43.

Obs. 7. Subjunctives dependent on a *perfect subjunctive* (R. 94, No. 3), *always* assume logical tenses (of present consecution) if the perfect subjunctive has a potential present force according to R. 79, Obs. 2, as: *Vix ullius gentis hominem inveneris cuius felicitatem fortunæ Metelli compares*; You will hardly find a man in any nation (= hardly a man can be found etc.), whose happiness you *could* compare with Metellus's fortune. Vell. 1, 11.— *Utrum poetæ Stoicos depravārint an Stoici poetis dederint auctoritatem non facile dixerim*; I *would not like to say* (it is difficult to decide) whether the poets *spoiled* the Stoics, or whether the Stoics *influenced* the poets. Cic. N. D. 3, 38, 91.— But when the governing subjunctive perfect has the force of a preterite (except, of course, if it implies a present according to Obs. 2), the tense of the dependent subjunctive, according to the general rules, should be determined by *preterite* consecution, which, indeed is frequently the case, as: *Quærendum est num tanta egestas eum oppresserit ut sacrum suum spoliāret, ut deos patrios venderet*; We should examine whether he was in such straits that he *should have robbed* his sanctuary and *should have sold* the gods of his fathers. Cic. Verr. 2, 4, 6.— But often such subjunctives are, likewise, placed in the perfect subjunctive, thus agreeing with their governing predicate in tense by *attraction*, as: *Restat ut hoc dubitemus, uter potius Sex. Roscium occiderit, is ad quem morte ejus divitiæ venerint, an is ad quem mendicitas*; It remains for us to consider which of the two more probably *killed* Sex. Roscius, he to whom wealth *came* by his death, or he to whom beggary (came). Cic. Rosc. Am. 31, 88. Sometimes (Ex. 33) such subjunctives are placed in the *present*, if represented as present to the speaker.— Ex. 29-33.

Obs. 8. *Hypothetical imperfect subjunctives* are logically presents (*diceret si viveret = nunc diceret si nunc viveret*); and *hypothetical pluperfect subjunctives* are logical *perfects* or *imperfects* (*dixisset = dictūrus fuisset* or *erat*). Hence it should seem that subjunctives dependent on preterite hypotheticals, according to the principle explained in Obs. 2, ought to admit of *logical* tenses (in the present and perfect). But this is generally not the case. *Subjunctives dependent on preterite hypotheticals take the tenses of preterite consecution*. In order to know whether an *imperfect* or a *pluperfect* must be chosen, we must conceive the hypothetical imperfect or pluperfect changed into a *perfect* or *imperfect indicative*, and give to the dependent subjunctives in the hypothetical period the same tenses as they would take in *this* connection; but so that for a *present* or *perfect* indicative, which the clause may take outside the hypothetical framework, an *imperfect* subjunctive must always be substituted, as: *Si solos eos diceret miseros quibus moriendum esset, neminem tu quidem eorum, qui viverent, exciperes*; If you would call unhappy those only who *must die*, you would except none of those that are living. Cic. Tusc. 1, 5. [CHANGED according to rule: *Dixisset miseros eos quibus moriendum est, exciperet eos qui vivunt*; hence: *moriendum esset, viverent*.]—*Qui fieri potuit nisi homines ea quæ ratione invenissent, eloquentiâ persuadere potuissent?* How could this be the case if men had not been able to make plausible by their eloquence what they have derived by their reason? Cic. Inv. 1, 2. [CHANGED: *Homines persuadere poterant quæ ratione invenerant* (this pluperfect is required according to p. 330, Obs. 4 and 5); hence: *invenissent*.]—*Ego si me non improbiissime Dolabella tractasset, dubitarem fortasse utrum remissior essem, an summo jure contenderem*; If Dolabella had not treated me most outrageously, I would, perhaps, have doubted whether to *restrain myself*, or *to engage in a strife* to the full extent of my right. Cic. Att. 16, 15, 1. [*Dubitabam utrum contenderem*, according to R. 85, Obs. 8, e.].—If the hypothetical predicates are expressed by *presents* (with the force of hypothetical imperfects; see B. VI.), *the consecution must be present*: *Si forte quaereretur quæ esset ars imperatoris, constituendum putarem quis esset imperator; . . . si grammaticus, si poeta quaeratur, possum similiter explicare quid eorum quisque proficteatur*. Cic. Or. 1, 48. 210–212. See Ex. 34–39.

Obs. 9. The rule Obs. 8 is often set aside for the reasons mentioned Obs. 1. Clauses with *quum* (= *seeing that*, or *since*) if the predicate were placed in the imperfect subjunctive would frequently be mistaken for hypothetical clauses (*quum* being often = *si* in hypothetical periods); and hence such clauses regularly have predicates with *present* conjugation: Tu istud nisi fingeres, sic ageres? praesertim *quum* alienorum pericula defendere acerrime soles, tuum negligeres? Would you proceed thus if it were not a ficti-

tious case? Considering that you *will*, with the greatest energy, *defend* strangers under a cond., *would* you *neglect* your own affairs (i. e. *niſi fingeres*)? Cic. Brut. 80. 278. See Ex. 40-42.—In Ex. 42 *ſed* Cat. 7, *ſuſpect* and *aperit* are used in lieu of *ſuſpect*, be-  
cause else it would seem as if they were the predicates of a hypothetical principal sen-  
tence belonging to *ſi* (which immediately follows). This would appear like a grotesque  
absurdity. — Aside from these instances in which logical tenses are required by the rule  
Ons. 1, the present consecution in clauses dependent on hypothetical preterites is ex-  
tremely rare, as: *Cresceret mihi ex eo ipſo fiducia quod poſſit* (instead of *poſſet*) in homi-  
ne unius virtute tantum momenti eſſe; My confluence *would increase* by the very fact  
that so much *can depend* on one man's ability. Liv. 28. 43.—Qua diſtinctione sub-  
ſtā, quam habere in Corā... notam quæ falſa eſſe non poſſit? If this diſtinction were  
ſet aside, what mark *would be* here in Corā which *might not be* falſe? Cic. Acad. 2. 23.  
§ 47 For the treatment of hypothetical periods in regard to the tenses of their predi-  
cates, if the period is made dependent on other sentences, see Rem. 96.

OBS. 10. If a *Quam*-clause is followed by an apodosis with *tum*, the predicate of the *Quam*-clause, if in the subjunctive according to the rules p. 657, may in certain circumstances assume a *logical tense*. If the *Quam*-clause is a more *temporal* clause, the adverb introducing the apodosis being redundant (being merely used for the sake of emphasis) — *tum quamo*, the mood's are subject to the law of consecution, being strictly treated according to the rules of temporal clauses, as: *Qui quam Catilinae breviter tractatus, statim discessit, ... tum ille subito, scelere demens, quanta conscientiae vis esset ostendit*; When (after) these had briefly answered Catiline's question, (then) the latter, blinded by criminal passion, suddenly showed the power of conscience. Cic. Cat. 3. 5. 11.— Generally, however, the connection *quam-tum* is a 'pregnant' grammatical form, combining the idea of a temporal clause with a merely logical idea, and representing both propositions as the exponents of the same thought. Such clauses have the force 1) of a temporal clause, and 2) of propositions co-ordinated by 'non solum... sed etiam' (cf. ... *Atque*), and the author is at liberty to treat the subjunctive of the clause either according to the rules of the former *&c.*, to apply the law of consecution, or according to the rules of the latter *&c.* to apply logical tenses as in all co-ordinate propositions: as: 1) Sex. Roscius *quam* omni tempore nobilitatis factor *fuisse*, *tum* hoc tumultu proximo praeter ceteros in ea vicinitate eam partem causamque *defendit* que etc.: As (while) Sex. Roscius had favored at all time the cause of the nobility, so he sided in the last civil war, more than any one in that neighborhood, with that party and cause which etc. (Cic. Rosc. Am. 6. — 2) Itaque *quam* cum antea tu similis in dicendo *videris*, *tum* vero, nunc a doctissimo viro instructum, *notum* *viditum* similiorem: Therefore, while I had been more similar to you now that he had been under the instruction of one of the most able teachers. (Cic. Brut. 71. 249. — 3) Drimius C. Verrem *quam* multa in deos hominesque nefarie *fecerit*, *tum* praeter quadragesime sestertium ex Sicilia contra leges *absulisse*; (because) he had done, *tum* praeter quadragesime sestertium ex Sicilia contra leges *absulisse*; We assert that, while C. Verres in general made himself guilty of many crimes against gods and men, he moreover illegally abstracted 40 millions of sesterces from Sicily. Cic. Verr. 1. 18. 56.— In the first example *fuisse* is treated according to the rules of temporal clauses, since the author meant to represent the time of the apodosis as following *fuisse*, since the author meant to represent the action expressed by '*defendit*' belonging to former period in the life of Roscius, the action expressed by '*defendit*' belonging to the latter, but not to the former period. But *fuerit*, as a logical tense, might have been substituted for *fuisse*. — In the second example, the author, from the same reason, might have used '*viditum*', as a tense by consecution, in place of '*videris*', since the '*Antea*' have used '*viditum*' and '*similis in viro*', likewise, mark two successive periods; but he has '*videris*' and '*similis in viro*', as common to both periods, and the priority of the latter used a logical tense, since the '*videris*' is common to both periods, and the priority of the former is sufficiently marked by *antea*. — In the third example, however, the logical tenses '*fuerit*' could not have been replaced by '*fuisse*', since the robbing of the treasury, and the other 'godless acts' did not belong to different periods, which is expressly intimated by '*praeter ea*'. *Fuerit* might have been used, according to the law of consecution, but the author preferred to use the logical tense *fuerit*, marking the actions rather as logically, than as temporally connected. — Frequently the *imperfect* subjunctive in *Quam*-clauses of this kind must be considered as a *logical tense*. This is the case if it has the same function as an *imperfect indicative*, in which instance, of course, the perfect subjunctive is not admissible, as: Crassus *quam* peracutus *esset* ad excogitandum, *tum* verbis *erat* mirabiliter aptus: While Crassus was most ingenious in the conception of thoughts, he was remarkably able in expressing them. Cic. Brut. 39. 145.

1. Magna (fuit) culpa Pelopis<sup>2</sup>, qui<sup>3</sup> non erudit filium, nec docuerit quatenus<sup>4</sup> esset



quidque curandum. Cic. Tusc. 1, 44, 107.—2. Caninius *fuit* mirificā vigilantia, qui *ero* toto consulatu somnum non *viderit*<sup>1</sup>. Ib. Fam. 7, 30, 1.—3. Quid *erat* quod<sup>2</sup> me persequerentur in castra, quum<sup>3</sup> ego iter ita *fecerim*<sup>4</sup> ut me omnium civitatum magistratus (in itinere) convenirent<sup>5</sup>. Ib. 3, 8, 4.—4. Hoc quum<sup>6</sup> revēra ita *sit*<sup>7</sup>, et quum semper ita *habitu observatumque sit*, tribuni plebis caput<sup>8</sup> *posuerunt*<sup>9</sup> hoc<sup>10</sup>. Ib. 3, 23, 3.—5. Non ea *sunt commissa*<sup>11</sup> quae sine piaculis ingentibus<sup>12</sup> expiari<sup>13</sup> possint. Liv. 28, 27.—6. Qualis viros creāre vos consules *deceat*<sup>14</sup>, satis *est dictum*. Ib. 24, 8.—7. *Accepisti*<sup>15</sup> qui meus in republicā *sit* status<sup>16</sup>. Cic. Fam. 1, 9, 21.—8. Multis belli casibus<sup>17</sup> *didici* quando pugnandum<sup>18</sup>, quando abstinendum pugnā *sit*. Liv. 44, 36.—9. Membri utimur prius quam *didicimus* cuius ea utilitatis<sup>19</sup> causā *habeamus*. Cic. Fin. 3, 20.—10. Me meae fortunae<sup>20</sup> ne nimis *penitet*<sup>21</sup>, tuā virtutē<sup>22</sup> *perfectum est*<sup>23</sup>. Ib. Fam. 1, 7, 8.—11. *Proposui* fore vobis, in utroque genere causarum<sup>24</sup> quā<sup>25</sup> sequi *solerem*. Ib. Or. 2, 84, 380.—12. *Sunt* apud Platonem *scripta* divinitus<sup>26</sup>, quales<sup>27</sup> in republicā principes *essent*, talis reliquos solere esse civis. Ib. Fam. 1, 9, 12.—13. Vos *adopti estis*<sup>28</sup> ne quia civem *timeatis*<sup>29</sup>. Ib. Mil. 13.—14. Nec vero Pompēius urbem *reliquit*<sup>30</sup> quod eum tueri<sup>31</sup> non *posset*<sup>32</sup>, nec Italiam quod ea *pelleretur*. Ib. Att. 8, 11, 2.—15. Numquam mihi defuit<sup>33</sup> orationem<sup>34</sup> *credidi*, non quo<sup>35</sup> verba unquam potius quam res<sup>36</sup> *exercuerim*<sup>37</sup>, sed etc. Liv. 28, 27.—16. A Balbo *animadvertisti* quam multa *dicta sint*. Cic. N. D. 3, 1, 4.—17. Saepē et multum *cogitari*, bonūne an malū plus *attulerit*<sup>38</sup> hominibus eloquentiae studium. Ib. Inv. 1, 1.—18. Nunc, quoniam quibus rebus adductus<sup>39</sup> ad causam *accesserim*<sup>40</sup> *demonstravi*, dicendum est de contentione<sup>41</sup> nostra. Ib. Div. Cæs. 3.—19. Credo ego vos *audisse* quemadmodum praesidia Romāna ab Siculis *circumventa*<sup>42</sup> et *oppressa sint*<sup>43</sup> per hos dies. Liv. 24, 38.—20. Initium quod<sup>44</sup> huic cum matre *fuerit audistis*. Cic. Clu. 6, 17.—21. Nulla est gens ex quā nobis *interdictum sit* ut ne quem assecere (to receive) civem (as a citizen) *possimus*. Ib. Balb. 13, 30.—22. *Exploratum est*<sup>45</sup> omnibus quo loco<sup>46</sup> causa tua *sit*. Ib. Verr. 2, 5, 63.—23. Ad eamne rem vos (iudices) *delecti estis* ut eos *condemnaritis* quos sicarii<sup>47</sup> jugulare<sup>48</sup> non potuissent? Ib. Rosc. Am. 52.—24. Iecirco in hanc urbem *venisti* ut huius urbis iura *corrumpere*, domesticāque<sup>49</sup> immanitate nostrae civitatis humanitatem *inquinares*<sup>50</sup>? Ib. Dej. 12, 32.—25. In omnibus seculis pauciores viri *reperiuntur* qui suas cupiditates quam qui hostium copias *vincerent*. Ib. Fam. 15, 4, 15.—26. *Inventi sunt* multi qui non modo pecuniam, sed vitam etiam pro patriā *profundere*<sup>51</sup> parati *essent*. Ib. Off. 1, 24.—27. Solus tu *inventus es* cui non satis *fuerit* corrigere<sup>52</sup> testamenta vivorum nisi etiam rescindere<sup>53</sup> mortuorum. Ib. Verr. 2, 1, 43.—28. *Ecquis est inventus* postea praetor qui idem illud *ediceret*<sup>54</sup>? Ib. ib.—29. Neque in quadrigis<sup>55</sup> eum secundum *numeraverim*<sup>56</sup> aut tertium qui vix e carceribus<sup>57</sup> *exierit* quum palman<sup>58</sup> jam primus *acceperit*. Ib. Brut. 47, 173.—30. Ne ingenio quidem qui *praestiterit* facile *dixerim* C. Pisoni. Ib. Brut. 78, 272.—31. Id ita *fuit* notum omnibus ut nemo tam rusticus<sup>59</sup> homo Romam *venerit*<sup>60</sup> quin *sciret* iura<sup>61</sup> om-

<sup>1</sup> Caninius was elected consul in place of his predecessor a few hours before the consular term closed.—<sup>2</sup> what was the reason that.—<sup>3</sup> since, considering that.—<sup>4</sup> *facerem* or *fecissem*, would represent the clause as temporal.—<sup>5</sup> addressed me.—<sup>6</sup> since.—<sup>7</sup> *casel*, and *observatum esset* would make the clause dependent on the time of *posuerunt*, representing it as quasi-subjunctive, and as conceived by the tribunes.—<sup>8</sup> paragraph.—<sup>9</sup> to introduce.—<sup>10</sup> the following.—<sup>11</sup> not such crimes have been committed.—<sup>12</sup> without a formidable (exemplary) reparation.—<sup>13</sup> to expiate.—<sup>14</sup> it behooves.—<sup>15</sup> you have heard.—<sup>16</sup> position.—<sup>17</sup> by many cases of war, *i. e.* by a great experience in war.—<sup>18</sup> it is advisable to fight.—<sup>19</sup> the purpose for which we have them (according to *Rom. 85, Obs. 8, b*).—<sup>20</sup> fate.—<sup>21</sup> *penitet me*, I am dissatisfied.—<sup>22</sup> either 'your kindness,' or 'your energy'.—<sup>23</sup> change actively: has caused it = is the cause.—<sup>24</sup> in both descriptions of (legal) actions.—<sup>25</sup> the principles which.—<sup>26</sup> Plato wrote (has written) the golden words.—<sup>27</sup> *talīs quales*, of the same quality as.—<sup>28</sup> you have obtained it, *i. e.* you are in a situation.—<sup>29</sup> you need not be afraid.—<sup>30</sup> has left (being still absent).—<sup>31</sup> hold (against Caesar).—<sup>32</sup> The imp. subj. *posset* represents the action as coincident with the preterite *reliquit*, and not with the present contained in it by implication.—<sup>33</sup> to fail.—<sup>34</sup> language.—<sup>35</sup> = *non quod*.—<sup>36</sup> facts.—<sup>37</sup> I have practised, *i. e.* dealt in. *Exercuerim* would remain a preterite, even if *credidi* were changed into a present.—<sup>38</sup> has been conducive to. The action was past at the time of 'thinking'.—<sup>39</sup> See *R. 85, Obs. 8, (c)*.—<sup>40</sup> I have become connected with this case (preceding the '*demonstrare*').—<sup>41</sup> about the questions at issue between us.—<sup>42</sup> have been cut off.—<sup>43</sup> to destroy.—<sup>44</sup> the relations as they were in the beginning between him and his mother.—<sup>45</sup> it is settled in the minds of all.—<sup>46</sup> stage (of the trial).—<sup>47</sup> cutthroat.—<sup>48</sup> to slay.—<sup>49</sup> by the enormities practised in your native country.—<sup>50</sup> to soil.—<sup>51</sup> to shed.—<sup>52</sup> to correct, *i. e.* to falsify.—<sup>53</sup> set aside (*i. e.* by an unjust judicial decision).—<sup>54</sup> literally: *who 'edicted' that same thing, i. e.* 'who admitted rules like this in his edict'.—<sup>55</sup> race with the *quadriga* (four-horse chariot).—<sup>56</sup> to reckon.—<sup>57</sup> the starting point in a race.—<sup>58</sup> the prize (take).—<sup>59</sup> rustic, *i. e.* inexperienced in city-life.—<sup>60</sup> this perfect subjunctive is necessary on account of the peculiar relation of the Ut-clause. See *R. 95, Obs. 8, B*.—<sup>61</sup> judicial acts.

nia praetoris nutu<sup>1</sup> Chelidōnis gubernari. Ib. Verr. 2, 5, 13.—32. Videamus quanta ista pecunia *fuerit* quae *potuerit* Nejum ab humanitate, ab religione deducere<sup>2</sup>. Ib. 2, 4, 6.—33. Restat ut hoc dubitemus uter potius Sex. Roscium *occiderit* is qui ardens avaritiā *feratur* infestus<sup>3</sup> in suos, an is qui semper ita *vixerit* ut quæstum<sup>4</sup> *nosset* nullum. Ib. Rosc. Am. 31, 88.—34. Si in secundis rebus<sup>5</sup> bonam quoque mentem darent ei, non ea solum quae *evenissent*, sed etiam ea quae *evenire possent reputarēmus*<sup>6</sup>. Liv. 30, 30.—35. Si asperius<sup>7</sup> in quosdam homines invehi vellem, quis non *concederet* ut eos quorum scelerum furōre<sup>8</sup> *violatus essem*, vocis libertate<sup>9</sup> *perstringerem*<sup>10</sup>? Cic. Sest. 6, 14.—36. Aurum et argentum, aes, ferrum, frustra<sup>11</sup> natūra genuisset<sup>12</sup>, nisi eadem *docuisset* quemadmodum<sup>13</sup> ad eorum venas<sup>14</sup> *perveniretur*. Ib. Div. 1, 51, 116.—37. Quae vita fuisset Priamo si ab adolescentiā *scisset* quos eventus<sup>15</sup> senectutis *esset habiturus*? Ib. 2, 9, 22.—38. Hoc quum viderent, illud quidem non *quaerent* cui bono<sup>17</sup> *fuisset*. Ib. Rosc. Am. 31, 86.—39. Hoc scribere, praesertim quum de philosophiā *scriberem*, non *auderem*, nisi idem placeret Panætio. Ib. Off. 2, 14.—[Comp. Cic. N. D. 2, 18, Or. 38, 132; Balb. 14, 33; Fam. 13, 1, 5; Planc. 4, 9; Pis. 29, 71; Or. 2, 21, 89].—40. Quonam modo *audiretur* Mysus<sup>18</sup> aut Phryx<sup>19</sup> Athēnis quum etiam Demosthenes *exagitetur*<sup>20</sup> ut putidus? Cic. Or. 8, 27.—41. Nec de Persio *relicuisset*<sup>21</sup> Gracchus quum ei Fannius de Menelao Marathēno *objectisset*<sup>22</sup>; praesertim quum<sup>23</sup> Fannius numquam *sit habitus*<sup>24</sup> elinguis<sup>25</sup>. Ib. Brut. 26, 100.—42. Memorare *possem* quibus in locis maximas hostium copias populus Romānus parvā manu<sup>26</sup> *fuderit*<sup>27</sup>, quas urbis munitas<sup>28</sup> *ceperit*, nisi<sup>29</sup> ea res longius nos ab incepto traheret<sup>30</sup>. Sall. Cat. 7, 7.—43. Galli liberos suos, nisi<sup>31</sup> quum (ita) *adolescerent*<sup>32</sup> ut munus militiae sustinere<sup>33</sup> *possint*, palam<sup>34</sup> ad se adire<sup>35</sup> non patiuntur. Cæs. B. G. 6, 18.

*Rem. 95.* The predicates of MODAL CLAUSES introduced by the conjunctions *ut* (*ut, ut non*) and *quin*, or by equivalent RELATIVE adjectives (*Obs. 9*), frequently take LOGICAL tenses even if their governing predicate is a preterite, since modal relations of a predicate of a past action are often described either by their *present effects*, or by effects in no connection with the time of the principal predicate:

A. LOGICAL tenses, in such predicates, *must* be used:

1. if the predicate of the clause is a 'NECESSARY PERFECT', which is the case if the past action expressed by it contains a *present action by implication* according to *R. 94, Obs. 2* (See *Obs. 4*); 2. if the predicate is a 'NECESSARY IMPERFECT', *i. e.* if the action is such that, according to the general rules § 573 foll., it would be in the imperfect if in the indicative (for instance if it expresses a state, a continued or repeated action, habit etc. determined by the time of the principal action). In this instance the dependent subjunctive is always in the *imperfect*; but such imperfects are *logical* tenses, although agreeing with the law of consecution (*Obs. 5*).

B. LOGICAL tenses are *generally* used if the predicate of the clause de-

<sup>1</sup> Hint.—<sup>2</sup> avert.—<sup>3</sup> *infestum ferri*, = *scire*, to act fiendishly against one's own.—<sup>4</sup> *non nosse quæstum*, to be unacquainted with the art of making money, or 'not to care to make money'.—<sup>5</sup> in prosperity.—<sup>6</sup> to consider, to take into account.—<sup>7</sup> *asperius in-rehi*, to treat rather roughly, to handle without mercy.—<sup>8</sup> by the madness of whose misdeeds, instead of 'by whose insane misdeeds'.—<sup>9</sup> corresponding to '*scelerum furōre*', instead of '*voce liberā*', in free (*i. e.* plain) language.—<sup>10</sup> rebuke.—<sup>11</sup> in vain.—<sup>12</sup> to create, to make.—<sup>13</sup> *quemadmodum... perveniretur* how to come, or 'the way to come' according to *R. 85, 8, b*.—<sup>14</sup> veins.—<sup>15</sup> vicissitudes of his old age.—<sup>16</sup> abstract dative (p. 83) 'to whom it was for a good' *i. e.* who profited by it.—<sup>17</sup> a Mysian, *i. e.* orator.—<sup>18</sup> a Phrygian.—<sup>19</sup> *exagitetur ut putidus*, is criticised as 'rotten', *i. e.* is obnoxious to their tastes.—<sup>20</sup> would have withheld his opinion as to Persius's authorship (of a certain oration).—<sup>21</sup> had criticised him in regard to Menelaus of Marathus.—<sup>22</sup> the more as (understand: 'This argument is the more conclusive because etc'.)—<sup>23</sup> The pluperfect '*habitus esset*' would represent the clause as temporal, like '*quum... objectisset*' (= after he had been held).—<sup>24</sup> speechless, without language = 'as unable to make a speech'.—<sup>25</sup> with a small force.—<sup>26</sup> to rout.—<sup>27</sup> *urbs munita*, large fortress.—<sup>28</sup> = *nisi*.—<sup>29</sup> would lead us too far.—<sup>30</sup> except.—<sup>31</sup> *adolescere*, to grow to maturity.—<sup>32</sup> *munus militiae sustinere*, to endure military service.—<sup>33</sup> in public.—<sup>34</sup> to approach them, to be in their company.



notes an action happening at the *speaker's* time (Obs. 6), and *often* in clauses of intensity (Obs. 8), or to make certain logical relations of the clause more prominent (Obs. 8, *c*), and in negative modal clauses introduced by *quin*, or a *relative* (Obs. 10); but perfect subjunctives are *rarely* used in CONJUNCTIVE CLAUSES, and in CLAUSES OF MANNER and COINCIDENT ACTION (Obs. 8).

C. LOGICAL tenses are *never* used if the clause is represented as *determined* by the action of the *subject* (OBS. 12)\*.

Obs. 1. MODAL clauses are those which designate the adverbial relations of MODALITY (§ 551 foll.). The modal relations of MANNER and QUANTITY (intensity) are either expressed by *Ut*-clauses, or by comparative clauses (p. 743). CLAUSES OF COINCIDENT ACTION (§ 554 foll.) are expressed by *Ut*-clauses, or by clauses introduced by the equivalents of *at quā*, or a relative; but also by clauses with '*quā*' and '*dum*' (see p. 673). — In the relation of CAUSE and EFFECT (§ 563), the *cause* is expressed by *causal clauses*, and the *effect* by *Ut*-clauses. *Ut*-clauses describing 'effect' are either CONJUNCTIVE, if the effect is represented as a '*result*', or FINAL if the effect is represented as a '*purpose*' of the subject (see Obs. 12). Consecutive clauses have the force of sentences introduced by *utquā* (see § 385) or by equivalent expressions (*quo factum est* etc.). Hereby they are easily distinguished from clauses of manner. Hence modal *Ut*-clauses are of five kinds: 1) causes of manner; 2) of intensity; 3) of coincident action; 4) consecutive clauses; 5) final clauses.

\* Our grammarians have failed to establish any principle by which the question what tenses must be used in modal *if*-clauses, may be decided. They neither distinguish between the different kinds of modal *if*-clauses (reaffirming 'consecutive clauses' with clauses of manner and intensity), nor between the instances in which the use of logical tenses is necessary, or optional, or forbidden. ZUMPT says: 'If the clause does not refer to the particular points of the main action, but to the result, the governing preterite requires a *present*'. To refuse this badly-expressed rule, it is only necessary to peruse part of our examples (for inst. in Obs. 6 and 7). — MADVIG says: 'The perfect is used instead of the imperfect in consecutive clauses if the action of the clause is stated as an historical fact, for the sake of the fact as such, and not merely in regard to the main action or to a particular time-point'. — [THACHER, following the version of his English prototype, renders Madvig's words: 'If the statement in the subordinate proposition is conceived and expressed GENERALLY as a distinct historical fact'. By 'generally' the German '*überhaupt*' is rendered, which, however, in this passage means 'as such'. Thus Madvig's rule is made all but unintelligible by a bad rendering.] For the refutation of this rule see Obs. 7. — ENGLMANN says: 'In consecutive clauses, the *perfect* is used instead of the imperfect if the action is conceived without a reference to the principal sentence, being represented as an *existing remarkable fact*'; which is refuted by the same reasons as Madvig's rule. — BIERL to Nepos Milt. 5, 1 says: 'The *perfect* in clauses of this kind is used if both predicates refer to the same fact', which clause Rem. 480 to REINIG'S *Lat. Sprachwissenschaft* says would be more correct if it were said of the *imperfect*. — KÜHNER says in substance: 'In consecutive clauses the perfect and present are used after preterites, if the clause refers to the time of the speaker, but the tenses are determined by consecution if they are expressed as a thought of the subject, as *Rom. lat. tunc fortiter percontabatur ad hostes plane derelictum*'. The first part of this rule, even if it were true, leaves the chief question unsettled, namely in which instances preterite predicates may be referred to the speaker's time'. In the last part of the rule, Kühner evidently confounds consecutive and final clauses; and moreover, there are many instances, in which the predicate *neither* refers to the speaker's time, *nor* contains a thought of the subject. For these instances Kühner gives no rule. — MEIRING says: 'In consecutive clauses the *imperfect* is used if the result is considered as coincident with the time of the main action [which is refuted by innumerable examples in which the *imperfect* is used if the result is subsequent to the main action, and by many examples in which the *perfect* is used in the case of coincidence]; the *perfect* is used if it is conceived as "now complete" [which, if it means anything, must mean 'if it is past in regard to the speaker's time' which leaves the main point unsettled, the same as Kühner's rule], and the *present* is used if it is occurring now'. (See Obs. 6). The author of the 'Public Lat. in School Grammar', says 'If in historic (i. e. in preterite) consecution the fact itself is to be brought out very distinctly, then the perfect subjunctive is used instead of the imperfect: Ita miseri erant ut fletum, they were so wretched as to weep: ita miseri fuerat ut flevissent, they were so wretched that they (actually) wept'. — For such absurdities (which easily might be multiplied by quoting other grammarians) Madvig's rule alone is responsible.

**OBS. 2.** All the modal clauses may be indicated in the principal sentence by one of the demonstrative (definite) FORM-ADVERBS (pp. 239. 261. 271. 280. 281), which are called ‘ANTECEDENTS’ of the clause’. Clauses of manner and coincident action have the antecedents *sic* and *ita*; clauses of intensity are preceded by *tam*, *adeo*, *usque eo*, *ita*, and precedents *sic* and *ita*; clauses of intensity are preceded by *tam*, *adeo*, *usque eo*, *ita*, and precedents *sic* and *ita*; clauses of intensity are preceded by *tam*, *adeo*, *usque eo*, *ita*, and precedents *sic* and *ita*; clauses of intensity are preceded by *tam*, *adeo*, *usque eo*, *ita*, and precedents *sic* and *ita*. These form-adverbs are often merged in the qualitative and quantitative form-adjectives *talis*, *hic*, *ille*, *is*, and *eiusmodi* (= *talis*) are used as antecedents represented as a ‘quality’, *talis*, *hic*, *ille*, *is*, and *eiusmodi* (= *talis*) are used as antecedents represented as a ‘quantity’, *talis*, *hic*, *ille*, *is*, and *eiusmodi* (= *talis*). If manner generally in consecutive, and final clauses; but also in clauses of manner and coincident action, rarely in clauses of intensity, as: Mons altissimus impendebat ut perpauci prohibere possent (CONSECUTIVE CLAUSE = quo factum est ut etc.); A very high mountain was in the way, so that a very small force could defend the pass. Cæs. B. G. I, 6.—The antecedents may also be placed between the principal sentence and the Ut-clause, which in almost all instances is placed after the principal sentence, as: Tibicines Tibur abierunt, adeo ut nemo in urbe esset qui sacris præcineret (A CONSECUTIVE CLAUSE, adeo ut being = quo factum est ut, or = itaque with an indicative); The flute-players wandered out to Tibur, so that there was nobody in town to perform the sacred music. Liv. 9, 30. In final clauses are rendered by ‘in order’ followed by ‘that’ or ‘to’, e.g., Tibicines Tibur abierunt, ut nemo in urbe esset qui sacris præcineret.

being = *quo facium erat*, or = *augere*.  
out to Tibur, *so that there was* nobody in town to perform the sacred music. Liv. 3. 30.  
The antecedents in final clauses are rendered by 'in order' followed by 'that' or 'to';  
sometimes by 'so that'. In the other modal Clauses the antecedents whether ex-  
pressed or understood, are rendered by 'so' (-such) or 'in such a manner', 'in such a de-  
gree', followed by 'that', or, if both propositions have the same subject, by 'as to';  
E.g. *quantia ita peregrinata tota Asia est ut se externis oblineret moribus* (a CLAUSE of  
'COINCIDENT ACTION' = 'se oblinens'); (Greek) eloquence made its circuit through  
the whole of Asia *so as to* shape itself according to the foreign manners. Cic. Brut. 13,  
51.—Frequently however it is better to recast the clause in English (most frequently  
clauses of coincident action, and consecutive clauses), as: In castris Pompeji vidēri li-  
cuit trichas structas etc., *ut facile existimāri posset* nihil eos de eventu ejus diē timu-  
isse (a CONSECUTIVE clause, *ut* = hence); In Pompey's camp might be seen costly cot-  
tages etc., *which goes to show* that they had no concern as to the issue of that day. Cæs.  
B. C. 3, 96.—(Ei qui pecunias imperabant) dictabant se domo patriāque expulsos om-  
nibus necessariis rebus egēre, *ut* honestā præscriptione rem turpissimam tegerent (a  
clause of coincident action = *tegentes*); Those who made requisitions in money stated  
that, being banished from their own country, they were in want of the necessities of  
life, *thus using* an official requisition as a cover for a most disgraceful act. Cæs. B. C. 3,  
32.—Miltiadi *talis* honor tribūtus est quum pugna depingeretur *ut* prima ejus imāgo pone-  
rētur [a clause of manner]; The honor shown to Miltiades consisted in placing his image  
first in the picture of the battle. Nep. Milt. 6. 3. See Ex. 21.—Frequently clauses of  
coincident action pregnantly contain an adversative proposition, and are then in English  
introduced by 'but so that', or 'while': Antonius *ita* se recipiēbat *ut* nihil nisi de rei-  
publice perniciē cogitāret; Antonius retreated, *but so that* (or 'while') *he thought of*  
nothing but the destruction of the republic. Cic. Phil. 4, 2.

Obs. 3. In modal Ut-clauses the *imperfect* is the only tense of preterite consecution, the pluperfect being excluded by the nature of these clauses which never denote an action anterior to the principal predicate. Very rarely the pluperfect subjunctive is used in modal Ut-clauses, denoting a time *coincident* with that of its governing predicate, if the latter is likewise a pluperfect subjunctive, being dependent on another principal predicate: Atticus, quum tantā prosperitate usus esset valetudinis at annis triginta medius, Cū non indigisset, meus est morbum. Nep. Att. 21.—Periphrastic imperfections, which are occasionally used in clauses of this kind, must not be mistaken for pluperfects, as: In balneatis assa *lūa erat* postq̄ ut eorum vaporum non *esset subiectum* cubiculis; In the bathing apartments the sweating compartment *was so placed* that the fumes *were* under the lounges. Cic. Qu. Fr. 3. 1. 2.

ONS. 4. In *all* modal *Ut*-clauses the predicate is in the PERFECT SUBJUNCTIVE if it expresses a past action the results or effects of which are still lasting at the speaker's time, so as to contain by implication a present tense of another, or of the same verb. The functions of the perfect *indicative* (p. 503 R. 46) are thus transferred to the perfect *subjunctive*, which function would be lost by using the imperfect subjunctive. It makes here no difference whether the principal predicate is likewise a perfect with the same force, or not, as: *Ita traxit ordo rerum orationem ut jam ad minores perperam* (consecutive clause); The (observation of) historical order has so shaped my discourse that *I have already arrived* at the younger [orator-]. (Cic. Brut. 65, 232.—*Æmilius Paulus tantum in ærarium pecuniæ iniecit ut unus imperatoris præda finem attuleret tributorum* (clause of intensity); *Æmilius Paulus placed so large a sum in the coffers of the State, that one commander's booty has put an end to the taxes.* Cic. Off. 2, 22 [the state of 'immunity from taxes' was still lasting when the author wrote these words. This feature would



not be expressed by 'afferret'.] See Ex. 1-4.—Here belong actions represented as having always or never happened up to the speaker's time, as: *Tantum exarsit bellum ut numquam pari periculo fuerit Carthago*; So great a war was kindled that Carthage has never been in an equal danger. Nep. Hann. 4, 3. See Ex. 5-7.—If the principal predicate of a modal Ut-clause is a perfect including a present by implication, the tense of the predicate of the clause is determined by the rules Rem. 94, Obs. 2, foll., being either a present or imperfect if represented as happening at the speaker's time, and a perfect, if represented as past in regard to the speaker's time, as: *Tanta superstitio mentis omnium Siculorum occupavit ut, quaecunque acciderent incommoda, propter eam causam evenire viderentur*; So great a superstition has seized the minds of the Sicilians that, whatever misfortune occurs, seems (to them) to happen from that cause. Cic. Verr. 2, 4, 51.—*Equidem sic jam obduri ut animo aequissimo audirem Laberii poemata*; I have already become so callous, that I hear Laberius's poems with the greatest equanimity. Cic. Fam. 12, 18, 2. (Ex. 8-11.)

Obs. 5. The imperfect subjunctive is used in all the modal Ut-clauses as a logical tense, if the predicate denotes habit, or any of those actions which would require an imperfect if they were in the indicative. The use of a perfect in such predicates would be faulty, because the perfect, in this instance, would be neither a logical tense, nor a tense by consecution: *Oratio ita libere fluēbat ut nusquam adhæresceret* (imperf. of HABIT); His language was so fluent, that it stopped at no point. Cic. Brut. 79, 274.—*Fossam pedum viginti directis lateribus duxit, ut ejus fossæ solum tantumdem paleret quantum summæ fossæ labra distarent* (imperf. of STATE); He built a canal twenty feet deep with perpendicular sides, so that its bottom had the same measure in width as the distance of the edges at the top. Cæs. B. G. 7, 72. By examining the tenses of modal Ut-clauses in the different passages of classical authors, it will appear that among the imperfect subjunctives used in them, a large majority fall under this rule.—See Ex. 11-15.

Obs. 6. If the predicate of the Ut-clause is represented as happening at the time of the speaker, it is placed either in the present, or in the imperfect, but more usually in the former tense, as: *Curio multa dixit et illustria, ut eum mirer consulem non fuisse*; Curio spoke in many cases, and his speeches were celebrated, so that I wonder he had not been consul. [CONSECUTIVE clause.] Cic. Brut. 32, 124.—*Trajanus rempublicam ita administravit ut omnibus principibus merito præferatur*; Trajanus administered the State in such a manner that he is justly preferred to all emperors. [CLAUSE OF MANNER.] Eutr. 8, 2.—*Themistocles adeo eruditus est litteris Persarum, ut multo commodius dicatur apud regem verba fecisse quam hi qui in Perside erant nati*; Themistocles was so proficient in Persian literature, that he is said to have more fluently addressed the king than those who were born in Persia. [CLAUSE OF INTENSITY.] Nep. Them. 10, 1.—See Ex. 16-18. But: *Horum oratorum tanta multitudo fuit, tanta laus, ut quum summa mirarēmur, inferiora tamen probarēmus*; These orators were so many, and so excellent, that while admiring the best, we yet approve of the inferior [both *mirarēmur*, and *probarēmus*, are present acts of the speaker, and would be presents if in an independent sentence]. Cic. Or. 2, 5.—*Reddita est ei tum a majoribus statua pro vitâ, quæ (= ut ea) nunc ad tantæ familiæ memoriam sola restaret*; A statue was then erected to him, by our ancestors, in return for his life, which statue (so that it) is now alone left as memorial for such a family. Cic. Phil. 9, 2, 5.—*Qui plus opibus, armis, potentiâ valent, profecisse mihi tantum videntur stultitiâ adversariorum ut etiam auctoritatē jam plus valerent*; Those who prevail by wealth, by their arms, and power, seem to have been so much benefited by the folly of their adversaries that they are now prevailing even by authority. Cic. Fam. 1, 7, 10. See Ex. 19-21.

Obs. 7. Aside from the instances mentioned Obs. 4-6, the perfect subjunctive often occurs in modal Ut-clauses in place of an imperfect, but it is impossible to reduce this usage to a general rule, all the attempts of the grammarians to establish such a principle having proved futile. Madvig's rule (see foot-note p. 434), according to which the predicate of modal Ut-clauses is in the perfect, and not in the imperfect subjunctive if, besides its reference to the principal predicate, it is also represented as a distinct historical fact, is not warranted by the usage of the Latin authors, aside from the impossibility of making the 'distinctness' or 'non-distinctness' of an historical fact available as a criterion. Madvig's chief passage by which he means to prove his rule (Cic. Off. 2, 22, quoted Obs. 4) requires the perfect for a reason very different from that which he has proposed (see Obs. 4), and the same is the case with his other passages (Cic. Verr. 2, 5, 10; and Fin. 2, 20. See Obs. 8). There are a large number of passages in which the imperfect is used in an Ut-clause, although the fact stated in it is not only a 'distinct' historical fact, but even the main action, so that the principal sentence may be altogether omitted without affecting the sense; and on the other hand there are passages with perfect subjunctives, containing facts without any historical value, only serving to illustrate a high degree of the principal action: [IMPERFECTS containing the main fact, so that the principal predicate may be

omitted.] *Tanta fuit omnium expectatio visendi Alcibiadis ut ad ejus triremem vulgus conflueret*. Nep. Alc. 7, 11 (= When Alcibiades arrived, the whole population flocked to his ship to receive him).—*Adeo loci opportunitate profecit uti ad Pompējum litteras mitteret, navis reliquas subdaci et reflecti juberet*. Cæs. B. C. 3, 23 (= Having obtained an opportunity, he sent a message to Pompey to have the rest of the ships placed on shore etc).—*L. Gellius ita diu vixit ut multarum ætatum oratoribus implicaretur* (= L. Gellius belonged to several rhetorical periods). Cic. Brut. 47, 174.—*Adeo ea res subita fuit ut prius Anio nem transirent hostes quam obviam ire Romānus posset*. Liv. 1, 36 (where the passage over the Anio is evidently the main fact, the principal sentence having only the logical value of a causal clause).—[PERFECTS, merely illustrating the degree of the principal predicate.] *Quibus rebus adeo ille est commotus ut nonnumquam vide finem facere voluerit*. Nep. Timol. 1, 6 (= By these facts he was greatly affected).—*Tantum exarsit interitum bellum ut numquam pari periculo fuerit Carthago*. Nep. Ham. 2, 1 (= A most terrible civil war arose).—*Aristides in tantâ paupertate decessit ut, qui effertur, vix reliquerit*. Nep. Arist. 3, 2 (= Aristides died in the greatest poverty).—*Cælius talis tribunos fuit ut nemo a bonorum causâ steterit constantius*. Cic. Brut. 79, 273 (= Cælius constantly stood in the tribunate). How little the Latin authors considered historical prominence (or 'distinctness') as influencing the tense of an Ut-clause, appears from a large number of similar passages, in one of which the predicate containing a distinct historical fact is placed in the perfect, while in the other passage an imperfect is used:

## Imperfects

*Etrusci prolium inveni adeo raptim ut abjectis missisque stragem gladios vadentes in hostem*. Liv. 9, 35.

*Tanta vi in Pompēji equites impetum fecerunt ut eorum nemo pariteret*, omnesque montis altissimos perierunt. Cæs. B. C. 3, 93.

*Tanta fuit in capiendis castris celeritas ut Teutomatus rex, s. portio corporis parte nuda, vix se ex manibus militum eriperet*. Cæs. B. G. 7, 46.

*Tantus imperator fuit Lucullus ut Mithridates hunc a se magis decem annorum quam quinquaginta annorum fateretur*. Cic. Ac. 2, 1, 3.

*Horum in imperio tanta commutatio facta est ut Lacedæmonii pacem peterent*. Nep. Alc. 5, 5.

*Tempestas lavis Rhodias afflixit ita ut nemo sedem naufragio intrinset*. Cæs. B. C. 3, 13.

*Ita tum ab his patens aquaibus causa ita dicta est ut eloquentium juris peritissimus Crassus, juris peritorum eloquentissimus Scævola peteretur*. Cic. Brut. 39, 145.

*Statim Metropolim venit sic (= tanta celeritate) ut multos expugnati oppidi famamque antecederet*. Cæs. B. C. 3, 80.

## Perfects

*Temporis tanta fuit exiguitas ut non modo ad insignia accommodanda, sed etiam ad guicas induendas tempus defuerit*. Cæs. B. G. 2, 21.

*Singulas navis nostri consecrati expugnaverunt ut perpaucæ ex omni numero ad terram pervenerint*. Cæs. B. G. 3, 15.

*Tantus terror omnis occupavit ut ipse rex prope semitidus, vix decem habitum, ad flumen navisque perferret*. Liv. 24, 40.

*Talem se imperatorem præbuit ut eo tempore omnibus appareret, nisi ille fuisset, Spartam futuram non fuisse*. Nep. Ages. 6, 1.

*Quibus malis adeo sunt Peni perterriti ut auxilia ad Romānis pollicerent*. Nep. Ham. 2, 3.

*Imber ingens ita utramque aciem turbavit ut vix annis retentis in castra sese receperint*. Liv. 26, 11.

*Adeo excellēbat Aristides ut, unus post hominum memoriam, cognomine Justus sit appellatus*. Nep. Arist. 1, 2.

*Tanta celeritate usus est ut prius in Asiam cum copiis pervenerit quam regii satrapæ cum scirent profectum*. Nep. Ages. 2, 2.

Obs. 8. The usage of the Latin writers in regard to the perfect subjunctive in modal Ut-clauses aside from the general rules in Obs. 4-6 is defined by the following rules:

A. The perfect subjunctive is rarely used in clauses of manner, and in consecutive clauses (where *ut* has the force of *itaque* or of *quo factum est ut*); but it often occurs, in place of an imperfect, in clauses of intensity. The imperfect is likewise the regular tense in clauses of coincident action, except when they are introduced by *quin* or a relative with a negation in place of *ut non* (see Obs. 10); Hinc sic adjunxit octavam lectionem ut factum ex clausis appareret; To this lesson he added the eighth, so as to form just one lesson out of two. Cæs. B. C. 3, 89.—Est propositum colligere eos qui hoc numero in civitate facti sunt ut fuerint oratorum locum; We have proposed to give a list of those who had such a position in the community as to be classed among the acknowledged speakers. Cic. Brut. 36, 137.—If in Ut-clauses not belonging to those of inten-

\* Thus a perfect of intensity is expressly opposed to an imperfect of manner in the passage Cic. Verr. 2, 5, 10, by which Madvig supports his 'distinct-historical-fact' theory: *Verres ita vivebat hibernis menseibus ut cum non facile extra tectum quisquam vi-*



eity a perfect subjunctive occurs in place of the regular imperfect subjunctive, it generally belongs either to the 'necessary perfects' (Obs. 4), or to those which, according to No. C are used from particular reasons. But sometimes, though rarely, perfects occur in such clauses without any assignable reason, as: Murena maximo in bello sic est versatus ut hic multas res et magnas sine imperatore gesserit, nullam sine hoc imperator; Murena gave such a report of himself in one of the greatest wars, that he performed many and great acts without his chief, (while) the chief did nothing without him. Cic. Mur. 9, 20\*.— Sometimes clauses of INTENSITY take the antecedents properly belonging to the clauses of MANNER, in which instance the perfect is used in the same way as if they had their proper antecedents, as: Hannibal odium adversus Romanos sic (i. e. tantā constantiā) conservavit ut prius animam quam id deposuerit. Nep. Hann. 1, 3. Thus 'talem imperatorem' in the passage Nep. Ages. 6, 1 (quoted Obs. 7) has the force of tantum imperatorem.— Often the antecedent is omitted, and in this instance the subjunctive is very rarely in the perfect, as: Cuius adventus Pompejanos compressit, nostrosque firmavit, ut se ex maximo terrore colligerent (so that they recovered from a formidable panic). Cæs. B. C. 3, 65.— Domitius aperte absolvit ut omnes viderent; Domitius cast his vote for acquittal openly, so that all saw it. Cic. Qu. Fr. 3, 4, 1.

B. In clauses of INTENSITY the use of the perfect or imperfect is optional with the writer.\*\* But perfects, in the following instances, are more frequently used than imperfects: 1) if the Ut-clause has the value of an INDEPENDENT SENTENCE, and the principal sentence may be replaced by a CAUSAL CLAUSE, or by an adverbial object of cause, as: Tanto favore ad suffragium ferendum in tribus discursum est, ut tribuni repente incepto desisterint: The people repaired with so much satisfaction to their respective polling places in order to cast their votes, that the tribunes suddenly changed their tactics. Livy, 25, 2 (i. e. The tribunes changed the tactics because they saw that the people etc.).— Id adeo superbum visum est Hannibali ut extemplo tabernas argentarias, quæ circa forum Romanum essent, jussit vendere; This seemed so impudent to Hannibal that he immediately gave orders to sell at auction the banker's stands at the Roman forum. Liv. 26, 11 (Hannibal gave orders because he considered this as impudent). Here belong the passages Cæs. B. G. 2, 21; Nep. Hann. 2, 3; Liv. 26, 11; quoted Obs. 7. See Ex. 22, 23.— 2) If in the principal sentence a QUALITY of the subject, or a trait of character is predicatively stated, and the Ut-clause contains an actual fact from which the intensity of the quality is to be inferred, as: Octavius tantum auctoritate valuit, ut legem Semproniam frumentariam abrogaverit; Octavius had so powerful an influence, that he repealed (succeeded in repealing) the Sempronian corn-law. Cic. Brut. 62, 22 (ut abrogaret would

deret; quum autem ver esse cœperat, dabat se itineribus, in quibus eo usque se præbebat impigrum, ut eum nemo unquam in equo sedentem viderit; Verres, in the winter-months, lived in such a manner that hardly any one saw him out doors; but when spring commenced, he applied himself to his journeys, in which he showed himself to such a degree active that no one ever saw him riding on horseback.— In the first clause the imperfect *videret* is used, because it is the usual tense in a clause of MANNER; in the last clause the author has changed the tense into the perfect *viderit*, partly because it is a clause of intensity, but chiefly because it denotes an action which never happened (Obs. 4). The reason by which Madvig accounts for this perfect (that it contains a 'distinct' historical fact) would apply with exactly the same strength to the first clause, in which the imperfect *videret* is used. The same may be said of his additional remark, that the imperfect *videret*, if used in the second clause, would mean 'habit'. From this remark (which is the more strange because Mr. Madvig confines in his rules about the imperfect, the idea of habit to the imperfect indicative) it would follow that *videret* in the first clause does mean habit, which it evidently does not; and if it did mean habit, *viderit* in the second clause would likewise mean habit, since the predicates of the two clauses are perfectly alike in regard to the nature of the action.

\* Some interpreters have ventured the opinion that the perfect is used in this clause, because the principal sentence contains no real fact, the Ut-clause alone containing the fact of the sentence. But they overlook that just in constructions of this kind (if a verb of doing is used as a mere grammatical form, while the substance of the action is expressed by the Ut-clause) the tense of the clause almost invariably is the imperfect. See No. C.

\*\* Some grammarians state that 'some historians, especially Nepos, use perfect subjunctives in consecutive clauses where the imperfect would be more usual (Madvig), which statement seems to be made only for the sake of having something to account for the many passages which prove the unsoundness of Madvig's theory. Nepos, in a very few passages, (see No. D) uses improper perfects. But his usage, in general, agrees with that of Livy and Cæsar. This author, however, employs the form of Modal Ut-clauses altogether too often (in the average about three times on each page), and often when other writers would have made use of different forms.

impart a different force to the sentence, intimating that Octavius had then so much authority as to repeal that law, while *abrogaverit* places the principal action in the light of a general quality).— See Ex. 24, 25. If, however, the predicate in the Ut-clause does not denote an actual fact, but an action falling under the rules of the imperfect tense (§ 573 foll.), the imperfect subjunctive must be used, as: Fuit etiam disertus, ut nemo ei Thebanus par esset. Nep. Ep. 5, 1. Thus in the passage Cic. Ac. 2, 1, 3, quoted Obs. 7. See Ex. 25-27.

C. The perfect subjunctive in modal Ut-clauses is frequently used with the force of a PERFECT INDICATIVE to designate the action as a complete act, being expressly opposed to 'non-complete' acts. This occurs 1) if the predicate of the Ut-clause is opposed to other co-ordinate predicates which, being represented as 'incomplete at the given time', are placed in the imperfect according to Obs. 5; as: Zeno nullo modo is erat qui, ut Theophrastus, nervos virtutis incidere, sed contra qui omnia in unā virtute poneret; Zeno phrastus, nervos virtutis incidere, sed contra qui omnia in unā virtute poneret; Zeno was by no means the man (= such a man as) to cut, like Theophrastus, the sinews of virtue, but on the contrary such a man as to refer everything to virtue alone. Cic. Ac. Post. 1, 10. [Here *incidere* represents a single act, and *poneret* designates Zeno's views as a lasting state.] See Ex. 28. With a similar force the perfect subjunctive is opposed to imperfect indicatives, as: Venerat ad me Brutus cum T. Pomponio, homines mihi ita cari, ut eorum aspectu omnis quæ me angerebat de republica cura consederit; that, at the sight of them, all the care which was pressing upon me in regard to the republic, subsided. Cic. Brut. 3, 10. [Here the author designates by the perfect subjunctive *consederit* the act both as instantaneous, and as momentary, while *consederet* would, according to Obs. 5, impart to the action an idea of non-completeness, corresponding to *angerebat*.]— 2) In the same way the perfect subjunctive is used in modal Ut-clauses with the idea of a 'complete' action, if the predicate of the Ut-clause is represented as the COMPLETING ACT and FINAL RESULT of the principal predicate, as: Apud Romanos tantum vulnere fuit ut plures post prælium cauci decederent quam ceciderant in acie; On the side of the Romans there were so many wounds that more soldiers died from their wounds after the battle than had fallen in the battle. Liv. 9, 33.— Adeo ne fugæ quidem iter patuit ut ex tanta multitudine vix mille evaserint; So little room was there for flight that out of so great a number scarcely one thousand escaped. Liv. 25, 19.— Here belongs the passage Cæs. B. G. 3, 15, quoted Obs. 7.— But if the result is not a final one, the predicate denoting a non-complete action, the imperfect is used, as in the passage Cæs. B. C. 3, 93, quoted Obs. 7, where *consederant*, and *perierant* are in the imperfect as non-complete acts. But in a similar passage Nepos uses a perfect: Adeo perterruerunt hostes, ut Persæ non casis, sed navis perierint (Milt. 5, 5), where the perfect *perierint* expresses the idea that the Persians really reached their ships.— 3) Sometimes perfect subjunctives are used in modal Ut-clauses to express that the action was not confined to the time spoken of, as: Iphicrates exercitum sic omni disciplina militari erudit, ut Iphicratenses apud Græcos in summa laude fuerint. Nep. Iph. 3, 4. Here 'essent' would be understood as referring to Iphicrates's time, while the author intended to state that the name 'Iphicratenses' remained after Iphicrates's time.

D. In Ut-clauses not belonging to the modal clauses, the perfect subjunctive can only be used if, according to R. 94, No. 1-5, logical tenses may or must be employed. This, particularly, refers to predicate clauses (in which the Ut-clause fills up the blank idea of a verb of 'doing'; see p. 483). But, very rarely, a perfect subjunctive occurs in predicate clauses as if the clause were a modal one, as: Quo factum est ut plus quam colligæ Miltiades valeret. Nep. Milt. 5, 1, where the imperfect *valeret* would represent the idea of the verb *valere* as a quality of Miltiades, while the author meant that Miltiades's counsels prevailed on a certain occasion. But the language does not permit the use of logical tenses in clauses of this kind, nor is the doubt about the meaning of the predicate removed by the use of a perfect (which by no means refers the action to the time spoken of). Hence '*valeret*' in the above passage must be considered a solecism. The sentence should have been recast.

Obs. 9. If the subject or object of a modal clause has a substantive in the principal sentence for an antecedent, so that a personal pronoun (= *is*) would be used in English, the clause often assumes a relative form in Latin (p. 560), in which instance the relative *qui* has the force of *ut is*, being placed in that case which the pronoun is would have if it had been used in connection with *ut*. The same substitution is made for *ejus*, or *eorum*, which is changed into *cujus* or *quorum* (that his or their etc.). The predicates of such relative clauses (always requiring the subjunctive) take the same tenses as the Ut-clause would take, as: XXV. iudices ita fortes fuerunt ut vel perire maluerint quam perdere omnia; XXXI. fuerunt quos (i. e. ita turpes ut eos) famis magis quam fama commoverit; Twenty-five (of the) judges were so brave as to prefer death rather than lose everything (i. e. their honor); but thirty-one were such (i. e. so corruptly) that 'famine' influenced them more than fame. Cic. Att. 1, 16, 5.— Here belong the passages Cic. Ac. 1, 10, and Cic. Phil. 9, 2, 5 (quoted Obs. 8, No. C., and Obs. 6).



Obs. 10. NEGATIVE clauses of COINCIDENT ACTION which have a NEGATIVE ANTECEDENT (or an antecedent virtually negative, as, *Num quid est?* = *nihil est*) in the principal sentence, almost always, take the relative form (*nemo qui non*, *nullum quod non* etc.; instead of *nemo talis ut non*, *nihil ejusmodi ut non*), being often rendered by 'WITHOUT' before a participial noun (see p. 189, No. 3). In place of *qui non* (the relative being the subject\*), the conjunction *quin* is frequently used, being rendered in the same way as the relative with the negation. In such relative and Quin-clauses the predicate (which is always in the subjunctive), is more frequently placed in the perfect than in the imperfect, as: *Neminem pratermisi, quem quidem ad te perventurum putarem, cui litteras non dederim*; I did not let anyone pass, provided I thought he would reach you, to whom I did not give a letter (*without handing him a letter to you*). Cic. Fam. 2. 1. 1.— *Nemo Lilybaei fuit quin viderit, nemo in Sicilia quin audierit*; Nobody was at Lilybaeum who did not see it; nobody was in Sicily who did not hear it. Cic. Verr. 2. 5. 54.— *Quam tu domum, quam urbem adisti, quod fanum, quod non eversum atque extersum reliqueris?* What house, what city did you enter, what temple, without leaving it despoiled and cleaned out? Cic. Verr. 2. 2. 21. See Ex. 29-33.

Obs. 11. Sometimes, in constructions with modal Ut-clauses, the remarkable idiom occurs that the clause which has the grammatical form of an Ut-clause, has no logical connection with the principal sentence, while a relative or a Quin-clause dependent on the Ut-clause, is the one by which logically the modality of the principal sentence is described. The two modal clauses thus combined must be considered as one single Ut-clause, and may often be contracted into one clause. But frequently they must be rendered by making the first Ut-clause an independent sentence, and by changing the principal sentence into a temporal clause. The predicates of the two modal clauses must always be in the same tense, which, if the principal predicate is a preterite, may be either an imperfect or a perfect, as: *Balbus ita vivebat ut nulla tam exquisita voluptas qua non abundaret*; Balbus lived so that no pleasure could be found so exquisite that he did not abound in it (i. e. that he had the greatest abundance of the most exquisite pleasures that could be found). Cic. Fin. 2. 20. 63.— *Alcibiades sic verba fecit, ut nemo tam ferus fuerit quin ejus causam lacrimaret*; Alcibiades spoke in such a manner that nobody was so inhuman that he did not shed tears over his fate (i. e. Nobody was so inhuman as not to shed tears etc., when Alcibiades spoke). Nep. Alc. 6. 4. See Ex. 34, 35.

Obs. 12. The predicate of a modal Ut-clause must be always placed in a TENSE BY CONSECUTION (i. e. in the imperfect in the case of preterite consecution) if the clause must be considered as *suboblique*, which is the case if the action of the clause is represented as being determined by a mental act of the (logical) subject of the principal sentence. Here chiefly belong FINAL clauses; but any other modal relation may thus be referred to the intention or will of the subject. Predicates of this kind are rendered by a potential with 'should' or an equivalent expression ('was to' etc.): *Ita inter se munera belli partiti sunt ut Epicydes praesentem (not praefuerit) custodiam urbis, Hippocrates bellum adversus consulem Romanum gereret*; They thus (in such a manner) divided among each other the functions in the war, that Epicydes was to have the guarding of the city, and Hippocrates to conduct the campaign against the Roman consul. Liv. 24. 35.— If such clauses refer to intensity, 'tantus...ut' has the meaning 'only (just) so much...as to', as: *Servius mihi videtur tantum eloquentiae assumpsisse ut jus civile facile posset tueri*; It seems to me that Servius employed only so much eloquence (or just eloquence enough) as to be able to treat with facility the points of civil law. Cic. Brut. 40. 150. 'That not' in modal clauses of this kind is rendered by *ne* or *ut ne*.— Ex. 36, 37.

Examples to Rem. 95, Obs. 4-12.

1. *Murēna Asiam sic obiit ut in ea neque avaritiae neque luxuriae vestigium reliquerit*. Cic. Mur. 9.— 2. *Huic oratori in inventendis componendisque rebus mira accuratio fuit, ut non facile in ullo diligentiore maioremque cognoverim*. Ib. Brut. 67. 238.— 3. *Ea gressimus, ut omnibus potius quam ipsis nobis consulerimus*. Ib. Fin. 2. 19.— 4. *Quibus causis tu, Brute, etiam praesto fuisti, ut, qui non satis diu vixerit, Hor-*

\* *Quin* is NOT employed for *ut non* with oblique cases of *is*. See p. 548.

1 Went through Asia in such a manner.— 2 that state in which he left Asia continued at the speaker's time ('no traces can now be found').— 3 in the collection and arrangement of his material.— 4 accuracy.— 5 a clause of intensity. *Mira* is used with the force of *tanta*.— 6 a more careful and comprehensive one. (We would say in English 'That I have not easily known any more careful etc. speaker'.)— 7 I have acted in such a manner.— 8 *consulere omnibus*, to consult the interests of any one else.— 9 *Causis praesto fuisti*, you were present when these cases were transacted.— 10 a consecutive clause, *ut* having the force of *itaque*.— 11 *qui* has here concessive force = although.—

tensius tamen hunc cursum confecerit. Ib. Brut. 94. 324.— 5. *M. Caelius talis tribunus plebis fuit, ut nemo a senatu et a bonorum causa steterit* constantius. Ib. 79. 273.— 6. *Ardebat Hortensius dicendi cupiditate sic ut in nullo unquam flagrantius studium viderim*. Ib. 88. 302.— 7. *Hoc itinere Hannibal adeo gravi morbo afficitur oculorum, ut derim*. Ib. 88. 302.— 8. *Natura corpus hominis postea numquam dextero aequo bene usus est*. Nep. Hann. 4. 8.— 9. *Natura corpus hominis sic et quod et formavit, ut alia in primo ortu perficeret*, alia progrediente natura sic et quod et formavit, ut alia in primo ortu perficeret. Cic. Fin. 5. 21.— 10. *Multis (Siculis) saepe praesentibus Ciceris maximum auxilium fuisse*. Cic. Fin. 5. 21.— 11. *Multos annos in causis publicis ita sum versatus ut defensor*. Ib. Verr. 2. 4. 49.— 12. *Multos annos in causis publicis ita sum versatus ut defensor*. Ib. Div. in Cae. 1.— 13. *In Hortensii oratione audierim multos, laetum neminem*. Ib. Div. in Cae. 1.— 14. *In Hortensii oratione audierim magna, vocis parva contentio* (erat, omnia fere ut) similiter atque uno modo dicerentur. Ib. Brut. 66. 233.— 15. *Ad eum pervenit tam opportuno tempore, ut simul Domitium exercitus pulvis cerneretur*, et primi antecursores Scipionis viderentur. Cic. B. C. 3. 26.— 16. *Erat summa inopia pabuli adeo ut foliis ex arboribus strictis equos alerent*. Ib. 3. 58.— 17. *Non ita fracti animi civitatis erant, ut non sentirent* incellui se insulae parvae littoribus. Liv. 45. 25.— 18. *Portus (Atheniensis) mentibus circumdatus est ut ipsam urbem dignitate aequiparet*, utilitate superaret. Nep. Them. 6. 3.— 19. *Divico respondit. Ita Helvetios a maioribus suis institutos esse* ut obsides accipere, non dare consueverint. Cic. B. G. 1. 14.— 20. *Ea vestra merita erga nos fuerunt ut nos cladum nostrorum non periret*. Liv. 38. 39.— 21. *In Lucullo tanta prudentia fuit in constituendis civitatibus, ut hodie sit Asia*, Luculli institutis servandis. Cic. Ac. Pr. 2. 1. 3.— 22. *Habebat Antonius aptum quiddam ad misericordiam commovendam, ut verum videretur in hoc illud quod Demosthenem ferunt respondisse* etc. Ib. Brut. 98. 142.— 23. *Ita laudavisti quosdam oratores ut imperitos posses* in errorem inducere. Ib. 85. 293.— 24. *Verius nihil est quam quod hesterno die ipse dixit Pompeius, ita Cornelium de fortibus omnibus dimicare* ut nulla in delicti crimen caperetur. Cic. Balb. 2. 5.— 25. *Xerxes ubi Augusto mari condixit ut ejus multitudine maxime explicaret non potuit*. Nep. Them. 4. 4.— 26. *Hac victoria Lysander ciuitatis suae sibi induxit ut ejus opera in maximum odium Graeciae Lacedaemonii perveniret*. Ib. Lys. 1. 3.— 27. *Epaminondas Lysii praecipi suo, sic fuit deditus, ut eum omnibus aequationibus suis in familiaritate adoperaret*. Ib. Ep. 2. 2.— 28. *Balbus ita non superstitiosus erat ut fana condempneret*, ita non timidis ad mortem ut in acie sit ob rempublicam interficiat. Cic. Fin. 2. 20. 63.— 29. *Epaminondas ubi veritatem diligens, erat ut ne joco quidem moreretur*. Nep. Ep. 2. 2.— 30. *Curionis memoria ita fuit nulla*, ut aliquoties, tria quam proposuisset, aut quantum addidit, aut tertium quateret. Cic.

1 Has completed this career referring to the fact that judicial speaking virtually ceased directly after his death.— 2 *derim* *steterit*, to stand by the Senate. The clause implies that never up to the speaker's time any tribune was more consistent in his attachment to the Senate.— 3 *derim*, to create.— 4 a clause of manner.— 5 at the moment of its origin.— 6 that it perfects some of its parts.— 7 in the progress of its growth.— 8 to form, to add.— 9 *praesentibus*, *audierim*, help in person.— 10 Render 'by Ceres'.— 11 *audierim* *offerre*, to offer help or assistance. The perfect *audierim* contains a present by implication, either 'et hunc offerre' being understood, or the idea 'that the Sicilians are now remembering these benefits'.— 12 a consecutive clause.— 13 to protect.— 14 *in* are now remembering these benefits.— 15 a concessive clause.— 16 manner of speaking.— 17 *audierim* *offerre*, to act in criminal cases.— 18 *audierim* *offerre*, modulation of voice.— 19 clause of manner.— 20 *audierim* *offerre*, monotonously.— 21 imperfect of habit according to p. 345. *D*— 22 imperfect according to p. 344. Obs. 2.— 23 the heads of Scipio's advance-guard.— 24 stripped.— 25 imperfect of repeated action.— 26 broken down.— 27 courage.— 28 a divine.— 29 as not to notice: imperfect of inner action.— 30 imperfect of state (so that if equalled in grandeur).— 31 that the Helvetians had been thus trained by the institutions of their forefathers.— 32 *consuevit* = *socio*, being used with the force of a present.— 33 *R. 4*.— 34 that we do not regret.— 35 by observing.— 36 seems. Render: so that to him may be applied what Demosthenes is said etc.— 37 that you may lead into an error the inexperienced, i. e. in such a manner that the inexperienced may misunderstand your meaning.— 38 that Cornelius must struggle for his whole existence, i. e. in the criminal proceeding instituted against him.— 39 *ita ut...coram*, a clause of coincident action.— 40 *in crimine vocatus*, with a concessive meaning: 'being called to account for no offence whatever' = Cornelius is compelled to defend himself as a criminal, although he has committed no offence. *Vocatur* has a present meaning = 'he is called to account'.— 41 in so narrow a part of the sea.— 42 *confligere*, to give battle.— 43 to extend, to deploy.— 44 elated.— 45 was so reckless in his conduct.— 46 by his acts, by his fault.— 47 made themselves most odious to.— 48 companion, associate.— 49 as to the intimacy of his intercourse.— 50 See p. 264, Obs. 5.— 51 temples.— 52 held in contempt, had no respect for.— 53 so little afraid of death.— 54 devoted to.— 55 so wretched.— 56 Literally: When he had proposed three things, he added a fourth, or sought for the third (= did not know what the third was); i. e. when he had mentioned three things, he afterwards spoke of four or two.



Brut. 60, 217. — 28. Exercitus summā difficultate rei frumentariae afflictebatur<sup>1</sup> usque eo ut complurēs dies frumento milites caruerint<sup>2</sup>, et pecore<sup>3</sup> extrēmam famem sustentarent<sup>4</sup>. Cies. B. G. 7, 17. — 29. Nemo Agrigentis neque<sup>5</sup> atātē tam affecta<sup>6</sup>, neque viribus tam infirmis<sup>7</sup> fuit quā non illā nocte surrexerit<sup>8</sup> telumque<sup>9</sup>, quod cuique fors<sup>10</sup> offerēbat, arripuerit<sup>11</sup>. Cic. Verr. 2, 4, 43. — 30. Nemo meā restitutionē letatus est, nemo iniuriā<sup>12</sup> doluit, quā non Plancii in me misericordia grata fuerit. Ib. Plauc. 10, 25. — 31. Ecquod in hac urbe majus<sup>13</sup> unquam incendium fuit cui non consul subveniret. <sup>4</sup> Ib. Pis. 11, 26. — 32. Ex hac provinciā consulari imperio nemo<sup>14</sup> rediit, qui incolomis fuerit<sup>15</sup>, quin triumphārit<sup>17</sup>. Ib. 16, 33. — 33. Nemo fuit militum quin vulneraretur. Cies. B. C. 3, 45. — 34. Syracusarum hic situs atque haec natūra esse loci colligē dicitur, ut nullus unquam dies tam magnā tempestate<sup>18</sup> fuerit quin aliquo tempore ejus dici solem homines viderint. Cic. Verr. 2, 5, 10. — 35. In Mittide<sup>19</sup> erat mira comitas ut nemo tam humilis esset cui non additus<sup>20</sup> ad eum palat. Nep. Milt. 8, 4. — 36. Dixit Caesar, sic belli rationem esse divīsam<sup>21</sup>, ut illi<sup>22</sup> classe navis auxiliaque sua<sup>23</sup> impedirent, ipse ut aquā terraque eos prohiberet. Cies. B. C. 3, 17. — 37. Societatem ab Romānis ita volēbant<sup>24</sup> peti ut nulum de eā re scitum populi fereat, aut<sup>25</sup> litteris mandarēt. I v. 45, 25.

*Rem. 96.* The tenses of *preterite consecution* are in two instances used as *logical tenses* if the governing predicate is *non-preterite*: 1) if hypothetical preterites are made dependent on non-preterite predicates (Obs. 1-4); 2) if, exceptionally, the subjunctive of the *imperfect* is used in place of a *perfect* (sometimes instead of a present) subjunctive to mark particular relations of the action which, in the given connection, would not appear if the regular tenses of present consecution were used (Obs. 5-7).

Obs. 1. Hypothetical subjunctives (§ 350) in both the principal and the dependent proposition, generally retain their preterite tenses (imperfect or pluperfect), whether they are made dependent on preterite, or on non-preterite predicates. A subordination of hypothetical periods occurs in two instances: 1) if the THESIS (*i. e.* the principal hypothetical sentence, See B. VI.) takes the form of a dependent clause (Obs. 2), in which instance the HYPOTHESIS (*i. e.* the hypothetical clause introduced by *si* or *ntsi*) is frequently understood; 2) if the HYPOTHESIS is made directly dependent on another sentence, the thesis being understood (Obs. 4).

Obs. 2. If the **THESIS** has the form of a dependent clause, the hypothetical *imperfect subjunctive* in both the thesis and the hypothesis, and the *pluperfect-subjunctive* in the hypothesis, always retain these forms, the same as they would have in an independent hypothetical period. No regard is, in this instance, paid to the law of consecution, and it makes no difference whether the clause as such requires a subjunctive or not, as: Hoc apparet quia verbum aliquod altius transferatur, et in oratione humili ponitur, quod idem in aliâ (i. e. 'si in aliâ poneretur') deceret: This is evident when, in ordinary style, some uncommon word is used which would be proper in higher style. Cic. Or. 25. 82. [The relative clause quod... deceret, but for its hypothetical meaning, would require the indicative; the predicate retains its hypothetical imperfect, the same as if the hypothetical period were independent 'Verbum deceret, si... poneretur'. The law of consecution would require a present or perfect.]-- Nec dubitat quin ego a te miti hoc consequi possem, etiamsi edificaturus esses: Nor does he doubt that I could obtain this of you by a mere hint, even if you were going to build. Cic. Fam. 13, 1, 5. [The clause 'quin...

<sup>1</sup> Suffered exceedingly from want of provisions.—<sup>2</sup> the perfect is used according to R. 58.—<sup>3</sup> the meat of cattle.—<sup>4</sup> satisfied their extreme hunger. *Sustentarent* is an imperfect of habit. See p. 318, OBS. 1.—<sup>5</sup> See § 409, R. 56.—<sup>6</sup> Nobody at Agrigentum was of so helpless an age.—<sup>7</sup> *vires infirmæ* = infirmities, the form *viribus infirmis* being used because ablatives of quality and number require the addition of an attribute (p. 50; p. 243, No. 24.—<sup>8</sup> to rise.—<sup>9</sup> weapon.—<sup>10</sup> chance.—<sup>11</sup> to seize.—<sup>12</sup> supply *meat*—<sup>13</sup> *mutis incandiam*, a sedition of any importance.—<sup>14</sup> literally: in regard to which the consul did not help, *i. e.* where the consul did not interfere.—<sup>15</sup> *consensit imperator* = he, nobody with consular power, *i. e.* no proconsul.—<sup>16</sup> *qui incensus fuerit* = if his army was intact (had suffered no great losses).—<sup>17</sup> without being admitted to the honor of a triumph.—<sup>18</sup> *tam magna tempestâte*, abl. of quality, = so stormy.—<sup>19</sup> = *Mibiades tam mirâ comitate erat* (of an admirable affability, so that).—<sup>20</sup> access.—<sup>21</sup> the way of conducting the war was so divided (*i. e.* among the two belligerents). The chance of war must be taken here for the logical subject, which, as it were, decreed that these should be the parts of the belligerents.—<sup>22</sup> namely the army of Pompejus.—<sup>23</sup> *his, i. e.* Cæsar's.—<sup>24</sup> It was their will that a treaty of alliance should be proposed to the Romans, but so that etc.—<sup>25</sup> a loosely construed sentence. Livy meant to say '*neve quidquam litteris mandaretur*', nor should anything be committed to paper.

*consequi possem*' would require a subjunctive even if *not* hypothetical: but the predicates *possem* and *edificaturus essem* retain their hypothetical forms without any regard to the governing present predicate *dubitat*; the same as in the first example.]\*— *Horum licentia nisi Carneades restitisset, haud scio an soli jam philosophi judicarentur*; *Had not Carneades resisted the license of these, I do not know but that they would (i. e. they probably would) be alone acknowledged as philosophers.* Cic. Div. 2. 72. 150.— If hypothetically periods of this kind are dependent on preterite predicates, they have the same grammatical form as ordinary conditional sentences, and can only be distinguished from the latter by the connection, as: *Ita legatus sum a Pompeio ut nulla re impediret quo minus, proci vellem mihi esset integrum*; *I have been appointed Pompey's lieutenant, with the proviso that I am free to resign the commission, if I wish so.* Cic. Att. 4, 2, 6. [Independently: *'Integrum mihi erit, si volam.'*] But if dependent on non-preterites, hypothetical periods may be always recognized by the imperfect or pluperfect subjunctive, while ordinary conditional sentences, in this instance, must assume tenses of present consecution. If the tense of the thesis is a *pluperfect*, the language has provided several forms by which both classes of conditional periods may be distinguished from each other (OBS. 3). See Ex. 1-3.

Obs. 3. If the thesis of an independent hypothetical period has a predicate in the *pluperfect subjunctive*, the tenses of the two hypothetical predicates, if the period is subordinated to another predicate, are treated according to the following rules:

1. The hypothesis (hypothetical clause) always retains its hypothetical tenses unchanged (See the Ex. below).

2. The thesis (principal hypothetical sentence) likewise retains its own form if the clause in which it is incorporated *does not* as such require the subjunctive. In this instance the predicate of the thesis takes one of the forms which an independent hypothetical thesis referring to the past may assume according to p. 717 foll., i. e. (a) the PLUPERFECT SUBJUNCTIVE as the regular form; but often (b) the INDICATIVE of the three past tenses of the periphrastic future is used in this connection with hypothetical force (p. 729, 27); as: In illo ipso malo Lucullus, qui tamen aliquā ex parte eis incommodis mederi fortasse potuisset (i. e. si in imperio mansisset). vestro jussu coactus partem militum dimisit; In this bad situation Lucullus, who, however, (= although he) might perhaps have remedied these defeats (i. e. if he had remained in command), was compelled by your order to dismiss part of the troops. Cic. Leg. Man. 9, 26. [The same form 'potuisset' would have been used, if the hypothetical period had been independent.]—Quia, si agendo armentum in spoliis compulsiisset, vestigia dominum eo deductura erant; Because, if he had driven the herd to the cave, the footprints would have given the clue to the owner. Liv. 1, 7. [Independently expressed the hypothetical period would have exactly the same form.]—Sometimes however the law of consecution is, in this instance, applied to the predicate of the thesis, as: Mitto quod pericula, si per me licuisset, subire paratissimus fortis; I do not mention the fact that you, if I had allowed you, would have been a most ready to undergo the dangers. Cic. Fam. 15, 4, 12. [INDEPENDENTLY: paratissimus fortis, or fortis, si per me licuisset. To the predicate fortis, on account of the governing predicate 'mitto,' the law of present consecution is applied.]

3. If the thesis assumes the form of a clause which *as such requires the subjunctive*, the two forms, mentioned No. 2, are likewise applied to the predicate, but so that (a) either the hypothetical subjunctive of the pluperfect is retained without any change, as : *Atque haud scio an par principibus esse potuisset* (i. e. si voluisset); And, to my view, he *might* have been equal to the first (literally: I do not know but that he might have been etc.). Cic. Brut. 41, 151. This method however is rare (See Ex. 4).— (b) Or the predicate may assume the *periphrastic form* (according to No. 2, b), in which instance the indicative tense which it has in the instance No. 2, is changed into a subjunctive *with a tense by consecution* according to the general rules, but subject to the exceptions of Rem. 95. Hence, if the governing predicate is *non-preterite*, the *perfect subjunctive* of the *periphrastic future* is used, as : *Quum hæc reprehendis, ostendis qualis tu, si ita forte accidisset, fueris illo tempore consul futurus*; When you find fault with this, you *show* what sort of a consul you *would have been* at that time, if by chance it had happened so. Cic. Pis. 7, 14. [INDEPENDENTLY : *Talis tu consul futurus fuisti, si ita forte accidisset.*] See Ex. 5, 7, and the example 20-22 quoted p. 133.— But if the governing predicate is *preterite*, the *periphrastic future* according to the law of consecution, is in the *pluperfect*, as : *Apparuit quantum civitatis mola vera fuisset claudes* (i. e. clades si vera fuisset); It be-

\* Preterite subjunctives like those in the following passage (quoted by Madvig and Meiring in support of the above-mentioned rule) are *not* hypothetical periods, but *regular imperfect subjunctives by concession*: Postulābant homines nobilissimī, qui ita *regerent* imperiū, ut si quidam dicerent, nemo *esset* qui non *sequeretur* praeiū, Cic. Rosc. Am. 41, 119. (INDEPENDENTLY: *Nemo est* qui non *sequitur* praeiū, which, evidently, is *not* against reality, and hence not hypothetical, but a sentence containing ordinary predicates of contingent action.)



came evident what an uproar *would have been caused* by a real defeat. Liv. 28, 24.—Id agi apparēbat ut integra sibi omnia apud Romanos essent, conciliatā apud regem gratiā, quod acceptūri fuissent venientem; It was evidently intended that their relations to the Romans should remain in their previous state, while the good will of the king was conciliated by the fact that *they would have received him if he had come*. Liv. 36, 5.—See Ex. 8.—The predicate, however, *may be* and almost always *is*, in the *perfect subjunctive*, as a *logical tense*, if it is allowed, or required by the rules in Rem. 94 and 95, although the rules in Rem. 94 are rarely applicable to hypothetical predicates. But in *modal Ut-clauses* (R. 95) the *subjunctive perfect* as hypothetical tense of the thesis, may be considered as the *rule\**, as: Virgines eo cursu se ex sacrario proripuērunt, ut, si effugium patuisset, impletūre urbem tumultu fuerint; that, if an escape had been open, they *would have filled* the whole city with tumult. Liv. 24, 26. So also, if the thesis is introduced by *quin* after *non dubito*. See Ex. 9, and p. 132, 2; p. 133. Ex. 23. Or (c) the predicate may take a non-periphrastic tense of the verb, subject to the law of consecution, the same as in No. 2, so that it is in the pluperfect, or in the perfect subjunctive, according as the governing predicate is a preterite or a non-preterite. If it is thus in the *pluperfect*, it cannot be distinguished from the form mentioned No. (a). If it is in the *perfect*, the tense of the hypothetical clause, according to R. 94, Obs. 7, is often *attracted*, as: Sequuntur illa . . . inter eorum vitam et improbiſsimorum nihil omnino interesse, ut Plato, si sapiens non fuerit, nihilo melius quam quivis improbiſsimus nec beatius vixerit; Next *will* this follow, that *there is no difference* at all between the lives of the former and those of the most wicked, so that Plato, *if he had not been wise, would not have lived* any better or happier than the very worst men. Cic. Fin. 4, 9, 21. [INDEPENDENTLY: Plato, si sapiens non fuisset, nihilo melius virisset (or vixerat).] See Ex. 10, 11.—This method is chiefly employed with a copula added to a predicate-adjective, or predicate-noun (as in Ex. 9 and 10), or if the verb does not form a verbal adjective in *ūrus*. In the above-mentioned example, the form *victūrus fuerit* has not been employed by the author on account of the ambiguity which would have arisen from the equality in form of the verbal adjective *victūrus* of the verb *vincere*. This form of the ordinary perfect subjunctive is most frequently applied to the periphrastic gerundial, to *posse* and *debere* (ought to), and certain impersonals, all of which, according to p. 727 foll., are used in the *perfect indicative* with the force of a hypothetical pluperfect subjunctive, as: Queris quid potuerit amplius assequi Plancius si Cn. Pompeji fuisset filius; You ask *what more* Plancius *could have* obtained if he had been Cn. Pompey's son. Cic. Planc. 24, 60. Very frequently these perfect subjunctives (*potuerit* and *deberet*) are used as logical tenses in modal *Ut-clauses* (according to R. 95) if the governing predicate of the hypothetical period is a *preterite*, as: Ejusmodi pactiōnes in coitione candidatōrum consularium facte sunt ut nemo bonus interesse deberet; Such compacts *were made* in the meeting of the consular candidates that no decent person *ought to have* staid there. Cic. Qu. Fr. 3, 1, 16. See Ex. 12-15.—The perfect subjunctive of *posse* is also used if the thesis has the form of a *Quin-clause* not strictly belonging to the modal-clauses, mostly if the governing predicate is *non dubitavi* or an equivalent expression, as: Haud dubium fuit quin, nisi ea mora intervenisset, castra eo die Punica capi potuerint; There *was no doubt* but that on that day the Punic camp *might have been* taken if that delay had not interfered. Liv. 24, 42.

4. If the predicate of the thesis is in the passive voice, the hypothetical forms mentioned above are generally not directly used, but, whenever the sense permits it, circumlocutions by *posse* with a passive object-infinitive, or by a *predicative gerundial* are employed, both of which are placed in the perfect subjunctive according to No. 3, c. as: Tantum pavōris iniecerunt ut, si in plano castra posita essent, haud dubie primo impetu capi potuerint; They *caused* so much terror that the camp *would* (literally '*could*') *have been* unquestionably taken if it had been erected on level ground. Liv. 25, 13.—In eos versa peditum acies haud dubium fecit quin, nisi firmata extrēma agminis fuissent, ingens in eo saltu accipienda clades fuerit; The fact that the foot-soldiers had to meet the attack of these, *made it evident* that a formidable defeat *would have been suffered* in these mountains, if the rear of the army had not stood their ground. Liv. 21, 34 [literally 'it would have been necessary to suffer', the periphrastic gerundial having evidently the force of an ordinary hypothetical passive]. See Ex. 12, 14, 15. If such a circumlocution is not admitted by the connection, the predicate of the thesis is placed in the past participle with *forem* (p. 130, R. 140; p. 137, R. 152), which, in this connection, imparts to the passive a hypothetical character, the same as the periphrastic future to the active, as: Quam vere de Lysandro foret iudicatum (i. e. si iudices eum condemnassent), oratio indicio fuit quae post mortem in domo ejus reperta est; How just the sentence against Lysander *would have been* (literally: 'how justly it would have been judged on Lysan-

\* The reason of this usage of the periphrastic form in preference to an ordinary pluperfect subjunctive, is to be found in the fact, that the connection of modal *Ut-clauses* with pluperfects is adverse to their nature. See Rem. 95, Obs. 3.

der'), was proved by the speech which after his death was found in his house. Nep. Lys. 3, 5.\*

Obs. 4. Sometimes the *thesis* of a hypothetical period dependent on another predicate, is understood. In this instance the hypothesis (hypothetical clause) takes the same form as it would have if the *the-is* were expressed, so that, if the governing predicate is non-preterite, the law of consecution is excluded in the same way as in the above-mentioned instance: Sed me vera pro gratis loqui, etsi meum ingenium non moneret, necessitas cogit; But necessity *compels* me to make rather a true than a pleasant statement, even if my feelings *would not prompt* me to do so. Liv. 3, 68. (i. e. Necessitas cogit, et cogeret si meum ingenium non moneret).—Vide ne religio nobis tam adhibenda sit quam si testimonium diceremus; Take care that *we must not apply* to it (i. e. to your statement) the aid of religion in the same manner as if we were giving a testimony. Cic. Brut. 85, 293 [= quam adhiberemus si testimonium diceremus]. See Ex. 16.

Obs. 5. The use of an *imperfect* as *logical tense*, if the subjunctive depends on non-preterite predicates, is not frequent. Such imperfects are used: 1) to give the dependent subjunctive some particular force which would be lost by a tense of present consecution (Obs. 6); 2) if the governing predicate contains a *past tense by implication*, analogous to the similar case when tenses of present consecution refer to a present contained by implication in the governing predicate (R. 94, Obs. 2). See Obs. 7.

Obs. 6. Imperfect subjunctives dependent on non-preterites refer to a particular force of the action 1) to designate the predicate as a potential interrogative subjunctive (§ 593), as: Quæro a te cur C. Cornelium non defenderem? I ask you *why I should not have defended* C. Cornelius. Cic. Vatin. 2, 5. Neither *defendam*, nor *defenderim* would express this meaning. *Defendam* would mean 'why I do not defend', and *defenderim*—'why I did not defend'. 2) Or they pregnantly refer to a 'supposition', either by representing some member of the clause as an hypothesis against reality, or implying any other supposition the force of which would not appear by using regular tenses of present consecution. Some of these imperfects strictly fall under the rule in Obs. 2. But the hypothetical reference is not always clear by the sentence itself, as it is in the passages quoted in Obs. 2, nor could it always be conveniently expressed by a regular hypothetical period. Verisimile non est ut Hejus religioni suae pecuniam anteponeret; It is not probable that Hejus *would* (not '*should*') *have held* money higher than his religion. Cic. Verr. 2, 4, 6. Here the object '*pecuniam*' has the force '*si quis ei pecuniam offerret*'. The perfect subjunctive '*anteposuerit*' would intimate that money was really offered to him (in which case we would render by '*should have held*'), while the connection shows that the money offered was a merely nominal sum, which fact the author intimates by the hypothetical form of the predicate.—Verisimile non est ut (Sulla), quem in otio semper secum habuisset, hunc in eo tumultu quem ipse comparabat, ab se dimitteret; It is not probable that, while Sulla was engaged in that rebellion which he himself was planning (= is represented as having planned), *would* (not '*should*') *have dismissed* a man whom he always had about him in quiet times. Cic. Sull. 20, 57. Here the object '*in eo tumultu*' has a hypothetical force (= si tunc in tumultu fuisset quem ipse comparasset), referring to facts which are *denied* by the speaker. If '*dimiserit*' had been used, the expression '*in eo tumultu quem comparabat*' would have been represented as containing a true fact.—Sittius is homo est ut . . . sibi nefarium bellum contra patriam suscipiendum putaret? Is Sittius a man of that character that he *would have thought* it his duty to arouse (as agent of Sulla) a nefarious war against his country? Cic. Sull. 20, 58. [Supply: '*si Sulla eum ob talem causam amandasset*', if Sulla had dispatched him for such a purpose.] '*Putaret*' would represent the '*suscipere bellum*' as referring to the real war planned at the time, which fact is *denied* by the speaker.—Video causas esse permultas quæ (= ejusmodi ut) istum impellerent; I see that *there are* many causes which *might have induced* him (i. e. Ti. Roscius to assassinate Sex. Roscius). Cic. Rosc. Am. 33, 92. ['Causas esse quæ impellerent' has the force of 'Causas satis magnas esse ut en-

\* All these substitutions prove that the Latin considered the form of an ordinary pluperfect subjunctive as generally insufficient to designate the predicate as hypothetical in the case that the clause as such requires the subjunctive. And since, in the passive, the expedient of the periphrastic future was unavailable, other forms had to be devised by which the hypothetical meaning might be clearly designated. Thus in the above-mentioned passage of Nepos, the pluperfect *esset iudicatum* would have imparted to the sentence the meaning 'How true *was* the sentence passed upon Lysander', which would mean exactly the contrary of what the author meant to say, since he intended to convey the idea that the sentence on Lysander was *not* correct.

† Compare the passages Cic. Sest. 36, 78; Rosc. Am. 41, quoted p. 612, in which the perfect subjunctives used after *verisimile non est* denote facts not qualified by suppositions of any kind.



impellere possent si crimen perpetravit; many reasons which would have been a sufficient inducement for him, provided that he was the murderer. This meaning of 'impellerent' would neither have appeared by using the construction 'Causas fore quae eum impellerent', nor by 'causas esse quae eum impellerent' since both ways would represent the predicate *impellerent* as an inducement to a crime *ready* committed by Ti. Roscius (= many causes which have induced him.\* Although the author himself held this opinion, he did not mean to assert this at that place, merely representing the facts alleged by him as 'possible inducements'.]

Obs. 7. Imperfect subjunctives, dependent on presents which contain a preterite by implication, occur in the following instances: 1) if the governing predicate is an historical present (p. 301, Obs. 3); 2) if the present of a verb of saying (or writing) is used to quote remarks or opinions formerly stated by others (item. 4b, as Chrysippus disputat (= disputavit), athena esse eum quem homines Jovem appellarent; Chrysippus asserts that the 'ether' is what men call 'Jupiter'; Cic. N. D. 1. 15; 3) if the predicate is *sub-oblige* (§ 599), and the governing oblique clause, according to § 606, Obs. 3, c, has assumed a present tense with the force of a preterite subjunctive, as it in direct discourse, as: Respondit, si quid ab senatu petere velent, ab armis discedant; He answered that as they should lay down their arms if they wished to petition the Senate. Sall. Cat. 31. 1.—they should lay down their arms if they wished to petition the Senate. Sall. Cat. 31. 1.—Mandat (= mandavit), quibus rebus possent, opes Lictionis emendat; He ordered them to promote the resources of the faction by all they could. To. 32. 2.—Cato ad Popilium scripsit ut, si filium patitur in exercitu remanere, secundo eum obdici sacramento; Cato wrote to Popilius he should bind his son by another oath if he permitted him to remain in the army. Cic. Off. 1. 11. 36.—In the same way imperfect subjunctives are used if the clause is quasi-suboblige (p. 405 No. 2); Quia multi sunt orationum genera de quibus nemo fere praecipit, totum hunc locum separatim; I separated this whole subject because there are many styles in speaking on which almost nobody has given any rule. Cic. Or. 2. 81. 311. [Here 'multi sunt genera' contains the imperfect *erant* (i. e. *erat*).] Here 'multi sunt genera' contains the imperfect *erant* (i. e. *erat*). Some-times imperfect subjunctives, in clauses of direct statement, are dependent on present predicates which have the force of preterites, as: His tu comperas hominem Tusculanum nondum suspicantem quale esset copiose et ornate dicere; With these great orators you compare a Tusculan, who did not even suspect yet what it meant to speak with a full command of the language, and with elegances. Cic. Brut. 85. 294 [suspiciantem = qui suspiciabatur, the perfect participle 'suspiciatus' being unusual in this meaning. The imperfect subjunctive *esset* is used for the very purpose to represent the participle *suspiciantem* as equivalent to a relative clause with a preterite; else the present *sit* would have been used].—Cujus maleficii tanta ista poena est ut (Antonius) dicere in hoc ordine auderet, se disturbatum domum meam? For what crime is so great a penalty provided in the laws that Antonius should have dared to say within your body, that he would etc. Cic. Phil. 1. 5. 12. [Poena est has the force of 'poena constituta est.' The perfect 'ausus sit' would have represented Antonius's action as anterior to the law; *auderet* would represent

\* Madvig considers 'impellerent' in the above-mentioned passage as an inaccurate (i. e. faulty) expression, adding that the author had, in saying 'causas esse', at the same time thought of 'causas fuisse', which would place this imperfect under the rule in Obs. 7, and must, even then, be considered a legitimate construction. Similarly: Ejus precepti (i. e. ut nosmet ipsos nosceremus) tanta sententia est ut ea, non homini, sed deo tribueretur (= est et fuit). Cic. Leg. 1. 22. In some passages, however, such imperfects seem to be 'inaccurately' used by mere oversight, as: Dicit solent, perfre eum non posse, nisi ei crura fracta essent (instead of *sint*). Cic. Phil. 13. 12. — *ut sciret*. Equitum a me dicit, ob eam rem tibi haec scribo (Ib. Fam. 13. 47); as if 'scripsi' had been used, which so regularly occurs in such connections, that perhaps 'scripsi' is the correct reading in this passage (see Cic. Fam. 13. 46; 13. 67, and often. Comp. p. 357).

† The variation of tense in the passages of Sallust is made without any assignable reason; but in the passage Cic. Off. 1. 11, the author probably meant to avoid an ambiguity which might arise from the use of the imperfect *auderet*, which could be understood in a hypothetical sense: 'Cato wrote to Popilius how he (Cato) would bind his son if he (Cato) would allow him to remain in the army'. This ambiguity might also be avoided by adopting the reading 'patitur' of one inferior codex, or by reading, with several codices, 'patitur', which would likewise exclude a hypothetical meaning, and which would answer the rule p. 402, Obs. 3. The documentary authority of both readings 'patitur' and 'patitur' is about equal. But the usage of suboblige indicatives of this kind occurs only in historians, while the use of imperfect subjunctives in similar connections is found in several passages of Cicero. Hence the vulgata 'patitur' seems to deserve preference.

‡ Perhaps the reading of this passage is wrong, since 'ista' is very strangely used. I presume that Cicero wrote 'dicta' in place of 'ista', which would make the imperfect *auderet* a regular tense by consecution.

sent the action as present at the moment of speaking.]—5) The use of the imperfect subjunctive, dependent on non-preterites, is a necessity in some particular instances where the language lacks available forms to satisfy the grammatical requirements of the law of consecution, as: Concedamus famae hominum ut genere etiam putarentur, non solum esse ingenio divino; Let us allow this to the fame of (great) men that they should have been believed to be not only of divine mind, but also of divine extraction. Cic. Rep. 2. 2. 4. The imperative clause *ut... putarentur* could not assume a perfect (*putati sint*) as predicate, which would represent the action 'permitted' as anterior to the permission. The governing present 'concedamus' implies a preterite, since the writer, by using this expression, places himself with his mind in a past time, as if giving the permission at the time where such beliefs prevailed, being, as it were, an *ex post facto* permission. For such conceptions neither the Latin nor the English language has invented a particular form, (there being no 'past imperatives' as in Greek), and hence the present forms must be used, but with the force of a preterite.—6. Sometimes the preterite on which dependent subjunctives are dependent is understood, (as in the examples mentioned p. 424, No. 8, 9), as: Jam vero illud quam incredibile (i. e. est), quam absurdum (i. e. fuisse), qui Romae caedem facere, qui hanc urbem inflammare vellet, eum familiarissimum suum dimittere; How incredible (is it), and how absurd (would it have been) that he, who proposed to make laughter at Rome, and to burn this city, should send away his most intimate friend. Cic. Sull. 20, 57.

1. Honestum tale est ut, vel si ignorarent id homines, vel si obmutuissent, sua tamen pulcritudine esset laudabile. Cic. Fin. 2. 15.—2. Ego Brutum rem, sic ago ut eum ipse non ageret. Ib. Att. 5. 18. 4.—3. Hos viros doleo in suspitionem populo Romano venire, non modo metus, quod ipsum esset turpe, sed alium alia de causa deesse dignitati suae. Ib. Phil. 1. 6. 15.—4. Eloquentia nescio an Gracchus habuisset parem neminem. Ib. Brut. 33. 126.—5. Dic quidnam facturus fueris si eo tempore censor fureses. Liv. 9. 33.—6. Non dubito quin Antistius se praestaturus fuerit acerrimum propugnaculum communi libertatis si occasioni potuisset occurrere. Brut. ad Cic. 1. 11.—7. Quis dubitat quin, si Saguntinis tullissemus opem, totum in Hispaniam bellum aversum fuisset? Liv. 31. 7.—8. Dixit Caesar, se, quod in longiorem diem collatum fuisset, repraesentatum, et proximam nocte castra moturum. Caes. B. G. 1. 40.—9. Adeo inopia est coactus Hannibal ut, nisi eum fugae specie abendum timuisset, Galliam repetiturus fuerit. Liv. 22. 32.—10. Quantum periculum ab illis populis fuerit si Capitolium ab exsulis obsesum scissent, suspicari de praeterito quam re ipsa experiri est melius. Ib. 3. 19.—11. Nihil ex commentibus superabat, omni frumento in urbis munus convecto, ut Hispanorum transitu parata fuerit si maturitas temporum expectata foret. Ib. 22. 40.—12. Ibi clamor trepidationem fecit ut, si hostes longius insecuti essent, magna clades accipi potuisset. Ib. 42. 66.—13. Haec res sua sponte scelerata et nefaria est ut, etiamsi lex non esset, magnopere vitanda fuerit. Cic. Verr. 1. 42. 108.—14. Tantus exstitit pavor ut, si admotus extemplo exercitus foret, capi castra potuerint. Liv. 43. 4.—15. Ventum erat eo ut, si hostem similem antiquis Macedonum regibus habuisset consul, magna clades accipi potuisset. Ib. 44. 4.—16. Proficiscamur ad eum cui gratior noster adventus erit quam si una fuisset. Cic. Att. 9, 192.

### 3. Conversion of Tenses.

§ 607. Since the two futures have no subjunctives, they must be converted into other tenses, if the construction requires predicates, referring to the future, to be in a dependent subjunctive. For this purpose two methods are used, the method of ORDINARY TENSES, and the method of PERIPHRASTIC TENSES.

<sup>1</sup> Morality.—<sup>2</sup> both if... and.—<sup>3</sup> obmutui, I am mute (have become mute).—<sup>4</sup> creditable, estimable.—<sup>5</sup> the affairs.—<sup>6</sup> to conduct.—<sup>7</sup> ut non ageret, si ageret.—<sup>8</sup> Dat. of the interested person.—<sup>9</sup> supply: in suspitionem.—<sup>10</sup> which would be disgraceful by itself (i. e. si nihil aliud accederet).—<sup>11</sup> that each, from a different reason, is compromising his dignity.—<sup>12</sup> § 423, R. 78.—<sup>13</sup> i. e. si vita ei longior fuisset.—<sup>14</sup> praesto me aliquem, I prove to be something. p. 101, A.—<sup>15</sup> the most zealous champion.—<sup>16</sup> if he could have met an opportunity.—<sup>17</sup> to ward off.—<sup>18</sup> postpone to a later day.—<sup>19</sup> i. e. nisi illa accidissent.—<sup>20</sup> to anticipate.—<sup>21</sup> appearance.—<sup>22</sup> to return to.—<sup>23</sup> supplies.—<sup>24</sup> superare, to be left.—<sup>25</sup> to convey.—<sup>26</sup> ut Hispani transire parati fuerint (to desert).—<sup>27</sup> if the 'fulness' of time had been expected (i. e. if they had waited for the right time).—<sup>28</sup> caused consternation.—<sup>29</sup> by itself.—<sup>30</sup> ought to have been carefully avoided.—<sup>31</sup> so great was the discouragement.—<sup>32</sup> things had come to that pass.—<sup>33</sup> if we had been in each other's company.







By the method of ordinary tenses, the future-present is treated as if it were an *ordinary present*, being converted into a present or imperfect subjunctive according to the law of consecution (R. 97). The future perfect is treated as if it were an *ordinary perfect*, being converted into a perfect or pluperfect subjunctive according to the law of consecution (R. 98).

By the method of periphrastic tenses the future-present is turned into the subjunctive of the present or imperfect tense of the *periphrastic future* (pp. 130, 131, R. 141, 142), according to the law of consecution (R. 97, Obs. 1). Since the subjunctives of the *perfect* and *pluperfect* of the periphrastic future are appropriated by the hypothetical preterites (R. 96, Obs. 3, 3), this method cannot be applied to the *future-perfect*; nor can it be applied to the *passive voice* of either future, since a periphrastic future of the passive does not exist (R. 97, Obs. 3).

EXPLANATION. Conversion of 'future tenses' in the subjunctive is the method of expressing those subjunctive predicates which are conceived as happening at a future time to the *SPEAKER*. The speaker may be either the author or a person introduced by the author, in which instance the clause is oblique or suboblique. Actions conceived as happening after the time spoken of without being future in regard to the speaker's time (as for instance, the predicates of consecutive Ut-clauses), do not belong here, because they do not represent the action as future in the sense of § 587, and cannot assume a future tense if the clause, in which they stand, be expressed as an independent sentence. Thus in the sentence quoted above: 'Tibicines Tibur abiērent ut nemo in urbe esset qui *præcineret*,' Liv. 9, 30, the consecutive clause *ut... præcineret*, if expressed independently, would take its predicate in the *imperfect*, and not in the future. Hence sentences of this kind do not belong to those in which the conversion of a future tense is required. But if the same clause is conceived as a *final* clause (they went away *in order that* nobody should be in the city etc.), the 'tibicines' would be introduced as *subjects* of the clause, and the predicate would be a *future* if the action be independently expressed, as conceived by the subject (If we go, there *will be* nobody who etc.). Hence the predicate of every final clause is a 'converted' future, but such as must be treated according to the method of 'ordinary tenses' (See R. 97, Obs. 1).

Rem. 97. In converting a FUTURE-PRESENT into a subjunctive, ORDINARY TENSES are used 1) if the predicate stands to its principal predicate in the relation of a DEPENDENT FUTURE, so that, by taking both predicates out of the subjunctive connection, it would be a dependent future as defined by the rule p. 353, R. 76; 2) if the action is represented as a future necessity or duty, or as the object of a command or wish.— PERIPHRASTIC tenses are used 1) in relations not belonging to those mentioned, *i. e.* if the action implies nothing but futurity independent of other relations, or of other future actions; 2) in all the instances when the clause, expressed independently, would have a predicate in the PERIPHRASTIC FUTURE in its proper meaning, *i. e.* if the action is represented both as future, and as *conceived* at the speaker's time (§ 507, R. 139).

Obs. 1. These principles are thus applied to the different classes of clauses:

A. OBLIQUE CLAUSES. 1) Imperative clauses always require ordinary tenses according to the second rule in R. 97. (See the Ex. to R. 83.) Hence the *subjunctive* in these clauses is *always* a present or imperfect (never a perfect or pluperfect, except in denoting wishes against reality), and can never be placed in any tense of the periphrastic future.

2) Oblique clauses dependent on *parvum* and its equivalents (R. 82, Obs. 1, a) *always* take ordinary tenses, although, according to the English conception, it might be expected that they should take periphrastic tenses. But the Latin conceives them as verbs of believing, implying the idea of a *wish* adverse to the future act (p. 539), and hence they assume the conjunctions belonging to the imperative sentences, which always require

ordinary tenses. Thus it must be explained that verbs of fearing take *ordinary* tenses, as: Non vereor ne non scribendo te *expleam* (not *expleturus sim*); I am not afraid that I *will not* (be able to) *satisfy* you with my letters. Cic. Fam. 2, 1, 1.— It seems, however, that periphrastic tenses were colloquially used in clauses dependent on verbs of fearing. Thus we read in Marius's letter to Cic. (Fam. 11, 28, 8): Non *vereor* ne meæ vitæ modestia *parum valitura sit* in posterum contra falsos rumores (inst. of *valeat*); I am not afraid that my modesty, in the future, *will be of insufficient strength* against false rumors.— Frequently the futurity of the action is intimated by the form *forem* in place of *essem* (in the historians): Timor in exercitum incidit ne simul cum rege et Carthaginiensibus *forem* bellandum; The fear befell the army lest it *might be necessary* to fight at the same time with the king and with the Carthaginians. Liv. 29, 24.— See Ex. 1-3.

3) Oblique clauses with *quin* after *non dubito* and its equivalents (p. 388, Obs. 1, a) generally take periphrastic tenses, except if the predicate is represented as an action which *should be done*, in which instance ordinary tenses are used: Mihi *non est dubium quin ventura non sint* legiones; It is not doubtful to me but that the legions *will come*. Cic. Fam. 2, 17, 5.— Quam nec mihi nec fratri *dubium esset quin Brundisium contenderemus*; when neither I nor my brother *had any doubt* but that we *should proceed* to Brundisium. Ib. Att. 8, 11 D, 3. [The predicate *contenderemus* of the *Quin*-clause is represented as a rule for the speaker's future conduct.] Often, however, ordinary tenses are used in these clauses: (Dixerunt) *se non dubitare quin Ariovistus de omnibus obsidibus gravissimum supplicium sumat*; they *did not doubt* but that Ariovistus *would inflict* the severest punishment on all the hostages. Cæs. B. G. 1, 31. (About the use of the present consecution see p. 419, 420, Obs. 7, b and c): Sometimes both methods are combined in the same sentence, as in Ex. 7. See Ex. 4-10.

4) Oblique clauses containing *dependent questions* referring to the future, generally take periphrastic tenses, as: Nec ubi, nec quando te *sim visurus* possum suspicari; I have no idea where, or when I *shall see* you. Cic. Att. 11, 13, 2.— Lacedæmonii quasivērunt num se etiam *esset mori prohiberetur*; The Lacedæmonians asked whether he *would prohibit* them also to die. Ib. Tusc. 5, 42. [Independently: Num *prohibebis* etc.] But if the answer expected on a dependent question referring to the future, is a *rule* for the person asking (p. 396, e), ordinary tenses must be used according to the second rule in R. 97: Hannibal circumquirit urbem ad visendum qua maxime parte *aggrederetur*; Hannibal took a ride around the city to see where *he should make* the chief attack. Liv. 29, 7.— Statueram *quid facerem*; I had made up my mind *how to act*. Cic. Att. 11, 9, 1.— Pater roseo *quid agam*; I absolutely do not know what to do. Ib. 9, 14, 2.— Hence the same interrogative sentence has a different sense according as periphrastic or ordinary tenses are used: Otenens te pendere quamnam rationem *sim* Casari *allaturus* profectiois meæ; You show that you are trying to guess what reason I *will give* to Cæsar in regard to my departure. Cic. Att. 11, 12, 1. [By changing *sim allaturus* into *afferam*, the passage would have the meaning 'that you are weighing the question what reason I *should give* to Cæsar'.— Deviations from this rule occur (a) if the use of an ordinary tense in questions implying a future rule would be *ambiguous*, in which instance periphrastic tenses are preferred, as: Eo minus habeo necesse cogitare *quid sim factururus*; The less it is necessary that I should think of 'how to act' (i. e. that I should decide now on a plan of action). Cic. Att. 10, 1, 1. [Here *quid facerem* might be taken for an actual present = 'of my present actions' = *do*. On the other hand if it is intimated by other expressions in the clause that the action is meant to be a future one, *ordinary* tenses may be used in place of the regular periphrastic future, as: Videamus hoc quorsum *cedat*; Let us see how this *will come out*, where the adverb *quorsum* = up to what end, refers to future time, so that the futurity of the action need not be designated by the form of the verb). Cic. Att. 9, 18, 4.— Hence if the futurity of the action is implied in the governing verb, ordinary tenses may be used in place of the periphrastics, which is *always* the case if an interrogative clause is made dependent on *expectare*, as: Orat ut quid in Hispaniā *geratur expectem*; He beseeches me to wait (till I know) *what will be done* in Spain. Cic. Att. 10, 8, 1.— Quid hostes consilii *caperent expectabat*; He waited (to know) what plan the enemy *would follow*. Cæs. B. G. 3, 24.— See Ex. 12-19.

5) Quasi-oblique final clauses always take ordinary tenses according to the second rule of R. 97, since the purpose in the mind of the doer of an action always represents his wish. For Ex. See p. 405, 408.

B. SUBOBLIQUE CLAUSES. If the action is represented to occur *after* the time of speaking, thinking, etc. expressed in the governing predicate, should, according to R. 97, take periphrastic tenses. But periphrastic tenses are only used if the clause is *relative, causal, or a modal Ut-clause*, as: Multos esse arbitror *qui ad Casarem delatari sint*; I believe there are many who *will inform* Cæsar. Cic. Att. 11, 7, 5.— Romulus docebat virgines Subinas, eo meliores viros *usuras quod adniscurus sit* pro se quisque ut parentum expleat desiderium; Romulus explained that they would have so much better husbands, *because* every one *would strive* to efface by his own conduct their longing for their parents. Liv. 1, 9.— Ego eis ita mandāram ut, *quum* tam longe *absuturus essem*, ad me ne referrent; I



had directed them not to report to me, since I would be absent for so long a time. Cic. Fam. 2. 12. 2. [If *quum*, in this sentence, were temporal, it would not admit of a periphrastic tense: *quum tam longe abessem, ubi I would be absent so long.*] Dixit non ita se a juveni Hannibalem gessisse ut in senectute dominum latius deditur cor sit, esset; He said, Hannibal had not acted in his youth so that he would seem to submit to a master in his old age. Liv. 35. 12. See Ex. 20. 21. In all other kinds of suboblique clauses the connection itself generally makes it clear if they are meant to refer to the future; hence ordinary tenses are used in them. Thus in suboblique and quasi-suboblique *si*-clauses, denoting 'in the event that', or 'with the proviso that' (p. 407, Obs. 3), and in all kinds of conditional, and temporal clauses (introduced by *si*, *quum*, *dum*, *prinsquam*) ordinary tenses must be used if they are suboblique, even if their predicates do not belong to the dependent futures, as: Isidorus Demetriadem, si forte eo deferret legem, trajecit; Isidorus crossed over to Demetrius in the event that the king in his flight should pass that place. Liv. 36. 20. — Decreverunt patres ut hoc sic ratum esset si patres auctores fierent; The Senate decreed, that this should be valid under the proviso that the Senate would ratify it. Liv. 1. 17. — Dicebant nihil esse negotii, quum reliquae legiones magnum spatium abessent (not abfuturæ essent), hanc legionem sub sarcinis adoriri; They said that it was (would be) an easy matter to attack that legion under their baggage while the other legions would be at a great distance. Cæs. B. G. 3. 5. — Nisi forte ei potest persuadere ut, dum oratores eant redeant, quiescat; Unless perhaps he can induce him to suspend his operations while the negotiators are (will be) going to and fro. Cic. Att. 10. 1. 3. — Cæsar, antequam plures civitates conspirarent, latius sibi distribuendum exercitum putavit; Cæsar thought it best to distribute his army over a wider space before a greater number of states would join the conspiracy. Cæs. B. G. 3. 10. [In an independent connection, antequam and prinsquam cannot take the future; hence in oblique connection, the periphrastic future is not admissible. See p. 354, Obs. 4, a; p. 666, § 621 foll.] See Ex. 22-27.

C. DEPENDENT FUTURES, i. e. those which derive their force as futures from their principal predicates with which they are represented to be coincident (p. 355, Obs. 5), take always ORDINARY TENSES if they are placed in the subjunctive, whether their governing predicate is made oblique, or whether their mood is attracted by the subjunctive mood of the governing predicate, as: (Arrius dixit) nisi Cæsar exercitum dedit, se illum pro hoste habebit; Arrius said, if Cæsar did not give up his army, he would consider him to be in war with him. Cæs. B. G. 1. 44. [Independently: Nisi dedisset, te pro hoste habebit.] — Commemoravit quantum esset periculi aditus si in Africam trajicerem; He has mentioned the great danger I would incur, if I crossed over (would cross over) to Africa. Liv. 28. 43. [Independently: Magnum periculum aditus si in Africam trajicies.] — Jussit eos rex deliberare ne id consilium caperent ejus extemplo penitenteret; The king asked them to consider the matter, lest they might take measures of which they would instantly repent. Liv. 36. 9. [Independently: Ne cupitis consilium ejus penitere.] — Mater eam, quum primam perisam dedit, eam mississimam; I was about to send her to her mother as soon as she would agree to it. Cic. Att. 11. 17. 1. [Independently: Eam ad matrem mittam quum primam dedit.] — Ita patris servatus ut quæque videret affectum corpus suum; He calculated that each of them would feel at the pain as their wounded bodies would permit. Liv. 1. 26. [Independently: Servatus ut corpus suum.] See Ex. 28-32. — If dependent futures, in independent connections of their governing predicates, are in the future tense of the periphrastic future, so that the periphrastic future is used with its own force (§ 507, R. 147, and Ex. p. 134), they take the periphrastic present or imperfect, if required to be in the subjunctive, as: Magna est quaestio, veniendum sit in consilium tyranni si aliquando de re bona deliberationis sit; It is an important question whether we must participate in the counsel of a tyrant if the same on a certain day is to have a deliberation on a laudable subject. Cic. Att. 10. 1. 3. [Independently: Veniendumne est in consilium, si tyrannus deliberaturus erit? = if he (shall have) appointed a day for deliberation. The present conception is here separated from the future act, the present conception being represented by the copula (§ 507, R. 139). But even the copula must be in the future, because the conception represented by it has the relation of a dependent future. If required to be in the subjunctive, the copula erit is turned into a present according to rule.]

D. ALL OTHER CLAUSES whose predicates are represented as future in regard to the speaker's time, must take periphrastic tenses, as: [Relative clause] Itaque qui ad id tempus fortunam esset in consilio habiturus, is extemplo ad M. Bæbium misit; And thus he who would, up to this time, shape his course according to circumstances (i. e. although he was to decide about his plan of action), sent instantly word to M. Bæbium. Liv. 36. 8. — [Modal Ut-clause] In eam rationem vitæ nos fortuna deduxit ut sempiternus sermo hominum de nobis futurus sit; Our fate has placed us in such a condition of life, that there will be a perpetual comment of the public about us. Cic. Qu. Fr. 1. 1. 13. — Non intelligo cur Rullus quemquam tribunum intercessurum putet, quum intercessio stulti-

tiam intercessoris significatura sit, non rem impeditura; I do not understand why Rullus should be of the opinion that any tribune will veto the measure, since a veto would (will) only betray the stupidity of him who vetoes, but not prevent the measure. Cic. Leg. Agr. 2. 12. — See Ex. 34-36. — But in colloquial style ordinary tenses are often employed where the rule would require a periphrastic, as: Ergo hoc quidem est profectum ut non modo tuto, verum etiam palam navigaremus; Hence so much, at least, has been effected that we shall depart not only safely, but also openly. Cic. Att. 10. 4. 10. [Here, according to rule, and for the sake of clearness, a periphrastic tense, or the addition of posse would have been required, since, as the clause is expressed, the predicate navigaremus must be understood as a past, or as a present act. But as the receiver of the letter could not mistake the sense of the writer, the latter allowed himself the use of the brief, though ambiguous, form.] — If hypothetical preterites refer to the future, periphrastic preterite tenses are used both if the hypothetical period is independent, and if it is made dependent on other predicates, as: Consilium istud esset prudens, si nostras rationes ad Hispaniensem casum accomodaturi essemus; That plan would be wise if we were going to shape our action according to the issue of the Hispanic affair. Cic. Att. 10. 8. 2. — Quid enim essem de pace dicturus, dixi; For I have said what I would be going to say (i. e. si legationem suscepturus essem, If I were going to accept the appointment; the writer being resolved not to accept it). Cic. Att. 10. 1. 3.

Obs. 2. In place of the imperfect subjunctive of the periphrastic future, the form with forem is sometimes used by the historians, as: Incertum erat quo missuri classem Carthaginienses forent; It was uncertain where the Carthaginians would send their fleet. Liv. 30. 2. — Forem is sometimes used in place of essem if a predicate, being in the relation of a dependent future, is represented as uncertain, as: Dixit Tullus usum se eorum operæ si bellum cum Vejentibus foret; Tullus said he would accept their aid if there should be a war with the Vejentians. Liv. 1. 26.

Obs. 3. Since the periphrastic future does not exist in the passive form, this voice cannot, generally, be used if the predicate, according to the above-mentioned rules requires a periphrastic tense. In this instance the sentence must be recast by turning the passive construction into an active one. But, sometimes, ordinary passive presents or imperfects are used where the rules require periphrastic tenses (which, of course, occurs only if the future meaning of the predicate is made clear by the connection), as: Dixit Curio, nihil esse certius quam ut omnes, qui lege Pompejæ condemnati essent, restituerentur; Curio said that nothing was so certain, as the rehabilitation of those (literally 'more certain than that those would be rehabilitated') who have been condemned under the Pompejan law. Cic. Att. 10. 4. 8. [Independently: Restituentur ei qui condemnati sunt. If the predicate were active, it would require a periphrastic tense; but the change into an active construction would be awkward, and hence the author preferred the ordinary passive imperfect, although this tense might, grammatically, be understood to be coincident with the time of 'dixit'.] Sometimes a passive predicate referring to the future may be turned into a predicate-infinitive paraphrased with fore ut and an ordinary passive subjunctive, as: Qui dubitare de eventu possim quum his nunc fore videam ut ipsi oppugnentur; How can I doubt about the issue, since they will be themselves attacked by those who etc. Liv. 36. 7. [Here by introducing 'videam' as governing predicate, the clause has assumed the form of an infinitive clause, so that the regular circumlocution with fore ut may be applied to it.] Some grammarians assert that to passive future predicates a circumlocution by means of the finite impersonal 'futurum est ut' may always be applied, so that for instance the above-mentioned passage might have been expressed 'quum futurum sit ut ipsi oppugnentur'. But examples of such a usage do not occur in the classical authors, although there would, theoretically, be no other objection against this circumlocution but the awkwardness of its form. A future predicate which is periphrastic by its own force can neither be expressed by the finite circumlocution with futurum est ut, nor by the infinitive circumlocution with fore ut, since in both circumlocutions the copula is in the future while the verb itself is in an ordinary tense; whereas the periphrastic future if used in its proper sense requires the copula to be in an ordinary tense and the verb to be in a future form. (See § 507, R. 139.)

1. Quum timērent ne vi captis nulla apud victorem venia esset, dederunt se. Liv. 36. 9. — 2. Hasdrubal veritus est ne parvum vinculum<sup>1</sup> eae nuptiæ<sup>2</sup> essent<sup>3</sup>. Ib. 29. 23. — 3. Periculum erat ne vera emanarent<sup>4</sup>. Ib. 29. 24. — 4. Plane dubitare non possum quin tibi amplitudo<sup>5</sup> ista sollicitudo<sup>6</sup> futura sit. Cic. Fam. 3. 10. 3. — 5. Non dubito quin Cæsar lenis<sup>7</sup> in Quintum futurus sit. Ib. Att. 11. 12. 3. — 6. Dubita, si potes<sup>8</sup>, quin ille eadem facturum sit. Ib. 10. 14. 3. — 7. Dubium non est quin Bæoti et Thessali ad con-

<sup>1</sup> A weak tie. — <sup>2</sup> nuptials. — <sup>3</sup> might prove to be. — <sup>4</sup> vera emanant, truth leaks out. — <sup>5</sup> that magnificence. — <sup>6</sup> an annoyance; a rare construction, instead of the more usual abstract dative (sollicitudini). — <sup>7</sup> lenient. — <sup>8</sup> virtually = 'dubitare non potes'.







attack this legion *when* the first legion *would have arrived* in the camp. Cæs. B. G. 2, 17. See Ex. 5-7, 9.

(c) TEMPORAL CLAUSES with *donec* (dum), *antequam*, *priusquam*: *Placuit, omnis qui consules fuissent cum imperio esse, donec recessisset a muris hostis*: It was resolved that all who had been consuls should be invested with the highest military power till the enemy *would have withdrawn* from the wall. Liv. 26, 9.— *Se non ante cepturum dixit quam ignem in regis castris conspexisset*: He said he would not begin before he *would perceive* (would have perceived, had perceived) the fire in the royal camp. Liv. 30, 5. [Clauses with *antequam*, and *priusquam* strictly follow the rules of tense for the indicative mood. See p. 354, Obs 4.] See Ex. 8.

(d) RELATIVE CLAUSES: *Cæsar eis qui primi murum ascendissent præmia proposuit*: Cæsar promised rewards to those who *would be* the first to scale the wall. Cæs. B. G. 7, 27. See Ex. 10, 11.

Obs. 3. If the clause of a dependent future-perfect assumes the form of a suboblique clause, the perfect subjunctive is frequently used in place of a pluperfect subjunctive according to the rules p. 419 foll. Obs. 7, as: (*Direrunt*), si hæc *enuntiata* Ariovisto *sint*, non dubitare quin gravissimum supplicium sumat: They said that if this *would be* (would have been) *betrayed* to Ariovistus, he would take the severest revenge. Cæs. B. G. 1, 31.— Sometimes, on the other hand, *pluperfect subjunctives* (with the force of future-perfects) are used in place of a perfect subjunctive, when the law of consecution requires a tense of present consecution, as: *Quod te mecum, quodcumque cepissem* (instead of *ceperim*), consilii polliceris fore; That you *promise* to be with me, whatever plan I *would have adopted*. Cic. Fam. 5, 9, 1.

Obs. 4. The historians frequently use the passive subjunctive pluperfect with *forem*, instead of *essem*, as a subjunctive of the future-perfect of the passive voice, as: *Si pax non impetrata ab senatu foret*, obsides reddi Philippo receptum est; It was agreed upon, that the hostages should be returned to Philip in the case that peace *would not be granted* (would not have been granted) by the Senate. Liv. 33, 13. See Ex. 12, 13.

Obs. 5. Both perfects and pluperfects with the force of a subjunctive of the future-perfect require the predicates dependent on them to be in tenses of *preterite* consecution, although the future-perfect in the indicative requires tenses of present consecution, as: [CONSECUTION OF THE FUTURE-PERFECT IN THE INDICATIVE:] *Mihi ignoscetis si, quæ causa me ad hunc loquacitatem impulerit, acceperitis*: You will pardon me if you *will have heard* what cause *has induced* me to be so loquacious. Cic. Or. 2, 88, 361. [Here the future-perfect *acceperitis* takes the perfect subjunctive *impulerit* as tense of present consecution.] But the same sentence being made oblique by the author, *preterite* consecution is required by the pluperfect subjunctive *cognovissemus*, used in place of the future-perfect *acceperitis*: *Dixisti fore ut tibi ignosceremus, si cognovissemus quæ te causa in sermone impulisset*: You have said that we *would pardon* you if we *would have learned* what cause *had induced* you to discuss this subject. Cic. Or. 2, 89, 363.— *Eominus habeo necesse cogitare quid facerem si acciderit ut legarer*: The less it is necessary for me to think of what I ought to be going to do if it *should happen* (literally: if it should have happened) that I *am appointed*. Cic. Att. 10, 1, 4. Here the perfect subjunctive *acciderit*, according to the general rules, takes *legarer* as a tense of *preterite* consecution, although it has the force of a future-perfect\*.

1. Quæritur, si Carthaginem reliquerimus incolumem<sup>1</sup>, num quid incommodi sit ad rempublicam perventurum? Cic. Inv. 1, 8, 11.— 2. Uterque idem renuntiat<sup>2</sup>, qui prior has angustias occupaverit, ab hoc hostem prohiberi nihil esse negotii<sup>3</sup>. Cæs. B. C. 1, 66.— 3. Galli, nisi<sup>4</sup> perfregerint munitiones de omni salute desperant<sup>5</sup>; Romani, si rem obtinuerint<sup>6</sup>, finem laborum omnium expectant. Ib. B. G. 7, 35.— 4. Dixit Ariovistus, si discessisset<sup>7</sup> Cæsar, magno se illum premio remuneraturum. Ib. B. G. 1, 44.— 5. De horum audacia tum me dictum pollicitus sum quum Erucii crimina<sup>8</sup> diluissim<sup>9</sup>. Cic. Rosc. Am. 28, 78.— 6. Nonnulli Cæsari nuntiabant, quum castra moveri ac signa ferri<sup>10</sup> jussisset, non fore dicto audientis milites. Cæs. B. G. 1, 39.— 7. Scipio ubi commissa<sup>11</sup> pugna esset, Lælium cum equitatu impetum facere jubet. Liv. 28, 33.— 8. Cæsar respondit se civitatem conservaturum<sup>12</sup> si prius quam murum aries teligisset se deditis-

\* The editors, because *acciderit* would be a future-perfect if the clause were not sub-oblique, have changed *legarer* into the present subjunctive *leger*, although supported by no manuscript. They call such changes 'EMENDATIONS.'

<sup>1</sup> Unharmed, in its integrity.—<sup>2</sup> reported, namely etc.—<sup>3</sup> *nihil est negotii*, it is an easy matter.—<sup>4</sup> *nisi perfregerint*, and *si rem obtinuerint* are quasi-oblique clauses according to Rem. 89, Obs. 1.—<sup>5</sup> *desperant* of their lives.—<sup>6</sup> *rem obtinere*, to be successful.—<sup>7</sup> to withdraw, i. e. from Gaul.—<sup>8</sup> the charges.—<sup>9</sup> to refute.—<sup>10</sup> *signa ferri jubere*, to give the order to charge the enemy.—<sup>11</sup> to begin.—<sup>12</sup> i. e. *esse*; with an infinitive *fuisse*, which would be required to be expressly added, the next clause would be hypothetical.

sent. Cæs. B. G. 2, 32.— 9. Fabius milites, ubi quartæ vigiliæ signum cecinisset<sup>1</sup>, ad eum locum scalas jussit ferre. Liv. 24, 46.— 10. Scipio dixit, Romam mitterent legatos; quam<sup>2</sup> senatus æquam censuisset, eam fortunam habituros. Ib. 29, 8.— 11. Edictum imperatoris erat, ipsum militatrum<sup>3</sup> qui ita non fecisset. Liv. 29, 1.— 12. Carmen<sup>4</sup> inventum erat, quandocumque<sup>5</sup> hostis Italiæ bellum intulisset, eum vinci posse si mater Idæa<sup>6</sup> Romam advenclat<sup>7</sup> foret. Ib. 29, 10.— 13. Sentiabant, si Lycia et Caria adempta ab<sup>8</sup> Romanis forent, includi se insule parvæ litoribus. Ib. 45, 25.

<sup>1</sup> *Signum canit*, the signal is sounded.—<sup>2</sup> *quam...*, *eam fortunam*, = *eam fortunam* (fate) *quam*. The sentence contains a circumlocution of the thought 'their fate would be decided by the Senate'.—<sup>3</sup> that the one who (= every one who)...would (= must) himself do military service. The infinitive clause has the force of an imperative clause, which is rare. But Livy conceives the clause as if it were independently expressed by an imperative future (ipse militabit qui ita non fecerit).—<sup>4</sup> an oracle (oracles always being given in verse).—<sup>5</sup> whenever.—<sup>6</sup> the Idæan mother, i. e. the image of Cybele.—<sup>7</sup> *advenclare*, to convey.—<sup>8</sup> *by*, not *from*. The latter preposition would be expressed by a dative in Latin.

## ENGLISH EXERCISES.

I. DECLARATIVE SUBJUNCTIVE. (§ 592, R. 79).— 1. In this matter, indeed<sup>1</sup>, I am inclined to dissent<sup>2</sup> from you.— 2. I should refer<sup>3</sup> to all affections<sup>4</sup> what Panætius asserts<sup>5</sup> in regard to<sup>6</sup> pain.— 3. You may find many who will have the same opinion.— 4. You may doubt this, perhaps; but I shall easily prove it.— 5. To some, both things<sup>7</sup> seem to be the same; but I should [like to] ask this: What force<sup>8</sup> is<sup>9</sup> [there] in the word '*sapere*'?— 6. You are the only [one] who—let me make this remark<sup>10</sup> with the leave<sup>11</sup> of these [friends]—have left no hope for (of) praise to the other orators.— 7. You could not easily repeat<sup>12</sup> this too often.— 8. Epicurus, indeed, may (might) perhaps say this, even<sup>13</sup> in Phalaris's steer, but I, on my part<sup>14</sup>, cannot assign<sup>15</sup> so great a power<sup>16</sup> to wisdom.— 9. Clodius arrived, inflamed with anger; you (one) would have pronounced<sup>17</sup> him raving<sup>18</sup>.— 10. You (one) would have thought, some companion<sup>19</sup>, or some unimportant<sup>20</sup> retainer<sup>21</sup> was present, [and] not the lord<sup>22</sup> over<sup>23</sup> your life and death<sup>24</sup>.— 11. You might have distinguished<sup>25</sup> a remote<sup>26</sup> cloud<sup>27</sup> of dust, rising<sup>28</sup> at the horizon<sup>29</sup>.— 12. Of that kind<sup>30</sup> of property<sup>31</sup> you may easily be deprived<sup>32</sup>.— 13. I might mention considerably<sup>33</sup> more [examples], but the shortness of time warns<sup>34</sup> me not to<sup>35</sup> go any farther.<sup>36</sup>— 14. The war might have been finished<sup>37</sup> in the same year.— 15. He could have easily prevented<sup>38</sup> that rebellion<sup>39</sup>.— 16. You certainly might have shown<sup>40</sup> greater energy<sup>41</sup> in<sup>42</sup> the pursuit<sup>43</sup> of the enemy.— 17. But at that time (tum) we ought to have returned without any hesitation to the place we had started from<sup>44</sup>.— 18. It seems that Titius had reached a point<sup>45</sup> which no<sup>46</sup> Latin orator without [a knowledge of] Greek literature<sup>47</sup> could have overstepped<sup>48</sup>.— 19. What had been done<sup>49</sup>, ought not to have been ratified<sup>50</sup>.— 20. You ought to have pardoned me at least, since<sup>51</sup> I

<sup>1</sup> Quidem.—<sup>2</sup> dissentire ab aliquo.—<sup>3</sup> referre ad.—<sup>4</sup> affectus.—<sup>5</sup> dicere.—<sup>6</sup> de.—<sup>7</sup> utrumque.—<sup>8</sup> vis.—<sup>9</sup> to be in = *inesse in*.—<sup>10</sup> Render: I would remark (*dicere*) this.—<sup>11</sup> by *par*.—<sup>12</sup> dictitare.—<sup>13</sup> vel.—<sup>14</sup> *I, on my part*, ego.—<sup>15</sup> tribuere.—<sup>16</sup> vis.—<sup>17</sup> dicere.—<sup>18</sup> furere.—<sup>19</sup> comes.—<sup>20</sup> parvulus.—<sup>21</sup> assectator.—<sup>22</sup> arbiter.—<sup>23</sup> genitive.—<sup>24</sup> nex.—<sup>25</sup> cernere.—<sup>26</sup> remotus.—<sup>27</sup> nubecula.—<sup>28</sup> nasci.—<sup>29</sup> at the horizon, procul.—<sup>30</sup> genus.—<sup>31</sup> bona.—<sup>32</sup> exspoliare.—<sup>33</sup> multo.—<sup>34</sup> dehortari.—<sup>35</sup> ne.—<sup>36</sup> to go any farther, longius progredi.—<sup>37</sup> to finish the war, debellare.—<sup>38</sup> prohibere.—<sup>39</sup> seditio.—<sup>40</sup> uti.—<sup>41</sup> alacritas.—<sup>42</sup> ad.—<sup>43</sup> by *persequi*.—<sup>44</sup> Render: Whence we had started (*proficisci*), thither without any hesitation (*dubitatio*) we ought to have returned.—<sup>45</sup> Render: Titius seems to have arrived (*pervenire*) at that place which.—<sup>46</sup> Render: which a Latin orator could not.—<sup>47</sup> litteræ.—<sup>48</sup> transgredi.—<sup>49</sup> agere.—<sup>50</sup> to be ratified, ratum esse.—<sup>51</sup> quoniam.



did<sup>1</sup>, whatever I did, against my own will<sup>2</sup>.— 21. That pirate ought to have been kept in jail<sup>3</sup> at Syracuse.— 22. It would have been more desirable<sup>4</sup> for Milo to offer<sup>5</sup> [his] throat<sup>6</sup> to Clodius, than to be throttled<sup>7</sup> by you.— 23. It would have been fair<sup>8</sup> to forbear<sup>9</sup> a little longer with this our helplessness<sup>10</sup>.— 24. For your safety<sup>11</sup>, and your interest<sup>12</sup>, it would have been best to leave your companions alone<sup>13</sup>; but honor<sup>14</sup>, and [your] pledged<sup>15</sup> word<sup>16</sup> forbade<sup>17</sup> [this course].

II. INTERROGATIVE SUBJUNCTIVES. (§ 593).— 1. Who would not justly<sup>18</sup> admire this, and think<sup>19</sup> that he ought<sup>20</sup> to devote<sup>21</sup> all his energy to it?— 2. Why should not the rainbow<sup>22</sup> be, as well<sup>23</sup>, placed<sup>24</sup> among the gods?— 3. What would you do with [ablat.] such a simpleton<sup>25</sup>?— 4. Should I deny this, who could never be convinced<sup>26</sup> that it is false?— 5. Would Bibulus slander<sup>27</sup> those very [men] who were influential enough<sup>28</sup> to prevent his recall from the province?— 6. How should those obey the laws, who by these very laws were forbidden<sup>29</sup> to<sup>30</sup> have<sup>31</sup> the rights of men?— 7. If I believe Archytas what he says of others, should I not believe what he says of himself?— 8. If any king, if any nation had committed<sup>32</sup> any such thing<sup>33</sup> against Roman citizens, would we not avenge<sup>34</sup> [it] by war? [And] should we permit<sup>35</sup> this crime<sup>36</sup>, this degradation<sup>37</sup> of the Roman name to pass unchallenged?

III. IMPERATIVE SUBJUNCTIVES. (§ 594).— 1. Allow<sup>38</sup> me, I beseech you<sup>39</sup>, to be [your] second in command<sup>40</sup>, and all the others to keep<sup>41</sup> their former ranks<sup>42</sup> [in the army].— 2. Be always in arms<sup>43</sup>, and on the alert<sup>44</sup>, and neither miss your own chance<sup>45</sup>, nor allow the enemy to have any<sup>46</sup>.— 3. Do not believe, soldiers, that victory will be as<sup>47</sup> difficult as the dimensions<sup>48</sup> of this war are great.— 4. Select<sup>49</sup> a hundred men out of the whole (omnis) infantry<sup>50</sup>, and as many out of the cavalry<sup>51</sup> and come with them to me by the first night-watch.— 5. Let us remember that justice must be observed<sup>52</sup> even towards the lowest<sup>53</sup>.— 6. Let us love our country, let us obey the Senate, let us disregard<sup>54</sup> present advantages<sup>55</sup>, and do everything<sup>56</sup> for the glory of [our] posterity<sup>57</sup>.— 7. Let every one show himself<sup>58</sup> a severe<sup>59</sup> judge both of his [own] good<sup>60</sup> and bad<sup>61</sup> qualities.— 8. Let there be [at least] a pause<sup>62</sup> in our hate<sup>63</sup> during<sup>64</sup> peace, even if<sup>65</sup>

<sup>1</sup> Agere. The two preterites 'I did' must be rendered by the same verb, but by different forms.— <sup>2</sup> invitus.— <sup>3</sup> to keep in jail, custodire.— <sup>4</sup> optabilis.— <sup>5</sup> dare.— <sup>6</sup> jugulum.— <sup>7</sup> jugulare.— <sup>8</sup> æquus.— <sup>9</sup> parcere.— <sup>10</sup> impotentia.— <sup>11</sup> salus.— <sup>12</sup> utilitas.— <sup>13</sup> to leave alone, deserere.— <sup>14</sup> honestas.— <sup>15</sup> dare.— <sup>16</sup> fides.— <sup>17</sup> repugnare.— <sup>18</sup> jure.— <sup>19</sup> arbitrari.— <sup>20</sup> gerundial.— <sup>21</sup> to devote all one's energy to something, summe in aliquā re elaborare.— <sup>22</sup> Arci species.— <sup>23</sup> as well, æque.— <sup>24</sup> to place among something, in numero alicujus rei reponere.— <sup>25</sup> truncus.— <sup>26</sup> persuadere.— <sup>27</sup> calumniari.— <sup>28</sup> Render: In whose power (potestas) it was lest (ne) he should be recalled (revocare) from etc.— <sup>29</sup> prohibere (subjunctive).— <sup>30</sup> ne.— <sup>31</sup> uti.— <sup>32</sup> facere.— <sup>33</sup> any such thing, aliquid ejusmodi.— <sup>34</sup> vindicare.— <sup>35</sup> to permit something to pass unchallenged, aliquid inultum dimittere.— <sup>36</sup> injuria.— <sup>37</sup> ignominia.— <sup>38</sup> jubere.— <sup>39</sup> quæso.— <sup>40</sup> second in command, magister equitum; the person addressed being compared to a dictator.— <sup>41</sup> tenere.— <sup>42</sup> Render: each (singular) their own ranks (ordines).— <sup>43</sup> armatus.— <sup>44</sup> on the alert, intentus.— <sup>45</sup> to miss one's own chance, occasione suæ deesse.— <sup>46</sup> to allow somebody to have any chance, alicui suam occasionem dare.— <sup>47</sup> as... as, tum... quam.— <sup>48</sup> Render: as of great name the war is.— <sup>49</sup> deligere.— <sup>50</sup> pedes. Render: out of the whole (omnis) infantry and cavalry; but in order to render in this way, the numeral must assume that form, by which it may be clear that it refers to each of the two troops. See P. 1, § 259.— <sup>51</sup> eques. Both pedes and eques remain in the singular.— <sup>52</sup> servare.— <sup>53</sup> infimi.— <sup>54</sup> negligere.— <sup>55</sup> fructus.— <sup>56</sup> to do everything for something, alicui rei servire.— <sup>57</sup> posteritas.— <sup>58</sup> se præbere.— <sup>59</sup> acer.— <sup>60</sup> good qualities, bona.— <sup>61</sup> bad qualities, vitia.— <sup>62</sup> Render: In peace, even if the hatreds are not ended, let [them] be interrupted (intermittere).— <sup>63</sup> odium (pl.).— <sup>64</sup> in.— <sup>65</sup> etiamsi.

it is not ended.— 9. Let the excess<sup>1</sup> of our former<sup>2</sup> good works<sup>3</sup> make up for the shortcomings in our present duties.— 10. I wish you would ask Petronius what happened<sup>4</sup> to him in my house<sup>5</sup>.— 11. I wish you would add some remarks<sup>6</sup> concerning the modern<sup>7</sup> poets.— 12. I wish that all were present whom we saw here in our last assembly<sup>8</sup>.— 13. I wish you had been<sup>9</sup> my companion in this journey.— 14. Would that I could find truth<sup>10</sup> as easily as I can prove<sup>11</sup> a falsehood<sup>12</sup>!— 15. Would that the people were always [good] judges<sup>13</sup> of the worth<sup>14</sup> [of persons]! Perhaps it is sometimes<sup>15</sup> [the case] but very<sup>16</sup> rarely.— 16. Would that Crassus had seen that day!— 17. Granted that he is a good citizen, and that he is most wise and most learned: all this, in my opinion<sup>17</sup>, will not be sufficient to govern<sup>18</sup> the republic well.— 18. Supposing this claim<sup>19</sup> is a just one, the expenses of the law-suit<sup>20</sup> will certainly be<sup>21</sup> so great that you will be a loser<sup>22</sup> even if you gain<sup>23</sup> [your suit].— 19. Granted that slavery<sup>24</sup> was useful either to the masters<sup>25</sup>, or to the slaves, or to both<sup>26</sup>: it certainly never was just; but what is not just, cannot even be useful.— 20. Do not wonder<sup>27</sup> that the proceeds<sup>28</sup> of this property<sup>29</sup> are so small<sup>30</sup>.— 21. Do not blame<sup>31</sup> ME, but thyself for failing<sup>32</sup> in this undertaking.— 22. Do not do this<sup>33</sup>, but examine<sup>34</sup> everything before you proceed<sup>35</sup> any farther<sup>36</sup>.— 23. Would that I had not been present!— 24. I should wish<sup>37</sup> you had not done this.— 25. Would that you would not meddle<sup>38</sup> in this business!— 26. Granted that Titius had no success<sup>39</sup>; could you derive from<sup>40</sup> this fact<sup>41</sup> any hope of finishing the war<sup>42</sup>?

IV. INDIRECT AND DIRECT STATEMENTS IN GENERAL. (§ 596).— 1. While the combat was fiercely raging<sup>43</sup> at<sup>44</sup> the intrenchments<sup>45</sup>, T. Pullo said, 'Why do you hesitate<sup>46</sup>, Vorenus, or do you expect that there will be<sup>47</sup> any better occasion to prove your courage?'— 2. Whenever the emperor Titus had bestowed no favor<sup>48</sup> on any one during<sup>49</sup> a whole day, he used to say 'I have lost<sup>50</sup> a day, O friends!'.— 3. If that should happen<sup>51</sup>, you will say to me, 'Did I not predict<sup>52</sup>, that just this<sup>53</sup> would happen?'— 4. Scipio used to say<sup>54</sup> 'He wished rather to save one citizen than to kill a thousand hostile soldiers<sup>55</sup>'.— 5. When they met<sup>56</sup> me by chance<sup>57</sup> in the forum, they said<sup>58</sup> to me, 'Are you the one<sup>59</sup> who intend<sup>60</sup> to starve<sup>61</sup> the common people<sup>62</sup>?'— 6. Whenever any one remarked<sup>63</sup>, that it was impossible for them<sup>64</sup> to return alive<sup>65</sup> from<sup>66</sup> that hazardous undertak-

<sup>1</sup> The accumulation (cunctus) of our former good works may fill up (explere) what has been ceased (cessare, impersonal pass.) in duty (officium).— <sup>2</sup> prior.— <sup>3</sup> benefacta.— <sup>4</sup> accidit.— <sup>5</sup> apud me.— <sup>6</sup> aliquid addere.— <sup>7</sup> the modern poets, hujus ætatis poëtæ.— <sup>8</sup> Render: whom we saw the last time (proxime) here assembled (congregatus).— <sup>9</sup> Render: You had been present to me [as] the companion of this journey.— <sup>10</sup> vera.— <sup>11</sup> convincere.— <sup>12</sup> falsa.— <sup>13</sup> sing. in Latin.— <sup>14</sup> dignitas.— <sup>15</sup> nonnumquam.— <sup>16</sup> by per.— <sup>17</sup> Render: I deny that all this is sufficient etc.— <sup>18</sup> ad with gerundial.— <sup>19</sup> nomen.— <sup>20</sup> impensæ in litem.— <sup>21</sup> Render: expenses will have to be made.— <sup>22</sup> jacturam facere (in the perfect-subjunctive with the force of a future-perfect).— <sup>23</sup> vincere.— <sup>24</sup> servitus.— <sup>25</sup> dominus.— <sup>26</sup> uterque in the plur.— <sup>27</sup> by the subjunctive.— <sup>28</sup> fructus.— <sup>29</sup> fundus.— <sup>30</sup> exiguus.— <sup>31</sup> reprehendere.— <sup>32</sup> Render: because thou hast proceeded (proficere) too little (parum) in this thing.— <sup>33</sup> by the subjunctive.— <sup>34</sup> investigare.— <sup>35</sup> progredi, in subj.— <sup>36</sup> ulterius.— <sup>37</sup> by nolle.— <sup>38</sup> se in aliquā re interponere.— <sup>39</sup> to have success, vincere.— <sup>40</sup> capere.— <sup>41</sup> inde.— <sup>42</sup> debellare.— <sup>43</sup> The combat is fiercely raging, acerrime pugnatur.— <sup>44</sup> ad.— <sup>45</sup> munitio.— <sup>46</sup> dubitare.— <sup>47</sup> Render: What occasion (locus) of proving (probare) thy courage (virtus) dost thou look for (spectare).— <sup>48</sup> to bestow no favor, nihil præstare.— <sup>49</sup> abl.— <sup>50</sup> perdere.— <sup>51</sup> evenire, future-perfect.— <sup>52</sup> prædicere.— <sup>53</sup> hoc ipsum.— <sup>54</sup> by ajo.— <sup>55</sup> hostile soldier, hostis.— <sup>56</sup> obviam venire.— <sup>57</sup> casus.— <sup>58</sup> by the historical present.— <sup>59</sup> Tunc is es.— <sup>60</sup> velle.— <sup>61</sup> fame necare.— <sup>62</sup> plebs.— <sup>63</sup> Render: There, whenever any one (ubi quis) had said.— <sup>64</sup> Render: That it could not be done that (ut) they should return.— <sup>65</sup> vivus.— <sup>66</sup> ex.



ing<sup>1</sup>, they would say, 'The greater<sup>2</sup> will be our glory!'—7. When one of the younger chiefs of the legions<sup>3</sup> asked Metellus what he was going to do, he answered, 'If I knew that this coat were privy to that, I would instantly pull it off and cast it into the fire'.

V. OBLIQUE DECLARATIVE, AND IMPERATIVE CLAUSES. (R. 82, 83).—1. Scipio praised<sup>4</sup> [his] soldiers because neither<sup>5</sup> the sortie<sup>6</sup> of the enemy, nor the height<sup>7</sup> of the wall, nor the unknown<sup>8</sup> depth of the pond, nor the high situation<sup>9</sup> of the castle, nor its great strength<sup>10</sup>, were obstacles to their valor<sup>11</sup>.—2. All returned<sup>12</sup> thanks to all for<sup>13</sup> having spared them on the previous day, when they were seized by a panic.—3. Agesilāus bewailed<sup>14</sup> the fate<sup>15</sup> of Greece that<sup>16</sup>, by the perverse policy of his adversaries, his victories had cost so many lives.—4. The prefects of the king of Persia sent ambassadors to Athens to complain<sup>17</sup> that Chabrias, being<sup>18</sup> a citizen of Athens, had accepted<sup>19</sup> the command of the Egyptian fleet, and, [in this quality], was making war<sup>20</sup> against the king.—5. Xerxes thanked Demarātus for being the only one that had told him the truth (*verum*).—6. Many charged<sup>21</sup> Plancius with<sup>22</sup> his excessive popularity.—7. Alcibiades used to boast<sup>23</sup> that his actions<sup>24</sup> had always surprised every body.—8. I praised your brother because he had creditably acquitted<sup>25</sup> himself.—9. I think you are right<sup>26</sup> that you are in no hurry as to your suburban villa.—10. The Lacedaemonians accused Themistocles of having conspired<sup>27</sup> with the king of Persia to<sup>28</sup> oppress<sup>29</sup> Greece.—11. I congratulate<sup>30</sup> you on<sup>31</sup> the universal praise you met with when vacating [your] magistracy.—12. I thank you for writing me frequently.—13. I greatly<sup>32</sup> approve<sup>33</sup>, and am glad of<sup>34</sup> your, continued stay<sup>35</sup> at Brundisium.—14. I thanked him for<sup>36</sup> his magnificent entertainment of my son Quintus.—15. Valerius has written to me to<sup>37</sup> inform<sup>38</sup> you as quickly as possible<sup>39</sup>, that he had arrived on the 12th [of this month; i. e., March] at Laodicæa, and that he would write you in a few days.—16. I ask you<sup>40</sup> earnestly<sup>41</sup> to carry out<sup>42</sup> our oral understanding in regard to

<sup>1</sup> Hazardous undertaking, *conatus*.—<sup>2</sup> tanto major.—<sup>3</sup> Render: Metellus to a younger (junior) chief of the legions (*tribūnus militum*) asking (*percontari*) what he was going to do, 'Of this thing,' said, 'if I knew that this coat (*tunica*) was privy (*consciū*), I would cast (*conferre*) the pulled off one (*exuere*) into the fire'.—<sup>4</sup> collaudare.—<sup>5</sup> neither...nor...nor, = non...non...non.—<sup>6</sup> eruptio.—<sup>7</sup> altitudo.—<sup>8</sup> Render: The unexplored (*inexploratus*) fords (*radum*) of the pond (*stagnum*).—<sup>9</sup> Render: A castle (*castellum*) situated (*situs*) on a high hill (*tumulus*).—<sup>10</sup> Render: Nor the strongest (*munissimū*) fortification (*arx*).—<sup>11</sup> were obstacles to their valor = eos deterruit.—<sup>12</sup> agere (hist. present).—<sup>13</sup> Render: That they had spared (*parcere*) them, the terrified ones (*perterritus*) on the day before (*pridie*).—<sup>14</sup> commiserari.—<sup>15</sup> fortuna.—<sup>16</sup> Render: That so many defeated by him had perished (*conciderē*) by the fault (*vitium*) of [his] adversaries.—The sentence, if rendered '*quod victorie suae tot vitis constitissent*' would refer to the lives sacrificed in Agesilāus's own army, *constāre* always implying an equivalent paid by the *duy-r*. Since Agesilāus meant the lives lost on the side of the enemy, a recasting of the sentence is necessary.—<sup>17</sup> queri (first supine).—<sup>18</sup> quum esset.—<sup>19</sup> Render: 'having been placed at the head (*præponere* with dat.) of the fleet'.—<sup>20</sup> bellum gerere.—<sup>21</sup> accusare.—<sup>22</sup> that he was agreeable (*gratus*) beyond measure (*præter modum*).—<sup>23</sup> gloriari.—<sup>24</sup> Render: that whatever he did (*quæcumque ageret*) had deceived (*fallere*) of all always the opinion.—<sup>25</sup> to acquit one's self creditably, rem bene gerere.—<sup>26</sup> Render: 'On account of (*de*) the suburban villa that thou not hurriest (*properare*). I praise'.—<sup>27</sup> to conspire, societatem facere.—<sup>28</sup> ad with gerundial.—<sup>29</sup> opprimere.—<sup>30</sup> gratulari.—<sup>31</sup> Render: That the praises of all followed (*prosequi*) you abdicating the magistracy (*magistratū se abdicare*).—<sup>32</sup> valde.—<sup>33</sup> probare.—<sup>34</sup> quod.—<sup>35</sup> by '*adhuc morari*'.—<sup>36</sup> Render: That he had most liberally (*munificentissime*) received (*excepere*) my son Quintus.—<sup>37</sup> ut.—<sup>38</sup> certiorē facere.—<sup>39</sup> quam primum possem.—<sup>40</sup> rogare ab aliquo.—<sup>41</sup> vehementer.—<sup>42</sup> Render: That you accomplish (*conferre*) what we have made out (*cavēre*) orally (*coram*) on our things.

our affairs.—17. The consul directed<sup>1</sup> the quæstor not to obey the tribune of the people.—18. The consul exhorted<sup>2</sup> the soldiers to behave<sup>3</sup> with the same bravery<sup>4</sup> as<sup>5</sup> they were wont to do.—19. I have written to Curio that he should give [you] what you would wish<sup>6</sup>.

VI. INTERROGATIVE CLAUSES IN GENERAL. (R. 84, 85, Obs. 1-5).—1. It was the question whether those remedies were of any use<sup>7</sup>, or not.—2. It is the question whether knowledge<sup>8</sup> has been more beneficial<sup>9</sup> or injurious to mankind<sup>10</sup>.—3. The authorities do not agree<sup>11</sup> [as to] where, and at what distance<sup>12</sup> from the Rhine Cæsar defeated<sup>13</sup> Ariovistus.—4. It is not certain (*liquet*) whether Themistocles came to Persia during the reign<sup>14</sup> of Xerxes, or during that of Artaxerxes.—5. I was doubtful<sup>15</sup> whether I should instantly depart<sup>16</sup> for Pompey's camp, or whether I should wait<sup>17</sup> for your letter.—6. Write to me [about] what you see, what you feel, [and] what you think<sup>18</sup> that our prospects<sup>19</sup> are, or our plans<sup>20</sup> ought to be.—7. It will depend on you<sup>21</sup>, which [of the two] statuettes<sup>22</sup> I [shall] let you have<sup>23</sup>, and by what carrier<sup>24</sup> I [shall] send it.—8. Cæsar found out<sup>25</sup>, by asking<sup>26</sup> the prisoners, what was the cause of the delay<sup>27</sup>.

VII. RELATIVE OR INTERROGATIVE CLAUSES? (R. 85, Obs. 6, 7, 8, a) [Use the interrogative form wherever it is admissible; sentences which may be relative or interrogative, to be rendered in both ways.]—1. I cannot give you an answer<sup>28</sup> to<sup>29</sup> what you have asked me<sup>30</sup>.—2. What Quintus is doing<sup>31</sup>, I cannot tell.—3. You may have what you like<sup>32</sup> best<sup>33</sup>.—4. He wished<sup>34</sup> to ascertain<sup>35</sup> what I liked best.—5. It is uncertain what his real opinion was<sup>36</sup>.—6. I shall tell what my true opinion is.—7. I cannot tell my true opinion.—8. I wish to hear<sup>37</sup> what your opinion is on this subject<sup>38</sup>.—9. I did not expect to hear what his true opinion was.—10. I shall know at the same time what to do<sup>39</sup>.—11. The officers<sup>40</sup> deliberated<sup>41</sup> as to the best plan<sup>42</sup> to follow in their defence against the attack of the enemy.—12. The country<sup>43</sup> from which these tribes<sup>44</sup> came<sup>45</sup> to Italy, is not known<sup>46</sup>.—13. It is not known<sup>47</sup> from what part of the world<sup>48</sup> the Indian tribes<sup>49</sup> came<sup>50</sup> to this continent<sup>51</sup>.—14. I do not remember what information<sup>52</sup> I gave you of the projects<sup>53</sup> of Quintus.—15. For a general<sup>54</sup>, to do what is not allowed is no lighter offence than not to know<sup>55</sup> what is allowed.—16. Cicero learned<sup>56</sup> from Fulvia what Catiline was doing<sup>57</sup>.—17. Jugurtha sent spies<sup>58</sup> to learn<sup>59</sup>

<sup>1</sup> *Præcipere*.—<sup>2</sup> *conhortari*.—<sup>3</sup> *rem gerere*.—<sup>4</sup> *virtus*.—<sup>5</sup> Render: Which they had been wont *conferre*, subj. to use.—<sup>6</sup> Render: What thou hast said (plup. subj. with the force of a future perfect, *Rem. 98*).—<sup>7</sup> *to be of any use*, *prodesse*.—<sup>8</sup> *litterarum studium*.—<sup>9</sup> Render: Has brought (*afferre*) more benefit (*beneficium*) or injury (*detrimētum*).—<sup>10</sup> *humānum genus*.—<sup>11</sup> Render: 'It is not agreed (*non constat*) among the authors'.—<sup>12</sup> Render: 'At how great (p. 221, No. 3) from the river Rhine interval'.—<sup>13</sup> *devincere*.—<sup>14</sup> p. 181, R. 229.—<sup>15</sup> *dubitare*.—<sup>16</sup> *proficisci*.—<sup>17</sup> *expectare aliquid*.—<sup>18</sup> *existimare*.—<sup>19</sup> *our prospects are*, *aliquid expectandum est nobis*.—<sup>20</sup> *our plans ought to be*, *aliquid agendum nobis est*.—<sup>21</sup> *something depends on somebody*, *aliquid in alicujus potestate est*.—<sup>22</sup> *statuam*.—<sup>23</sup> *to let somebody have something*, *aliquid alicui relinquere*.—<sup>24</sup> *tabellarius*.—<sup>25</sup> *invenire*.—<sup>26</sup> *querere ex aliquo*.—<sup>27</sup> *mora*.—<sup>28</sup> *respondere*.—<sup>29</sup> *ad*.—<sup>30</sup> *querere ex*.—<sup>31</sup> *agere*.—<sup>32</sup> *by* *querere* (p. 361).—<sup>33</sup> Render: 'must'.—<sup>34</sup> *velle*.—<sup>35</sup> *scire*.—<sup>36</sup> *by* *sentire*.—<sup>37</sup> *scire*.—<sup>38</sup> *res*.—<sup>39</sup> *facere*.—<sup>40</sup> *dux*.—<sup>41</sup> *deliberare*.—<sup>42</sup> Render: by what chiefly *p. m. ratione* they [might] sustain the attack etc.—<sup>43</sup> *regiones*.—<sup>44</sup> *gens*.—<sup>45</sup> *descendere*.—<sup>46</sup> *by* *ignotus*.—<sup>47</sup> *no. constat*.—<sup>48</sup> *part of the world*, *regiones*.—<sup>49</sup> Render: the wild *gentes* nations which they call Indian (*Indiānos*).—<sup>50</sup> *transire*.—<sup>51</sup> *continens*, i. e. *e. terræ*.—<sup>52</sup> *to give information*, *tradere*.—<sup>53</sup> *consilium*.—<sup>54</sup> Render: It is no lighter offence than not to know *in* that a general should do (infinitive clause) what is not allowed (*licet*, in the subj. a. than etc.).—<sup>55</sup> *eminē nescire*.—<sup>56</sup> *cognoscere ex*.—<sup>57</sup> *agere*.—<sup>58</sup> *explo-rator*.—<sup>59</sup> *cognoscere*.



what was going on<sup>1</sup> in Rome.—18. Verres said<sup>2</sup> he could not judge what that statue was worth<sup>3</sup>.—19. Labienus wrote to Cæsar what had been done in Gaul.—20. I will write you to-morrow what I believe ought to be kept secret<sup>4</sup>, and what may be divulged<sup>5</sup>.—21. You know Pompey's infatuation<sup>6</sup>; you know his way of considering<sup>7</sup> cruelty a virtue; you know his suspicion<sup>8</sup> that I am always railing at him.—22. Hannibal sent five hundred horsemen in the direction<sup>9</sup> of the Roman camp to reconnoitre<sup>10</sup> whether there<sup>11</sup> were any hostile forces, what their strength was, and their plans<sup>12</sup>.—23. About the number of troops<sup>13</sup> that Hannibal had after his passage over the Alps, the authorities differ.—24. I cannot tell<sup>14</sup> the exact number<sup>15</sup> of the hostages.—25. The general ordered an account to be taken<sup>16</sup> of the number of prisoners belonging to each nation.—26. I wonder<sup>17</sup> that there is any doubt<sup>18</sup> about the route which<sup>19</sup> he took in crossing the Alps.

VIII. IDIOMATIC INTERROGATIVE CLAUSES. (R. 85, Obs. 8, b).—1. I am sensible of the scandal I have given by my loose writings, and make what reparation I am able<sup>20</sup>. (DRYDEN).—2. Before Cæsar left<sup>21</sup>, he gave his orders<sup>22</sup> about the winter-quarters<sup>23</sup>.—3. The ancients<sup>24</sup> did not know the properties of the atmospheric air<sup>25</sup>.—4. The Gauls were uncertain about the direction<sup>26</sup> to be followed by them.—5. Pelops neglected to teach his son the rules on moral duties<sup>27</sup>.—6. The Carthaginians did not under-rate the decrease of their strength by the loss of New Carthage<sup>28</sup>.—7. Is there anything known to you about the nationality of these emigrants<sup>29</sup>?—8. I wonder that there should be any doubt as to the object of these men in applying for a railroad charter<sup>30</sup>.—9. You have informed me of<sup>31</sup> the date of your arrival at Athens; now<sup>32</sup>, let me know<sup>33</sup> how many days later<sup>34</sup> you left<sup>35</sup> that city.—10. It is doubtful from<sup>36</sup> what reasons Augustus sent Ovid into exile.—11. You see how many and how great dangers they had to meet<sup>37</sup> before they arrived at the camp.—12. It is not known by what bribe these men were induced to change their votes<sup>38</sup>.—

<sup>1</sup> Fieri.—<sup>2</sup> by *negare*.—<sup>3</sup> see p. 267, Obs. 4.—<sup>4</sup> celare (gerundial).—<sup>5</sup> divulgare (gerundial).—<sup>6</sup> Render the three objects of 'you know' (*scis*) by interrogative clauses. *Infatuation* = how infatuated (*fatuus*) P. is.—<sup>7</sup> how he thinks (*putare*) cruelty etc.—<sup>8</sup> how much (*quam*) he suspects that he is always derided (*derisum esse*) by me.—<sup>9</sup> ad.—<sup>10</sup> speculari (first supine).—<sup>11</sup> Render: Where and how great [there] were hostile forces.—<sup>12</sup> Render: What they were preparing.—<sup>13</sup> Render: How many troops were to Hannibal having crossed (*transgredi*) the Alps, it is by no means (*nequāquam*) agreed (*convenit*) among the authors.—<sup>14</sup> ignorare.—<sup>15</sup> Render: how great was the number.—<sup>16</sup> Render by an interrogative clause with *ecthesis*: That the prisoners should be counted (*recensere*) how many belonged (*esse* with *gen.*) to every people.—<sup>17</sup> the seventeen words in this sentence must be rendered by five Latin words, employing an interrogative clause.—<sup>18</sup> ambigi.—<sup>19</sup> by what [route] he crossed.—<sup>20</sup> Render: Since (*quandoquidem*) I have written many things (*multa*) rather loosely (*levius*), which how much (*quam*) they are to the offence (*offensio*) of men, I feel, I shall not refuse (*recusare*) to expiate [it] (*quin expiam*) by the reparation by which I can (*quibus possim placulis*).—<sup>21</sup> proficisci (subj.).—<sup>22</sup> what he wished to be done.—<sup>23</sup> hiberna.—<sup>24</sup> vetus.—<sup>25</sup> Render: Of what kind (*qualis*) was the air which floats around (*circumfundere*) our earth.—<sup>26</sup> what direction (*pars*) should be followed (gerundial).—<sup>27</sup> Render: 'How far (*quatenus*) everything (*quidque*) must be attended to (*curare*, gerund).—<sup>28</sup> Render: Were by no means ignorant (*haudquāquam ignāri erant*), how much to them of strength (*vires*) had gone off (*decidere*) after having lost (*amittere*) New Carthage.—<sup>29</sup> Render: 'Canst thou state (*statuere*) anything of what nation (*gens*) are those immigrants (*atrena*)?'—<sup>30</sup> Render: I wonder that it is doubted what seeking (*querere*) those men have wished (*velle*) that a law on a railroad (*via ferrea*) should be passed (*ferre*) in their interest (*dat. of the interested person*).—<sup>31</sup> Render: You have written on what day you arrived at Athens.—<sup>32</sup> jam.—<sup>33</sup> fac ut sciam.—<sup>34</sup> Render: 'How many days having been placed between (*interficere*; see p. 180, Obs.)—<sup>35</sup> *decidere* with ablat.—<sup>36</sup> induced (*adducere*) by which things.—<sup>37</sup> after having met (*superare*) how many and how great dangers (*abl. abs.*), they arrived.—<sup>38</sup> having received (*accipere*) how much (great) money, those men changed their votes (*de sententiā decedere*).

13. You know how important the money-matters were which L. Sergius had transacted<sup>1</sup>.—14. When I asked him<sup>2</sup> on what day I should break camp<sup>3</sup>, he answered, 'On the next<sup>4</sup>, if I thought<sup>5</sup> it to be consistent<sup>6</sup> with the public interest'.—15. I do not know where<sup>7</sup> to get the means to accomplish this work.—16. You know yourself how to satisfy<sup>8</sup> in the best way the expectation of your [friends].—17. I shall know at the same time what to do.—18. He regretted exceedingly<sup>9</sup> that<sup>10</sup> he did not know how to play<sup>11</sup> on the piano<sup>12</sup>.—19. When I was loitering<sup>13</sup> on the Appian road, some unknown<sup>14</sup> person<sup>15</sup> addressed<sup>16</sup> me.—20. There will be trouble of some kind<sup>17</sup>.—21. He asked, whether<sup>18</sup> any one of<sup>19</sup> the captives was inclined<sup>20</sup> to participate<sup>21</sup> as a combatant in the fighting of the others.—22. We will have to examine<sup>22</sup> whether<sup>23</sup> there is any way to oppose these plans.—23. Let us see now whether<sup>24</sup> Sex. Roscius had<sup>25</sup> any opportunity<sup>26</sup> of committing<sup>27</sup> the crime<sup>28</sup>.—24. Gajus sent his brother to me to try<sup>29</sup> whether he could secure my co-operation.—25. Was there ever any<sup>30</sup> difficulty<sup>31</sup> among his neighbors which that [man] did not do his best<sup>32</sup> to adjust<sup>33</sup>?

IX. SUBOBLIQUE CLAUSES. (§ 599, R. 86, 87).—1. You acknowledge<sup>34</sup> that Balbus, by his birth<sup>35</sup>, belonged to the best families in his native city<sup>36</sup>.—2. Hannibal thought<sup>37</sup> Scipio to be a prominent<sup>38</sup> man from the very fact<sup>39</sup> that he, in preference to others<sup>40</sup>, was chosen<sup>41</sup> the leader against him.—3. The ambassadors tried to make Cæsar believe<sup>42</sup> that they would accept that condition which he proposed.—4. Hannibal was most anxious<sup>43</sup> not to lose<sup>44</sup> any time as long as<sup>45</sup> the enemy<sup>46</sup> [still] consisted<sup>47</sup> of raw recruits<sup>48</sup>, and the better<sup>49</sup> of their commanders was unfit for service from his wound.—5. The two generals had concluded a convention<sup>50</sup> that (at) what party<sup>51</sup>, in exchanging<sup>52</sup> the prisoners, received more [prisoners] than it gave, should pay<sup>53</sup> two pounds<sup>54</sup> and a half<sup>55</sup> of silver for<sup>56</sup> each<sup>57</sup> soldier.—6. He prayed<sup>58</sup> to the gods that, if he deceived<sup>59</sup> [them], they might so slaughter<sup>60</sup> him, as<sup>61</sup> he himself had slaughtered the lamb<sup>62</sup>.—7. The consul asked Sempronius, whether he was still<sup>63</sup> ready to fulfill<sup>64</sup> what he had promised to do the day before.—8. Cicero was of opinion<sup>65</sup> that Pythagoras lived<sup>66</sup> at the<sup>67</sup> time when<sup>68</sup> L. Brutus

<sup>1</sup> Render by *ecthesis*: You knew L. Sergius, the transaction (*negotia*) of how much money he had made.—<sup>2</sup> *plur. subj.*—<sup>3</sup> *castra movere*.—<sup>4</sup> *proximus*.—<sup>5</sup> *existimare*.—<sup>6</sup> *consistent with the public interest, e. republicā*.—<sup>7</sup> Render: Whence to get [the means] (that, by which I may accomplish (*conferre*) etc.—<sup>8</sup> Render: In what chiefly (*quid maxime*) manner you may satisfy etc.—<sup>9</sup> *modestissime ferre*.—<sup>10</sup> *quod*.—<sup>11</sup> *canere*.—<sup>12</sup> *clavichordam* (see p. 95, R. 62).—<sup>13</sup> *ambulare*.—<sup>14</sup> *nescio quis*.—<sup>15</sup> *homo*.—<sup>16</sup> *salutare*.—<sup>17</sup> *Render*.—<sup>18</sup> *It will be, I do not know what, of trouble (negotium)*.—<sup>19</sup> *by equis*.—<sup>20</sup> *ex*.—<sup>21</sup> *verie*.—<sup>22</sup> *Render*: To fight (*ferri decertare*) together (*cum*) with the others.—<sup>23</sup> *querere*.—<sup>24</sup> *whether in any (quid) manner it can be opposed (obstare) to these plans*.—<sup>25</sup> *by ee*.—<sup>26</sup> *whether in any (quid) manner it can be opposed (obstare) to these plans*.—<sup>27</sup> *Render*: Gajus sent his brother to me, if he could persuade me that I might promise him my work (*opera*).—<sup>28</sup> *by ee*.—<sup>29</sup> *querere*.—<sup>30</sup> *adjuvare*.—<sup>31</sup> *suscipere*.—<sup>32</sup> *malicium*.—<sup>33</sup> *Render*: Gajus sent his brother to me, if he could persuade me that I might promise him my work (*opera*).—<sup>34</sup> *by ee*.—<sup>35</sup> *by ee*.—<sup>36</sup> *Render*: In the city in which he was born.—<sup>37</sup> *credere*.—<sup>38</sup> *prestant*.—<sup>39</sup> *eo* place.—<sup>40</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>41</sup> *sol*.—<sup>42</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>43</sup> *sol*.—<sup>44</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>45</sup> *sol*.—<sup>46</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>47</sup> *sol*.—<sup>48</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>49</sup> *sol*.—<sup>50</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>51</sup> *sol*.—<sup>52</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>53</sup> *sol*.—<sup>54</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>55</sup> *sol*.—<sup>56</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>57</sup> *sol*.—<sup>58</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>59</sup> *sol*.—<sup>60</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>61</sup> *sol*.—<sup>62</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>63</sup> *sol*.—<sup>64</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>65</sup> *sol*.—<sup>66</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.—<sup>67</sup> *sol*.—<sup>68</sup> *Render*: They made the show (*ostendere*) that they would accept that condition which he proposed (*ferri*) by Cæsar.



delivered<sup>1</sup> the city of Rome from royal rule<sup>2</sup>.— 9. Do you think that the Stoics, because<sup>3</sup> they held<sup>4</sup> that all sins<sup>5</sup> were equal, therefore<sup>6</sup> believed that the same penalty should be provided<sup>7</sup> for every crime<sup>8</sup>?— 10. You ask me, in your letter, whether the opinion<sup>9</sup> of the Stoics is true, that everything that is produced<sup>10</sup> on the earth, is created<sup>11</sup> for the use of men.— 11. I ask of you that you allow<sup>12</sup> me a year's time concerning<sup>13</sup> those things which I wish<sup>14</sup> to discuss<sup>15</sup> with you.

X. QUASI-OBLIQUE, AND QUASI-SUBOBLIQUE CLAUSES. (R. 88. 89).— 1. After the battle of Plateae<sup>16</sup> the Lacedaemonians sent Pausanias with a fleet to the Hellespont to drive<sup>17</sup> the Persian<sup>18</sup> garrisons out of that part<sup>19</sup> of the country.— 2. Here the enemy established<sup>20</sup> a chain of fortifications<sup>21</sup> to exclude<sup>22</sup> our troops from all points.— 3. Caesar resolved to build a wall all around Pompey's camping ground<sup>23</sup> to make the conveyance<sup>24</sup> of corn and supplies for the army less dangerous.— 4. Pompey prohibited the making<sup>25</sup> of camp-fires<sup>26</sup> to conceal<sup>27</sup> the more easily his arrival.— 5. Pausanias, because he did not choose<sup>28</sup> to return to Sparta, betook himself to Colōnæ, which place was situated<sup>29</sup> in the district of Troy.— 6. Miltiades, because he was afraid lest the fleet of the Persians might arrive, returned to Athens to<sup>30</sup> the great dissatisfaction<sup>31</sup> of his countrymen<sup>32</sup>.— 7. Lysander, to effect<sup>33</sup> this purpose<sup>34</sup>, first consulted [the oracle of] Apollo at Delphi<sup>35</sup>, because the Lacedaemonians had the habit of consulting<sup>36</sup> the oracle on everything.— 8. Pompey crossed over to Greece, because the republic, as he said<sup>37</sup>, could be defended there<sup>38</sup> better than in Italy.— 9. The king instantly sent Speusippus to prison<sup>39</sup>, whom, as he said<sup>40</sup>, the gods themselves had delivered<sup>41</sup> into his<sup>42</sup> hands as a hostage for the fidelity<sup>43</sup> of [his] father.— 10. Cicero had not received any letter from Crassus in five days, because he was, as he thought<sup>44</sup>, besieged<sup>45</sup> by the enemy.— 11. The Athenians attributed<sup>46</sup> these calamities<sup>47</sup> to their own fault<sup>48</sup>, because they had expelled Alcibiades from the State.— 12. At that time almost all States of Greece were anxious<sup>49</sup> for an alliance with the Athenians, to have<sup>50</sup> a better protection against the Persians in the case that<sup>51</sup> they, perhaps, would<sup>52</sup> renew the war.— 13. The king reminded<sup>53</sup> the Rhodians of the ships with which they had promised<sup>54</sup> to assist him.— 14. The consul resolved<sup>55</sup> to nail<sup>56</sup> to the cross all the marauders<sup>57</sup> who would be captured by the soldiers.— 15. The king demanded of Verres the return<sup>58</sup> of the statue which he had lent him some

<sup>1</sup> Liberare.—<sup>2</sup> dominatus.—<sup>3</sup> quoniam.—<sup>4</sup> putare.—<sup>5</sup> peccatum.—<sup>6</sup> ideo.—<sup>7</sup> constituere (gerundial).—<sup>8</sup> delictum.—<sup>9</sup> Render 'what pleases the Stoics.'—<sup>10</sup> to produce, gignere.—<sup>11</sup> creare.—<sup>12</sup> dare.—<sup>13</sup> de.—<sup>14</sup> velle.—<sup>15</sup> to discuss something, colloqui aliquid.—<sup>16</sup> Plateensis.—<sup>17</sup> depellere.—<sup>18</sup> barbarorum.—<sup>19</sup> Render: 'Out of those regions'.—<sup>20</sup> efficere.—<sup>21</sup> a chain of fortifications, munitiōnes perpetuae.—<sup>22</sup> Render: 'lest any place our troops could not enter.'—<sup>23</sup> to build a wall, . . . camping ground, circumvallare Pompējum.—<sup>24</sup> Render: 'In order that with less danger the corn and supplies (commeatus) could be conveyed (supportare) for (dat.) the army.'—<sup>25</sup> infinitive clause.—<sup>26</sup> ignis.—<sup>27</sup> Render: 'that the more secret (occultus) his arrival (should) be.'—<sup>28</sup> velle.—<sup>29</sup> esse.—<sup>30</sup> p. 259, Obs. 4.—<sup>31</sup> offensio.—<sup>32</sup> = fellow-citizens.—<sup>33</sup> ad with gerundial.—<sup>34</sup> res.—<sup>35</sup> Delphicus.—<sup>36</sup> to refer (referre) all to the oracles.—<sup>37</sup> Render: 'in every allowable way.'—<sup>38</sup> inde.—<sup>39</sup> in vincula conjicere.—<sup>40</sup> Render by all the methods admissible.—<sup>41</sup> dare.—<sup>42</sup> dative of the interested person.—<sup>43</sup> fides.—<sup>44</sup> putare; to be rendered by all the methods admissible.—<sup>45</sup> obsidere.—<sup>46</sup> tribuere.—<sup>47</sup> malum.—<sup>48</sup> culpa.—<sup>49</sup> to be anxious for an alliance with somebody, se ad aliorum societatem applicare.—<sup>50</sup> Render: 'in order to protect (tutari) themselves the more easily against the Persians.'—<sup>51</sup> in the case that, si.—<sup>52</sup> preterite of renovare.—<sup>53</sup> admonere de.—<sup>54</sup> Render: 'which they had promised to send to his aid (subsidium)'; by the abstract dative.—<sup>55</sup> statuere.—<sup>56</sup> ad crucem adigere.—<sup>57</sup> Render: 'all that would be seized (comprehendere, in a preterite tense) by the soldiers while plundering (predari, in the form of an accessory predicate).—<sup>58</sup> to demand the return of something, reposcere aliquid.

days before.— 16 Titius was to remain<sup>1</sup> with two cohorts in town, if the disposition<sup>2</sup> of the citizens should seem<sup>3</sup> suspicious<sup>4</sup> to him.— 17. The consul sent a detachment of<sup>5</sup> two cohorts in advance<sup>6</sup> to Declea in the event<sup>7</sup> that the king had taken this direction in [his] flight.

XI. SUBJUNCTIVE BY ATTRACTION AND QUASI-ATTRACTION. (§ 601).— 1. Antonius was so popular<sup>8</sup> a speaker that the public made use of his legal services<sup>9</sup> whenever they had a chance<sup>10</sup>.— 2. Thus it came<sup>11</sup> that he was open<sup>12</sup> to all if his advice or influence<sup>13</sup> was needed<sup>14</sup>.— 3. Thereby<sup>15</sup> Alcibiades effected that, in whatever country<sup>16</sup> he staid (esse), he was considered the foremost<sup>17</sup>, and treated with the greatest affection<sup>18</sup>.— 4. This sovereign<sup>19</sup> was of such mendacity that, when he said he wished<sup>20</sup> peace, he seemed to be preparing for war.— 5. There was nobody who<sup>21</sup> did not mourn over the death of that man rather than rejoice at the victory for which<sup>22</sup> he paid with his life.— 6. Such<sup>23</sup> was the greatness<sup>24</sup> of Epaminondas that, as long as he<sup>25</sup> was at the helm<sup>26</sup> of the republic, Thebes was the head of all Greece.— 7. So great was [the power of] his eloquence that those who were present shouted that arms ought to be instantly taken up<sup>27</sup>.— 8. If Brutus had been present, he would not have approved<sup>28</sup> your resolutions<sup>29</sup>.— 9. The heart of a hearer<sup>30</sup> would never be set on fire by a speech, if there were no fire in it to be communicated to him.— 10. It is the custom in our republic to commit<sup>31</sup> to prison those who are accused of any offence, unless they give satisfactory security for their appearance in court.— 11. An irreproachable life is necessary for a comfortable death<sup>32</sup>.— 12. We lose<sup>33</sup> the power<sup>34</sup> of thinking and of properly expressing<sup>35</sup> our thoughts<sup>36</sup>, unless we<sup>37</sup> daily exercise [it].— 13. It is the mark of an unprincipled<sup>38</sup> man to backbite<sup>39</sup> those with whom<sup>40</sup> he<sup>41</sup> is in daily intercourse.— 14. Nothing is more foolish than to trust<sup>42</sup> those who have once deceived<sup>43</sup> us<sup>44</sup>.

XII. THE LAW OF CONSECUTION IN CONFLICT WITH OTHER GRAMMATICAL LAWS, OR WITH LOGICAL CLEARNESS. (R. 94, Obs. 1).— 1. The Senate did all it could do<sup>1</sup> for the illustrious stranger, by inviting him to the floor of the house.— 2. You have given the strongest<sup>2</sup> evidence<sup>3</sup> of your

<sup>1</sup> Imp. pempt. fut. with the force of: 'It was resolved that he should remain.'—<sup>2</sup> fides.—<sup>3</sup> proterite tense.—<sup>4</sup> suspectus.—<sup>5</sup> cohortes expedita. implying that they were sent without any baggage impedimenta.—<sup>6</sup> to send in advance, praemittere.—<sup>7</sup> Render: 'If the flight had carried (ferre) the king hither.'—<sup>8</sup> popularis.—<sup>9</sup> legal services, patrocinium.—<sup>10</sup> to have a chance, licet.—<sup>11</sup> quo factum est ut.—<sup>12</sup> nemini deesse.—<sup>13</sup> auctoritas.—<sup>14</sup> opus esse.—<sup>15</sup> his rebus.—<sup>16</sup> apud quoscunque.—<sup>17</sup> to consider somebody the foremost, aliquem principem ponere.—<sup>18</sup> to treat somebody with the greatest affection, aliquem carissimum habere.—<sup>19</sup> princeps.—<sup>20</sup> velle.—<sup>21</sup> Nemo inventus est quin (with subj.).—<sup>22</sup> Render: 'which he redeemed (redimere) by his blood.'—<sup>23</sup> tantus.—<sup>24</sup> praestantia.—<sup>25</sup> Render: 'What you would be.'—<sup>26</sup> arma capere.—<sup>27</sup> probare.—<sup>28</sup> Render: 'Never, he who hears, would be have ordered (jussit) that it shall be done.'—<sup>29</sup> Render: 'burning (ardere) to him.'—<sup>30</sup> Render: 'That (disjunctive clause) those who have been accused of (de) some offence set on fire (accendit) unless the speech came (pervenire) burning (ardere) to him.'—<sup>31</sup> Render: 'That (disjunctive clause) out of fetters (vincula) unless they have (delictum), defend themselves (causam dicere) in court (iudicio sistendi causa).—<sup>32</sup> Render: 'It is necessary to have lived well if you wish (velle) to die well. [Render in both ways, by the second person, and by si quis].—<sup>33</sup> Render both by the first person plur., and the second person singular.—<sup>34</sup> tacitas.—<sup>35</sup> convenienter.—<sup>36</sup> exprimere.—<sup>37</sup> Render: 'The thought (things)'.—<sup>38</sup> See No. 33.—<sup>39</sup> levissimus.—<sup>40</sup> de fama eorum detrahere.—<sup>41</sup> Render: 'Whose habit (consuetudo) he uses.'—<sup>42</sup> Render in all persons admissible.—<sup>43</sup> credere.—<sup>44</sup> fallere.—<sup>45</sup> Render both literally, and by changing into a passive construction with the second person, using the verb decipere.—<sup>46</sup> Render: 'The Senate attributed (tribuit) everything to the dignity of the most illustrious stranger (hospes), in as much as it (= qui, with subjunct.) conceded to him a seat within the bar (intra carceres).—<sup>47</sup> gravissimus.—<sup>48</sup> testimonium.



guilt by<sup>1</sup> opposing<sup>2</sup> a regular investigation into the matter.—3. Caesar did more than he promised, in as much<sup>3</sup> as, in lieu of making the tenth legion his body-guard, as he promised, he made them cavaliers<sup>4</sup>.—4. Cicero said that Caesar had committed a capital crime<sup>5</sup> in as much as he had wished<sup>6</sup> to be king of the Roman people and the lord<sup>7</sup> of all nations, and had accomplished<sup>8</sup> it.—5. During<sup>9</sup> this whole march<sup>10</sup> we could not see<sup>11</sup> [any] hostile<sup>12</sup> forces, although<sup>13</sup> we searched<sup>14</sup> all the forests<sup>15</sup> and hiding places<sup>16</sup> from seven o'clock till midnight<sup>17</sup>.—6. It was impossible for the accused<sup>18</sup> to have committed that murder<sup>19</sup>, since he came to this country after<sup>20</sup> the perpetration of the crime, and never<sup>21</sup> was longer than one day absent<sup>22</sup> from his [former] home.—7. He complained<sup>23</sup> without good reason<sup>24</sup>, since our courts<sup>25</sup> have always held this law<sup>26</sup> to be unconstitutional.—8. There was no good reason<sup>27</sup> why you should sell<sup>28</sup> those stocks<sup>29</sup> at a discount<sup>30</sup>, considering that the government<sup>31</sup> has always redeemed them at par.—9. This number was large, considering that their own cavalry<sup>32</sup> amounted to no more than eight hundred.—10. The number of these was five thousand<sup>33</sup>, while<sup>34</sup> their own cavalry amounted to less than [one] thousand.

XIII. PRETERITE CONSECUTION, OR LOGICAL TENSES, DEPENDENT ON PRETERITES CONTAINING PRESENTS BY IMPLICATION. (R. 94, OBS. 2-6).—1. I have sufficiently explained<sup>35</sup> how<sup>36</sup> the idea of duty<sup>37</sup> [must] be derived<sup>38</sup> from the idea of morality<sup>39</sup>.—2. Nobody has, as yet<sup>40</sup>, asked me whether I had any message<sup>41</sup> for Rome.—3. Have not the decemvirs carried<sup>42</sup> in this very year the law<sup>43</sup> that<sup>44</sup> there shall be no intermarriage between Patricians and Plebeians?—4. I have placed<sup>45</sup> all [my] hope in you since, besides<sup>46</sup> you, I have no one in whom I trust<sup>47</sup>.—5. We have been asking<sup>48</sup> you, for a long time<sup>49</sup>, every day whether there is<sup>50</sup> any hope to save the life of the accused.—6. You have not yet learned what may<sup>51</sup> be effected by wisely using the means<sup>52</sup> given to us by nature.—7. We have never doubted that<sup>53</sup> there are [but] few Fabriciuses in this country<sup>54</sup>.—8. I have very often<sup>55</sup> considered the question<sup>56</sup> whether

<sup>1</sup> Qui.—<sup>2</sup> by *nolle*. Render: 'Who didst not wish that the thing should be investigated (cognoscere) by a just question'.—<sup>3</sup> Render: 'Who, when he had promised that it was to be (fulvum esse) his praetorian cohort; 'his' to be rendered by the dative of the interested person).—<sup>4</sup> to make some person a cavalier, aliquem ad equum rescribere (a term taken from the promotion to the equestrian rank, in the census).—<sup>5</sup> to commit a capital crime, capitalem esse.—<sup>6</sup> concupiscere.—<sup>7</sup> dominus.—<sup>8</sup> perficere.—<sup>9</sup> abl.—<sup>10</sup> iter.—<sup>11</sup> cer- nere.—<sup>12</sup> hostium.—<sup>13</sup> quum, with subjunct.—<sup>14</sup> perscrutari.—<sup>15</sup> saltus.—<sup>16</sup> latebrae.—<sup>17</sup> multa nox.—<sup>18</sup> Render: How (qui) could it be done that (ut) the accused committed.—<sup>19</sup> cades.—<sup>20</sup> Render: 'Since he came later (postea) into this republic than the crime (male- fectum) had been perpetrated'.—<sup>21</sup> Render: 'nor that [one] was longer etc.'.—<sup>22</sup> abesse.—<sup>23</sup> queri.—<sup>24</sup> nullo jure.—<sup>25</sup> Render: 'since it has always been judged (cognoscere)'.—<sup>26</sup> Ren- der: 'that this law, without prejudice to the constitution (salva lege perpetua), could have not been made (ferri)'. *Lex perpetua* = constitution, is according to the analogy of 'edic- tum perpetuum'. See also Cic. N. D. 1, 15, 40; Or. 2, 33.—<sup>27</sup> Quid erat quod.—<sup>28</sup> transferre.—<sup>29</sup> publica illa chirographa (nom. plur.).—<sup>30</sup> cum versura.—<sup>31</sup> Render: 'Since, from the treasury (aerarium) itself, they have always been redeemed (redimere) at the same price [see p. 270, R. 35, 2] as they were written' (the auxiliary to be used only once at the end).—<sup>32</sup> Render: 'Since they themselves had no more than eight hundred horse- men'.—<sup>33</sup> genitive.—<sup>34</sup> quum.—<sup>35</sup> explicare.—<sup>36</sup> quemadmodum.—<sup>37</sup> the idea of duty, officia.—<sup>38</sup> ducere.—<sup>39</sup> the idea of morality, honestas.—<sup>40</sup> adhuc.—<sup>41</sup> Render: 'Whether I wished (velle) anything to Rome' (according to the rules about the cases of the names of cities).—<sup>42</sup> ferre.—<sup>43</sup> Render: 'that not (ne) [there] should be intermarriage (connubium) to the patricians with the plebs'.—<sup>44</sup> ponere.—<sup>45</sup> praeter.—<sup>46</sup> Render: 'to whom I trust (confidere, subjunct.) I have nobody'.—<sup>47</sup> querere ex.—<sup>48</sup> jamdiu.—<sup>49</sup> Render: 'whether any (by ee) [there] is to the accused hope of safety (salus)'.—<sup>50</sup> posse.—<sup>51</sup> Render: 'by the forces (vires), given to us by nature, wisely to be used' (reversed phrase).—<sup>52</sup> quoniam.—<sup>53</sup> Render: 'that few are in this State Fabriciuses'.—<sup>54</sup> saepe ac multum.—<sup>55</sup> to con- sider the question, cogitare.

civilization<sup>1</sup> has been a blessing or a curse to mankind.—9. You have heard<sup>2</sup> how arrogantly and haughtily<sup>3</sup> the envoys answered your ques- tion<sup>4</sup>.—10. Lucilius has departed for Gaul, not because<sup>5</sup> he feels himself unsafe<sup>6</sup> in Italy, but in order to pay a visit<sup>7</sup> to his relatives<sup>8</sup>.—11. No<sup>9</sup> citizen of this republic, being<sup>10</sup> of a sane mind and good character<sup>11</sup>, ever has betaken himself [for good] to a country<sup>12</sup> where he cannot<sup>13</sup> exercise the natural rights of man<sup>14</sup>.—12. Many [people] give offence<sup>15</sup> while<sup>16</sup> they mean<sup>17</sup> to flatter<sup>18</sup>, and flatter when they mean to give offence.—13. I have often heard Titus say that this man could not govern<sup>19</sup> our re- public.—14. You have heard the objections<sup>20</sup> that the defendant has made against our argument.—15. No motive<sup>21</sup> has been alleged<sup>22</sup> which [could] have induced<sup>23</sup> the accused<sup>24</sup> to commit so heinous<sup>25</sup> an offence<sup>26</sup>.—16. I have explained to you the motives<sup>27</sup> which induced me to act as attorney in this case.—17. I was yesterday informed<sup>28</sup> why<sup>29</sup> our [friend] Gajus has<sup>30</sup> stopped his payments.—18. I have informed<sup>31</sup> you of the doings<sup>32</sup> of Quinctius up to that day when<sup>33</sup>, on his return<sup>34</sup> from Gaul, he arrived<sup>35</sup> at this city.—19. I have retired<sup>36</sup> to this place in order to be, as it were, in a safe port, after being tossed about by many storms.—20. I have made these arrangements<sup>37</sup> in order that no one<sup>38</sup> may say I promised from fear<sup>39</sup> what I refused<sup>40</sup> to a prayer.—21. There have always been persons who<sup>41</sup>, for a consideration<sup>42</sup>, are ready to perpetrate the most wicked crimes<sup>43</sup>.—22. There are people who<sup>44</sup> believe, that this Senator did not change his vote<sup>45</sup> without some weighty<sup>46</sup> reason.

XIV. TENSES OF SUBJUNCTIVES, DEPENDENT ON PERFECT SUBJUNC- TIVES, ON HYPOTHETICALS, AND SENTENCES WITH *quum*—*tum* (R. 94, OBS. 7-10).—1. You could not easily tell<sup>47</sup>, which of the two men<sup>48</sup> esteemed<sup>49</sup> the other<sup>50</sup> most<sup>51</sup>.—2. I believe that you know with what zeal Crassus devoted<sup>52</sup> himself to speaking when he thought that he would gain dis- tinction by it<sup>53</sup>.—3. This speaker should be praised<sup>54</sup> because he thought<sup>55</sup> it proper to omit<sup>56</sup> what could not be said without giving<sup>57</sup> offence to many.—4. Do you know the number<sup>58</sup> of soldiers<sup>59</sup> that Hannibal had

<sup>1</sup> Render: 'whether of good (bonae) or of evil more to men have given (afferre) the arts of humanity'.—<sup>2</sup> accipere.—<sup>3</sup> superbus.—<sup>4</sup> Render: 'answered to you'.—<sup>5</sup> non quo.—<sup>6</sup> of humanity.—<sup>7</sup> accipere.—<sup>8</sup> superbus.—<sup>9</sup> Render: 'he feels (existimare) himself less safe' (minus must not directly follow quo).—<sup>10</sup> Render: 'to pay a visit to, convey, aliquem.—<sup>11</sup> propinquus.—<sup>12</sup> Render: 'No (nemo) ever of this republic citizen'.—<sup>13</sup> qui quidam with esse in the subjunct.—<sup>14</sup> those [things] which concern him.—<sup>15</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>16</sup> those [things] which concern him.—<sup>17</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>18</sup> those [things] which concern him.—<sup>19</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>20</sup> those [things] which concern him.—<sup>21</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>22</sup> those [things] which concern him.—<sup>23</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>24</sup> those [things] which concern him.—<sup>25</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>26</sup> those [things] which concern him.—<sup>27</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>28</sup> those [things] which concern him.—<sup>29</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>30</sup> those [things] which concern him.—<sup>31</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>32</sup> those [things] which concern him.—<sup>33</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>34</sup> those [things] which concern him.—<sup>35</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>36</sup> those [things] which concern him.—<sup>37</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>38</sup> those [things] which concern him.—<sup>39</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>40</sup> those [things] which concern him.—<sup>41</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>42</sup> those [things] which concern him.—<sup>43</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>44</sup> those [things] which concern him.—<sup>45</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>46</sup> those [things] which concern him.—<sup>47</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>48</sup> those [things] which concern him.—<sup>49</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>50</sup> those [things] which concern him.—<sup>51</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>52</sup> those [things] which concern him.—<sup>53</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>54</sup> those [things] which concern him.—<sup>55</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>56</sup> those [things] which concern him.—<sup>57</sup> Render: 'where it is not allowed' (est, in subj.).—<sup>58</sup> those [things] which concern him.—<sup>59</sup> Render: 'where it is not allowed' (est, in subj.).



before he crossed<sup>1</sup> the Alps?— 5. I would read<sup>2</sup> to you many [passages] of his letters, if I were not afraid that this kind of argument<sup>3</sup> is at variance<sup>4</sup> with the practice of this court<sup>5</sup>.— 6. Would you deny [it] if I repeated<sup>6</sup> on what help you relied<sup>7</sup> when you attacked me?— 7. What would prevent<sup>8</sup> me from becoming<sup>9</sup> a Darwinian<sup>10</sup> if I approved of Darwin's principles<sup>11</sup>?— 8. Epicurus, surely, would not reason<sup>12</sup> thus if he<sup>13</sup> had learned his multiplication table<sup>14</sup>.— 9. With what delight<sup>15</sup> would you hear Sempronius, since your Titius, whom you praise so much, with us, is by no means considered an orator of the first rank<sup>16</sup>.— 10. I would mention<sup>17</sup> the advantages which<sup>18</sup>, at that time, Lucullus's advice had<sup>19</sup> for me, if I could do this<sup>20</sup> without speaking of myself.— 11. As<sup>21</sup> the Saguntians were at all times most attached<sup>22</sup> to the Roman people, so<sup>23</sup> in the catastrophe when<sup>24</sup> Hannibal put an end to the existence<sup>25</sup> of the whole people, they kept<sup>26</sup> their faith up to their last agony<sup>27</sup>.— 12. While<sup>28</sup> Pompey had already<sup>29</sup> understood<sup>30</sup> that Cæsar was estranged<sup>31</sup> from him, he understood this much more distinctly<sup>32</sup> when he found<sup>33</sup> that Hirtius, who was Cæsar's most intimate friend<sup>34</sup>, had not called on him<sup>35</sup>.

XV. TENSES OF THE SUBJUNCTIVE IN MODAL CLAUSES. (R. 95).— 1. The administration of that governor was so disgraceful as to leave that State which, when he entered office, was most prosperous, utterly ruined and poor<sup>36</sup>.— 2. Yesterday your ambassador declared<sup>37</sup> that he would not return to you, [so] that I have come myself to<sup>38</sup> conclude<sup>39</sup> peace with you, if possible<sup>40</sup>.— 3. Sempronius's speech was received<sup>41</sup> with marked<sup>42</sup> favor<sup>43</sup>, [so] that I have hardly ever heard any orator who, in a like<sup>44</sup> manner, commanded the attention of [his] audience<sup>45</sup>.— 4. Washington administered the government<sup>46</sup> so faithfully and prudently<sup>47</sup>, that he has always held<sup>48</sup> the first place<sup>49</sup> in the hearts<sup>50</sup> of his countrymen.— 5. So great was the wisdom of our forefathers<sup>51</sup> in framing<sup>52</sup> the constitution of the government, that it has remained intact, although<sup>53</sup> a most formidable<sup>54</sup> civil war was kindled<sup>55</sup> in order to destroy<sup>56</sup> it.— 6. That man bore<sup>57</sup> [his] poverty in a manner that never any one heard him utter a complaint<sup>58</sup>.— 7. Balbus has written that he is suffering<sup>59</sup> under a bad

<sup>1</sup> Transgredi.—<sup>2</sup> recitare.—<sup>3</sup> genus orationis.—<sup>4</sup> to be at variance with, abhorre ab.—<sup>5</sup> hujus loci mos.—<sup>6</sup> narrare.—<sup>7</sup> Render: 'relying (fretus) on what help (auxilia) you attacked me'.—<sup>8</sup> prohibere.—<sup>9</sup> evadere.—<sup>10</sup> Darwinianus.—<sup>11</sup> Render: 'if I approved (probare) what that [one] says (subj.)'.—<sup>12</sup> dicere.—<sup>13</sup> nec.—<sup>14</sup> Render: 'if he had learned how much are twice two (P. I, § 259, EXPLAN.)'.—<sup>15</sup> Quo tandem animo.—<sup>16</sup> to consider somebody an orator of the first rank, aliquem in primariis oratoribus numerare.—<sup>17</sup> dicere.—<sup>18</sup> Render by an interrogative clause.—<sup>19</sup> to have advantages for somebody, aliquem prodesse.—<sup>20</sup> Render: 'If I would not have (gerundial) to speak of myself'.—<sup>21</sup> Saguntini quum.—<sup>22</sup> to be most attached to somebody, aliquem summam amicitiam præstare.—<sup>23</sup> tum vero.—<sup>24</sup> in illâ calamitate qua.—<sup>25</sup> universam gentem tollere.—<sup>26</sup> colere.—<sup>27</sup> ad ultimam eam perniciem.—<sup>28</sup> quum... tum.—<sup>29</sup> antea.—<sup>30</sup> intelligere.—<sup>31</sup> alienare ab.—<sup>32</sup> certius.—<sup>33</sup> videre.—<sup>34</sup> Render 'who was most intimate (familiāris) to that [one]'. The clause is represented as a reason of Pompey.—<sup>35</sup> to call on somebody, aliquem convenire.—<sup>36</sup> Render: 'That man so disgracefully (turpis) administered (gubernare) the republic, that what State he received (accipere) most flourishing (florens), that [one] he left (relinquere) utterly (penitus) destroyed (evertere) and poorest'.—<sup>37</sup> by negare.—<sup>38</sup> ad, with gerundial.—<sup>39</sup> componere.—<sup>40</sup> with you if possible; render: 'if it will have been allowed (licet) through you'.—<sup>41</sup> excipere.—<sup>42</sup> in-ignis.—<sup>43</sup> gratia.—<sup>44</sup> par.—<sup>45</sup> to command the attention of an audience, animos audientium commovere.—<sup>46</sup> rempublicam gubernare.—<sup>47</sup> with so much faith (fides) and prudence.—<sup>48</sup> tenere.—<sup>49</sup> Render: 'the first in the hearts of his citizens place'.—<sup>50</sup> animi.—<sup>51</sup> majores.—<sup>52</sup> Render: 'that the law by which those willed (velle) that the republic should be for ever (in perpetuum) governed, has remained (manere) intact (incolumis)'.—<sup>53</sup> quum.—<sup>54</sup> maximum.—<sup>55</sup> inflammare.—<sup>56</sup> evertere (gerundial after ad).—<sup>57</sup> ferre.—<sup>58</sup> to utter a complaint, queri (partic. as accessory predicate).—<sup>59</sup> Render: 'that he is oppressed (periphrastic participle) by so great hoarseness (raucitas)'.

attack of hoarseness so that he cannot speak.— 8. Crassus held the first place among the speakers of his time<sup>1</sup>, and Scævola among the jurists, which positions<sup>2</sup> however<sup>3</sup> were in a certain measure<sup>4</sup> common between both, so that each<sup>5</sup> appropriated<sup>6</sup> part of<sup>7</sup> the other's praise, but<sup>8</sup> [held] his own wholly.— 9. While I was addressing the people<sup>9</sup>, they wept<sup>10</sup>, and the cries of agony were intense, so that it seemed as if the whole city<sup>11</sup> were in the deepest mourning.— 10. The state of affairs at that time was such<sup>12</sup> that the Æduans were acknowledged<sup>13</sup> as the foremost by far<sup>14</sup>, [and that] the Remi held<sup>15</sup> the second place.— 11. He was [in the habit of] taking<sup>16</sup> such exercises<sup>17</sup> as to come both hungry<sup>18</sup> and thirsty<sup>19</sup> to his meals<sup>20</sup>.— 12. Athens<sup>21</sup> had so risen in the estimation of Greece<sup>22</sup> that Sparta<sup>23</sup> was aware<sup>24</sup> that a war with that power<sup>25</sup> for the supremacy was only a question of time.— 13. So evenly balanced were the merits of these [two] men<sup>26</sup>, that it is difficult to judge<sup>27</sup> which of them<sup>28</sup> was superior<sup>29</sup> to the other<sup>30</sup>. [Render both dependent predicates in all allowable tenses. There will be three variations in rendering].— 14. So large was the forces of the enemy that it seems almost miraculous<sup>31</sup> that they should<sup>32</sup> have been defeated by so small<sup>33</sup> a force<sup>34</sup> of the Greeks.— 15. There was such a scarcity<sup>35</sup> of prominent<sup>36</sup> writers in that period<sup>37</sup> that, while<sup>38</sup> we are satisfied<sup>39</sup> with a few, we entertain<sup>40</sup> no great admiration for any<sup>41</sup>.— 16. That general might have destroyed<sup>42</sup> almost the whole hostile<sup>43</sup> army if he had pursued<sup>44</sup> it<sup>45</sup> with energy<sup>46</sup>, [so] that to him may be applied<sup>47</sup> what Cæsar is said<sup>48</sup> to have remarked<sup>49</sup> of Pompey, that he<sup>50</sup> knew how to defeat [the enemy], [but] not<sup>51</sup> how to make use<sup>52</sup> of his victory.— [The clauses in the sentences 17. 18. to be transformed into Ut-clauses of intensity]. 17. Pompey left abruptly<sup>53</sup> the city because Cæsar approached<sup>54</sup> Rome with the greatest<sup>55</sup> rapidity<sup>56</sup>.— 18. The king desisted<sup>57</sup> from the undertaking<sup>58</sup> because there was very little<sup>59</sup> hope of raising<sup>60</sup> the siege of the city.— 19. L. Brutus was so faithful in his duties to his country<sup>61</sup>, that he placed<sup>62</sup> the freedom of his countrymen<sup>63</sup> higher than the life<sup>64</sup> of his son.— 20. Pompey was of such integrity<sup>65</sup>, that he never<sup>66</sup> accepted a gift from allied States<sup>67</sup>.— 21. Alcibiades united<sup>68</sup> so great virtues with so great

<sup>1</sup> Render: 'Crassus among the contemporaries (contemporarii) held the first place in the art of speaking (dicere), but (autem) Scævola in the civil law (jus)'.—<sup>2</sup> loca.—<sup>3</sup> quidem.—<sup>4</sup> quodammodo.—<sup>5</sup> alter.—<sup>6</sup> habere.—<sup>7</sup> ex.—<sup>8</sup> Render: 'but (autem) both'.—<sup>9</sup> Render: 'to address the people, in contione (interque) his (i. e. praise) wholly'. (see p. 251, OBS. 7).—<sup>10</sup> Render: 'so great weepings and wailings (gemitus fletusque) were made that'.—<sup>11</sup> Render: 'that the bitterest [in] the whole city to prevail (versari) mourning etc'.—<sup>12</sup> Render: 'The thing was [in] that then state (status)'.—<sup>13</sup> haberi.—<sup>14</sup> Render: 'The thing was [in] that then state (status)'.—<sup>15</sup> Render: 'The thing was [in] that then state (status)'.—<sup>16</sup> Render: 'The thing was [in] that then state (status)'.—<sup>17</sup> Render: 'The thing was [in] that then state (status)'.—<sup>18</sup> Render: 'The thing was [in] that then state (status)'.—<sup>19</sup> Render: 'The thing was [in] that then state (status)'.—<sup>20</sup> Render: 'The thing was [in] that then state (status)'.—<sup>21</sup> Render: 'The thing was [in] that then state (status)'.—<sup>22</sup> Render: 'The thing was [in] that then state (status)'.—<sup>23</sup> Render: 'The thing was [in] that then state 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vices, that all wondered that so different traits of character<sup>1</sup> should be found<sup>2</sup> in one man.—22. Antonius was stimulated<sup>3</sup> by so violent<sup>4</sup> hatred against Cicero that he was not only hostile<sup>5</sup> to the latter<sup>6</sup>, but also to all of his friends.—23. James the Second was not the man to<sup>7</sup> pardon<sup>8</sup> injuries received, but of such a character that he<sup>9</sup> would<sup>10</sup> rather lose his crown<sup>11</sup> than forego<sup>12</sup> his vengeance against<sup>13</sup> those who, on a certain occasion<sup>14</sup>, had treated him with disrespect<sup>15</sup>.—24. I never uttered the slightest remark in behalf of Cæsar<sup>16</sup> which he did not receive<sup>17</sup> with evident<sup>18</sup> satisfaction<sup>19</sup>.—25. Nobody ever returned from that country without being affected in health<sup>20</sup>.—26. Thraso was not so illiterate<sup>21</sup> as not<sup>22</sup> to understand the sense of Cicero's words<sup>23</sup>.—27. [There] was nobody present<sup>24</sup> without feeling<sup>25</sup> compassion for the accused.—28. What services did you demand of me<sup>26</sup> in which I did not surpass<sup>27</sup> your expectation by my zeal<sup>28</sup>.—29. They entered into a copartnership<sup>29</sup>, but so that the one was to attend to the in-door business<sup>30</sup>, and the other to travel for the concern<sup>31</sup>.—30. They compromised the matter<sup>32</sup> so that Sempronius was to receive an indemnity<sup>33</sup> of 60,000 sesterces, but was to give security for future damages to Balbus<sup>34</sup>.—31. He left only so much of a garrison in the town, that the inhabitants could not carry out any treacherous plan<sup>35</sup>.

XVI. TENSES OF DEPENDENT HYPOTHETICAL PERIODS. (R. 96.) (*Use in every sentence every admissible form of the hypothetical preterite.*)—1. We are not always allowed to do<sup>36</sup> what would be proper<sup>37</sup> with<sup>38</sup> others<sup>39</sup>.—2. Alexander, being struck<sup>40</sup> by an arrow at<sup>41</sup> the siege<sup>42</sup> of some city, received a wound which, as<sup>43</sup> he himself said, would proclaim<sup>44</sup> him to be a man, if<sup>45</sup> he were not Jove's son.—3. It is to no purpose to ask<sup>46</sup> what I would do if these [things] had not happened.—4. The prosecutor<sup>47</sup> says that Pompey has done what he had no right to do<sup>48</sup>, which is a more serious<sup>49</sup> [charge] than if he said that he did<sup>50</sup> what he ought<sup>51</sup> not [to have done].—5. Either I must<sup>52</sup> say many [things] which I could not suppress<sup>53</sup> if I were present, or [I] must not go<sup>54</sup>.—6. It is the question, whether Alexander the Great<sup>55</sup>, if he had crossed over to Italy with an army, would have defeated the Romans, or not.—7. I do not doubt but that Sempronius, with great pleasure<sup>56</sup>, would accept this offer<sup>57</sup> if he were not<sup>58</sup> pre-

<sup>1</sup> So different traits of character, tam diversa natura.—<sup>2</sup> esse.—<sup>3</sup> to be stimulated against, ferri in.—<sup>4</sup> tam ferox.—<sup>5</sup> inimicus.—<sup>6</sup> by is.—<sup>7</sup> the man to, is qui.—<sup>8</sup> facile injurias acceptas remittere.—<sup>9</sup> but of such a character that he, sed qui.—<sup>10</sup> velle.—<sup>11</sup> regnum.—<sup>12</sup> deponere.—<sup>13</sup> vengeance against, ira in.—<sup>14</sup> aliquando.—<sup>15</sup> to treat somebody with disrespect, parum alicui verecundiae tribuere. The clause is quasi-subjunctive.—<sup>16</sup> Render: 'No slightest (minimum) remark (dictum) of mine (P. 1. p. 191, R. 3) interfered (intercedere) for Cæsar'.—<sup>17</sup> accipere.—<sup>18</sup> illustris.—<sup>19</sup> gratia.—<sup>20</sup> to be affected in health, valetudine laborare.—<sup>21</sup> in locis.—<sup>22</sup> quia.—<sup>23</sup> Render: 'What Cicerone means to mean, sibi velle'.—<sup>24</sup> praesto.—<sup>25</sup> to feel compassion for some one, misericordia pro aliquo commoveri.—<sup>26</sup> Render: 'What did you order (mandare) me?'.—<sup>27</sup> vincere.—<sup>28</sup> diligentia.—<sup>29</sup> to enter into a copartnership, societatem inter se contrahere.—<sup>30</sup> Render: 'that the one (alter) should care those [things] which were to be done (gerere, gerundial with the walls (paries)).—<sup>31</sup> Render: 'the other should always be on the roads (iter) for the society'.—<sup>32</sup> to compromise the matter, rem decidere.—<sup>33</sup> Render: 'receive (accipere) by the name of damage (damnum 60,000 sesterces)'.—<sup>34</sup> Render: 'give security (cautio) for the not done damage (pro damno facta)'.—<sup>35</sup> Render: 'that not anything in quod perfidius could be moved by etc.'.—<sup>36</sup> Render: 'Not always is allowed (licet) what?'.—<sup>37</sup> to be proper, decere.—<sup>38</sup> in.—<sup>39</sup> sing.—<sup>40</sup> iustus.—<sup>41</sup> in.—<sup>42</sup> obsidio.—<sup>43</sup> ut with indicative.—<sup>44</sup> clamare.—<sup>45</sup> if not, nisi.—<sup>46</sup> nihil attinet querere.—<sup>47</sup> accusator.—<sup>48</sup> he has a right to do something, aliquid ei facere licet.—<sup>49</sup> gravis.—<sup>50</sup> that that [had been] done by him which etc.—<sup>51</sup> oportet.—<sup>52</sup> gerundial.—<sup>53</sup> silere aliquid.—<sup>54</sup> venire.—<sup>55</sup> Render by ctesias: de magno illo Alexandro, si etc.—<sup>56</sup> with great pleasure, libentissime.—<sup>57</sup> conditio.—<sup>58</sup> if not, nisi.

vented by the most important<sup>1</sup> reasons.—8. I am greatly embarrassed<sup>2</sup> by the absence of those friends by whose zeal<sup>3</sup> I would have obtained<sup>4</sup> everything (*i. e.* if they were present).—9. Clodius left<sup>5</sup> the forum at an early hour<sup>6</sup>, because he would have been in great danger if he had staid<sup>7</sup> [any] longer.—10. [There] were six cohorts distributed all over<sup>8</sup> the province, which I would have ordered<sup>9</sup> to the support<sup>10</sup> of Domitius if I had had [them] at one place.—11. You have done things of such a kind<sup>11</sup> that the Senate, if it were free, would have placed you under trial for your life<sup>12</sup>.—12. Cæsar explained<sup>13</sup> to the soldiers the danger<sup>14</sup> in which the army would have been if the enemy had known by how small a force<sup>15</sup> the fortifications were held.—13. It is not probable that (*ut*) the enemy would have remained quiet<sup>16</sup> if they had been informed<sup>17</sup> of our departure<sup>18</sup>.—14. There is no doubt but that the citizens<sup>19</sup>, if they had not been thoroughly demoralized<sup>20</sup>, would have been able soon<sup>21</sup> to recover<sup>22</sup> their losses<sup>23</sup>.—15. The ambassadors answered that they had executed the commands of the king<sup>24</sup>, although<sup>25</sup> they would not have dared [to do so] without his authority<sup>26</sup>.—16. They marched<sup>27</sup> with so great rapidity that, if the care for the wounded<sup>28</sup> had not delayed<sup>29</sup> them, they would have reached the city<sup>30</sup> before<sup>31</sup> the news<sup>32</sup> of their defeat<sup>33</sup> had been known<sup>34</sup>.—17. So negligently was the city guarded<sup>35</sup> that the enemy could have easily taken the whole garrison<sup>36</sup>, if they, at night, had scaled<sup>37</sup> the wall by ladders<sup>38</sup>.—18. The ambassadors said that the Æduans had deserved so well of<sup>39</sup> the Roman people that their country<sup>40</sup> ought<sup>41</sup> not to have been devastated almost in sight<sup>42</sup> of the Roman army.—19. So great was the want<sup>43</sup> of provisions that it would, unquestionably<sup>44</sup>, have been necessary<sup>45</sup> to capitulate<sup>46</sup>, if the enemy had not suddenly given up<sup>47</sup> the siege.—20. The conflagration of the city made so rapid progress<sup>48</sup> that, if the wind had commenced to blow<sup>49</sup>, nothing at all would have been saved.—21. So suddenly did the enemy attack our troops on the march<sup>50</sup> that the whole baggage<sup>51</sup> of the army would have been lost if the rear<sup>52</sup> had not held their ground<sup>53</sup> with the greatest firmness<sup>54</sup>.—22. There is no hope of relief<sup>55</sup> even if we could break through<sup>56</sup> the circle of iron<sup>57</sup> by which the enemy has invested<sup>58</sup> us.

XVII. CONVERSION OF THE FUTURE-PRESENT INTO A SUBJUNCTIVE. (R. 97.)—1. I am afraid the tribunes will eagerly<sup>59</sup> seize<sup>60</sup> this opportunity<sup>61</sup> to propose<sup>62</sup> the law on the consular provinces.—2. [There] was the ut-

<sup>1</sup> Gravis.—<sup>2</sup> impediri.—<sup>3</sup> zelus.—<sup>4</sup> consequi.—<sup>5</sup> discedere with ablat.—<sup>6</sup> matura (comparative).—<sup>7</sup> morari (in the imperfect in place of a pluperfect).—<sup>8</sup> per totam provinciam.—<sup>9</sup> mittere.—<sup>10</sup> subsidium (abstract dative).—<sup>11</sup> things of such a kind, ea.—<sup>12</sup> to place some one under trial for his life, aliquem ad necem postulare.—<sup>13</sup> edocere.—<sup>14</sup> Render by an interrogative clause (in what danger etc.).—<sup>15</sup> exiguum praesidium.—<sup>16</sup> to remain quiet, quiescere.—<sup>17</sup> certiores fieri (by forem).—<sup>18</sup> profectio.—<sup>19</sup> civitas (= cives).—<sup>20</sup> they are thoroughly demoralized, animi fracti sunt.—<sup>21</sup> brevi.—<sup>22</sup> recipere.—<sup>23</sup> they are thoroughly demoralized, animi fracti sunt.—<sup>24</sup> to execute the commands of the king, facere quæ rex.—<sup>25</sup> Render: 'the lost [things]'.—<sup>26</sup> to execute the commands of the king, facere quæ rex fieri voluit.—<sup>27</sup> quamquam.—<sup>28</sup> Render: Unless strengthened (firmare) by the authority of himself.—<sup>29</sup> iter facere.—<sup>30</sup> Render: the care (cura) of the wounds.—<sup>31</sup> impedire.—<sup>32</sup> ad urbem pervenire.—<sup>33</sup> citius quam.—<sup>34</sup> nuntius.—<sup>35</sup> of the received (accipere) defeit.—<sup>36</sup> percrebrescere.—<sup>37</sup> custodire.—<sup>38</sup> to take the whole garrison, praesidium opprimere.—<sup>39</sup> ascendere.—<sup>40</sup> scale.—<sup>41</sup> to deserve so well of some one, ita de aliquo meritum esse.—<sup>42</sup> agri.—<sup>43</sup> by delere.—<sup>44</sup> conspectus.—<sup>45</sup> exiguitas.—<sup>46</sup> sine ulla dubitatione.—<sup>47</sup> by gerundium.—<sup>48</sup> arcem tradere.—<sup>49</sup> relinquere.—<sup>50</sup> to make rapid progress, celeriter procedere.—<sup>51</sup> hoc.—<sup>52</sup> our troops on the march, nostri impediti.—<sup>53</sup> totius agminis impedimenta.—<sup>54</sup> necessarium agmen.—<sup>55</sup> impetum sustinere.—<sup>56</sup> constantia.—<sup>57</sup> salus.—<sup>58</sup> periculum.—<sup>59</sup> egerunt ille terrens.—<sup>60</sup> to take interest somebody, aliquem circumcissum habere.—<sup>61</sup> avidus.—<sup>62</sup> arripere.—<sup>63</sup> occasio.—<sup>64</sup> tempus gerundial after ad.



most<sup>1</sup> danger that the reinforcements, on [their] march, would be attack-  
ed<sup>2</sup> by the enemy, and [hence] would not arrive early<sup>3</sup> enough<sup>4</sup> at the  
camp.—3. Hannibal was afraid that the king would not fulfill his prom-  
ise<sup>5</sup> of making war against the Romans.—4. I have not the slightest  
doubt<sup>6</sup> that the Senate<sup>7</sup> will grant your petition.—5. It is not doubtful<sup>8</sup>  
to me but that you should immediately return to Rome.—6. Cæsar did not  
doubt that almost all the Gauls would join the conspiracy<sup>9</sup>.—7. Nobody  
doubted that Pompey, with all his forces, would come to the relief<sup>10</sup> of  
Domitius.—8. The Helvetians did not doubt that the Allobroges would  
be persuaded to allow<sup>11</sup> them a passage<sup>12</sup> through their territory<sup>13</sup>.—9. I  
see what will happen<sup>14</sup> to us if they persevere<sup>15</sup>.—10. Many perished,  
not knowing<sup>16</sup> what direction<sup>17</sup> to take or to avoid.—11. It was decided<sup>18</sup>  
by the delegates how many ships, and how much money each State  
should contribute<sup>19</sup>.—12. Valerius Procillus said, they had deliberated<sup>20</sup>  
in his presence<sup>21</sup>, whether he should be immediately burned alive<sup>22</sup>, or  
whether his punishment<sup>23</sup> should be delayed<sup>24</sup>.—13. Sempronius did not  
know with how many<sup>25</sup> troops, or by what route<sup>26</sup>, the enemy would  
come<sup>27</sup> to the camp.—14. Cicero was waiting<sup>28</sup> at Brundisium for the  
decision of his fate by Cæsar.—15. I have written to your brother to  
send me a copy of the paper<sup>29</sup> which he is going to read<sup>30</sup> in the Senate.  
—16. We have been warned<sup>31</sup> to be on our guard<sup>32</sup>, lest we may be inter-  
cepted<sup>33</sup> by Cæsar, because he<sup>34</sup> had marched<sup>35</sup> in the same direction in  
which our journey lies, and would arrive there sooner than we could.—  
17. I am absolutely unable to do anything<sup>36</sup> in your affair, since the Presi-  
dent will be absent almost during the whole summer.—18. The memory  
of this man is so much revered<sup>37</sup> by his townsmen<sup>38</sup>, that almost all will  
make contributions<sup>39</sup> towards the erection of his statue.—19. A pardon  
was granted<sup>40</sup> to Domitius with the proviso<sup>41</sup> that he should leave<sup>42</sup> the city  
in the same night.—20. There was a danger lest<sup>43</sup> that [whole] party<sup>44</sup> might  
be captured or killed<sup>45</sup>, if they should fall in with<sup>46</sup> a larger force<sup>47</sup> of the  
enemy.—21. The delegates remarked, that if Hannibal should lose the  
fleet, the loss would be the same<sup>48</sup>, as if<sup>49</sup> [the fleet] were lost by<sup>50</sup> [any]  
other commander; and if any success would be obtained<sup>51</sup>, it would re-  
bound<sup>52</sup> to the glory of Hannibal, not [to that] of the king.—22. I can

<sup>1</sup> Summus.—<sup>2</sup> Render: 'that the reinforcements, having been attacked (*excipere*) on the march (*iter*) by the enemies, would not arrive.'—<sup>3</sup> maturus.—<sup>4</sup> Render both by *satius* and *parum*, which adverbs require different expressions for the conjunction.—<sup>5</sup> Render: 'would not fulfill (*præstare*) what he had promised concerning (*de*) the making of war (*bellum gerere*) against the Romans.'—<sup>6</sup> omnino non dubitare.—<sup>7</sup> Render: 'that thou wilt obtain (*impetrare*) from the Senate that which thou art seeking (*petere*).—<sup>8</sup> dubius.—<sup>9</sup> join the conspiracy, ad conjurationem accedere.—<sup>10</sup> subsidium (abstract dative).—<sup>11</sup> dare.—<sup>12</sup> iter.—<sup>13</sup> fines.—<sup>14</sup> esse.—<sup>15</sup> perseverare.—<sup>16</sup> incertus.—<sup>17</sup> to take or to avoid a direc-  
tion, aliquid petere aut vitare.—<sup>18</sup> constituere.—<sup>19</sup> præstare.—<sup>20</sup> Render: 'that it was deliberated (*consulere*).—<sup>21</sup> See p. 184, R. 231, OBS. 1.—<sup>22</sup> to be burned alive, igni necari.—  
<sup>23</sup> supplicium.—<sup>24</sup> in aliud tempus differre.—<sup>25</sup> quantus.—<sup>26</sup> itinera.—<sup>27</sup> pervenire.—  
<sup>28</sup> Render: expected what of a resolution (*consilium*) Cæsar would take (*capere*) con-  
cerning him.—<sup>29</sup> exemplum libelli.—<sup>30</sup> recitare.—<sup>31</sup> admonere.—<sup>32</sup> to be on one's guard,  
cavere.—<sup>33</sup> to intercept, excipere.—<sup>34</sup> quod is.—<sup>35</sup> Render 'having marched into the same  
places which we are seeking (*petere*), would come thither more quickly than we could'.—  
<sup>36</sup> Render: 'In thy thing I can do absolutely (*omnino*) nothing'.—<sup>37</sup> tanto honore habetur  
apud.—<sup>38</sup> cives sui.—<sup>39</sup> to make contributions towards the erection of a statue, pecunias  
in statuum conferre.—<sup>40</sup> to grant a pardon, impunitatem concedere.—<sup>41</sup> ita.—<sup>42</sup> decedere.—  
<sup>43</sup> ne.—<sup>44</sup> manus.—<sup>45</sup> to be captured or killed, opprimi.—<sup>46</sup> to fall in with, incidere in.—  
<sup>47</sup> majores copie.—<sup>48</sup> Render: 'that it would be the same [amount] of loss (*damnum*)'.—  
<sup>49</sup> ac si.—<sup>50</sup> per.—<sup>51</sup> Render: 'if anything prosperous would happen (*evenire*)'.—<sup>52</sup> esse  
with abstract dative.

assure<sup>1</sup> you that I came to the reading<sup>2</sup> of this bill<sup>3</sup> with the purpose<sup>4</sup>  
to<sup>5</sup> second it<sup>6</sup> if I would think<sup>7</sup> its passage to be in your interest<sup>8</sup>.—  
23. The consul thought<sup>9</sup> that, before he would weigh anchor<sup>10</sup>, he should  
expect<sup>11</sup> the return of the ambassadors.—24. Cæsar directed Labienus to  
move his troops from winter-quarters<sup>12</sup> as soon as<sup>13</sup> the season<sup>14</sup> of the year  
would permit.—25. I wish you would give up that plan<sup>15</sup>, since that law  
will never be repealed<sup>16</sup>.

XVIII. CONVERSION OF THE FUTURE-PERFECT INTO A SUBJUNCTIVE.  
(R. 98).—1. You say, that we will be<sup>17</sup> defeated if we ever would come  
to war<sup>18</sup> with that nation.—2. Sempronius writes that he will return as  
soon as<sup>19</sup> you will allow (*i. e.* will have allowed) him<sup>20</sup>.—3. The Senate  
resolved<sup>21</sup> that, if within five days<sup>22</sup> no action would be taken<sup>23</sup> concern-  
ing me, I should return to the country<sup>24</sup> restored to all my rights<sup>25</sup>.—4. The  
consul raised<sup>26</sup> his hands to heaven, and, with a loud<sup>27</sup> voice, vowed<sup>28</sup>  
a temple to Jupiter Stator, if the flight of the Roman army would be  
checked<sup>29</sup>, and, after renewing the battle<sup>30</sup>, the legions of the Samnites  
would be defeated and crushed<sup>31</sup>.—5. The consul ordered<sup>32</sup> a squad<sup>33</sup> of  
horsemen to spur<sup>34</sup> their horses with all their might<sup>35</sup> towards<sup>36</sup> the enemy  
when<sup>37</sup> they would see him shake<sup>38</sup> [his] javelin<sup>39</sup>.—6. The captives held  
out<sup>40</sup> the hope that they would deliver the castle into their hands<sup>41</sup>, if they  
[*i. e.* the captives] would be exchanged<sup>42</sup> and sent back<sup>43</sup> to their gar-  
rison.—7. Themistocles said to the ephori, that their ambassadors would  
not return to them before<sup>44</sup> they would send himself back<sup>45</sup> to Athens.—  
8. Verres decided<sup>46</sup> that the disposition over these funds should belong to  
that person<sup>47</sup> whom he himself would appoint<sup>48</sup>.

<sup>1</sup> Confirmare.—<sup>2</sup> gerundial.—<sup>3</sup> lex.—<sup>4</sup> hoc animo.—<sup>5</sup> ut.—<sup>6</sup> to second the bill of a law,  
legis auctorem esse.—<sup>7</sup> intelligere.—<sup>8</sup> the passage is in your interest, utile vobis est.—  
<sup>9</sup> existimare.—<sup>10</sup> to weigh anchor, navis solvere.—<sup>11</sup> gerundial.—<sup>12</sup> exercitum ex hibernis  
educere.—<sup>13</sup> quum primum.—<sup>14</sup> tempus.—<sup>15</sup> de consilio decedere.—<sup>16</sup> abrogare (Render  
by '*pado fore ut*').—<sup>17</sup> fore ut.—<sup>18</sup> in certamen venire.—<sup>19</sup> quum primum.—<sup>20</sup> you allow  
him, per te licet.—<sup>21</sup> censere ut.—<sup>22</sup> ablat.—<sup>23</sup> to take action concerning somebody, de  
aliquo agere.—<sup>24</sup> patria.—<sup>25</sup> Render: 'after all dignity has been recovered' (*recuperare*,  
abl. abs.).—<sup>26</sup> attollere. Render: 'raising his hands to heaven, he vowed'.—<sup>27</sup> clarus.—  
<sup>28</sup> vocare.—<sup>29</sup> Render: 'if the Roman army (*acies*) would stop (have stopped, *consistere*)  
[in the] flight, and would defeat etc.'.—<sup>30</sup> primum redintegrare (abl. abs.).—<sup>31</sup> cadere.—  
<sup>32</sup> precipere.—<sup>33</sup> turma.—<sup>34</sup> concurare.—<sup>35</sup> Render: 'with as great power [as] they could'.  
in the participle as accessory predicate.—<sup>36</sup> cuspis, GEN. cusp. dis.—<sup>37</sup> quare.—  
<sup>38</sup> in the participle as accessory predicate.—<sup>39</sup> cuspis, GEN. cusp. dis.—<sup>40</sup> facere.—<sup>41</sup> Ren-  
der: 'that they would deliver (*tradere*) to them the castle (*castra*)'.—<sup>42</sup> permutare.—<sup>43</sup> re-  
mittere.—<sup>44</sup> prius quam, 'prius' to be separated from *quam*, and to be placed in the  
principal oblique clause.—<sup>45</sup> remittere.—<sup>46</sup> precipere.—<sup>47</sup> Render: 'that [he] should  
treat (*tractare*) these moneys'.—<sup>48</sup> to appoint, ei negotio præficere.







languages, generally connect the different periods also grammatically, either by syndetic or by pronominal coördination, in which instance the connectives mostly open the sentence, as: '*Huc quum venisset*' (rarely '*Quum huc venisset*').—*Ad eas res conficiendas biennium sibi satis duxerunt*. *Cæs. B. G. 1. 3.* (The arrangement '*Biennium sibi ad eas res conficiendas satis duxerunt*' would be useful for particular reasons only.)—*Hæc Cæsar ita respondit*: *Cæsar thus replied to them*, i. e. the ambassadors' *Ib. 1. 14* (not '*Cæsar his ita respondit*').—The English language mostly prefers the *asyndetic* connection of periods, and hence a rendering of the Latin connectives of periods is mostly repugnant to the English idiom. Many of the Latin connectives (as for inst. *nam, autem, quod in quodsi, etiam, vero, igitur*) appear to those who view them from the English standpoint as mere expletives\*. A more accurate treatment of this subject belongs to Latin 'rhetoric.'

Obs 5. Of the different kinds of coördination, the *copulative* (*et, ac, atque, neque*, etc.; see P. I., p. 277 foll.), the *adversative* (*sed, autem, vero, at*, etc.), and the *disjunctive* (*aut, vel, sive*), are chiefly employed to coördinate the parts of the *same period*; while the *causal* (*nam, enim*), and *consecutive* (*itaque, ergo, igitur*) coördinations, and the *pronomin-*  
*al* combinations are used to connect *different periods*.

Obs. 6. Sometimes periods are connected by CLAUSES, in which instance the whole clause has the force of a periodical connective, or coördinating conjunction. Such clauses have the nature of formulas, being used in the same typical form by all writers. Here belong 1) the clause *Quoniam ea ita sunt* or *Quia quoniam ita sunt*, having either the meaning of 'hence,' or 'nevertheless,' as: *Quia quoniam ita sunt, iste homo alia modum ratione putat: Hence that man has adopted a different plan of defence of Italy's rights with me in another manner*). Cic. Verr. 1, 1, 6. — *Quoniam ea ita sunt, tamen se cum eis pacem facturum; Nevertheless he would make peace with them*. Cæs. B. G. 1, 14.— 2) The clause: *Dum hæc (ea) geruntur*, with the force of *interea* (see p. 321, Obs. 7).— 3) The clause *Quo factum est ut* with the force of *itaque* (thus, or therefore): *Quo factum est ut* omnis imparatus imprudensque offenderet; Thus he surprised them all while they neither were prepared, nor had expected him. Nep. Ages. 2, 3.— Here belong those Quod-clauses in which *quod* has the meaning 'as to the fact that,' or 'regarding that.' See p. 521.

Obs. 7. A sentence may be *coordinated* with another sentence, and, at the same time be *subordinated* to a third. In this instance, the second coordinate is almost always dependent on the same governing sentence as the first coordinate, belonging to the same subordinating conjunction or relative, which, in the second coordinate, is either expressed or understood, as: His rebus flicbat *ut* et minus late vagarentur, et minus facile finitimis bellum inferre possent (or 'et *ut*...*vagarentur*, et *ut*...*possent*'); Thus it happened *that* they went less far in their raids, and (*that they*) could less easily make war on their neighbors. Cæs. B. G. 1, 2.— Sometimes, however, the second coordinate has *grammatically* the form of an *independent* sentence, although it has the same logical relations to the principal sentence as its first coordinate, as: Præ me tuli, nihil malle quam pacem, *non quia* eadem timērem quæ illi, *sed ea bello civili leviora ducēbam* (inst. of 'sed *quod* ea bello civili leviora ducērem'); I openly showed that I wished nothing more urgently than peace, *not because* I did *not* fear the same events as the others, *but I considered* them as preferable to a civil war. Cic. Att. 8, 11 D. 7. This kind of coordination, which evidently is used to give to the statement the character of greater positiveness, has become one of the typical forms for coordinating causal clauses with other causal clauses which are introduced by *non quod*, or *non quo* (p. 690). But, except in this kind of causal clauses, and in relative clauses (see below), it is extremely rare.

The form of *independent* coordination of logically dependent sentences sometimes occurs in the coordination of *relatives*. A sentence coordinate with a relative clause may assume the form of an independent sentence *if the relative adjective in the second coordinate would require a case different from the case of the first relative*. In this instance, the second relative is replaced by the corresponding demonstrative, as: Omnes tum fere, *qui* nec extra urbem hanc vixerant, *nec eos* aliqua barbaries domestica infusca-

\* Compare the following schemes of the coordination of periods: Cic. Or. 1, 1: *Ac fuit... Quam spem... Nam qui... Neque vero... Nam prima... Sed tamen... Tibi vero... Nam neque... —* Ib. Fam. 4, 10: *Cura igitur... Venit enim... Quodsi nullum... Sed quoniam... Me tamen... —* Thus the brief letter of Cic. Fam. 13, 14, which may be considered as a model for the idiomatic connection of periods: Titio... familiarissimæ uxor. Omnia mihi cum eo intercedunt jura... necessitudinis. Huic... pecuniam debet P. Cornelius. *Ea res* a Volcatio... rejecta in Galliam est. Peto a te— *Id* et mihi gratissimum erit... *Quod* ut tibi cure sit... etiam atque etiam rogo.— Some authors of the silver age, especially Seneca, by affectation, neglect the use of connectives.— Quintilian (Inst. Or. 7, 10, 6) teaches: *Sensus (the sentences) non modo ut sint ordine collocati laborandum est, sed ut inter se juncti atque ita coherentes ne commissura pelluceat; corpus sit, non membra.*

verat, recte loquebantur: At that time almost all spoke correctly *who* had *not* lived with-  
out this city, and *where* domestic barbarity had not obfuscated. (Cic. Brut. 74, 258.—  
Ipsius in mente insculptis species puritudo, *quam intus, in cœque defixis*, ad illius  
lucis, Jovis similitudinem artem et munus dirigebat: In his (Phidias's) mind lived an  
*id. e.* Jovis similitudinem artem et munus dirigebat: In his (Phidias's) mind lived an  
idea of deity *which he held before his eyes, and on which he was fixed*, when he directed  
his art and hand to the expression of Jove's image. (Cic. Or. 2, 97.— But frequently rela-  
tive causes with different cases or forms of the introducing relative, are coördinated  
without a change to a demonstrative. This coördination is either asyndetic, or *que*  
without a change to the second relative: as: Horum fortissimi sunt Belge, propterea quod  
is suffixed to the second relative: as: Horum fortissimi sunt Belge, propterea quod  
proximi sunt Germanis *qui trans Rhenum credunt, quibusum confidunt bellum gerunt*,  
Cæs. B. G. 1, 1.— *Quam* qui-que in *perem* cum devent, *que*que prima signa conspexit,  
at ad hoc constitit: Every one stopped at that *place* to *which* he came by chance, and at  
those *standards* *which* he first saw. (Cæs. B. G. 2, 21.— Sequens *qui* intra fuit suos  
Arriovistum recepissint, *quam* oppida omnia in potestate ejus essent, omnes cruciatus  
essent perferendi. Cæs. B. G. 1, 33.

**OBS. 8.** Dependent sentences (except in *oratio obliqua*) are not coordinated by connectives used only for periodical coordination (neither by *nam, enim;* nor by *itaque, ergo, igitur*; nor by any demonstrative form-adjectives or adverbs). Hence the co-ordination of dependent clauses is either COPULATIVE, ADVERSATIVE, OR DISJUNCTIVE. In place of a dependent clause there must be employed, instead of the consequential co-ordination, a causal subordination must be employed, and instead of the consequential co-ordinations *itaque, ergo,* and *igitur*, the relative connectives *quare, quoniamobrem, quia* etc.; Simonides saw that sight is the keenest of all our senses, and that, therefore, our perceptions are best held by the mind if also etc. Cic. Or. 2, 87.

Ques. 9 In the co-ordination of CLAUSES the following rules are observed.

Ops. 9. In the co-ordination of CLAUSES the following rules are observed:

1. Causes cannot, generally (see No. B), be co-ordinated with each other, unless they are both dependent on the same sentence, and introduced by the same connective (which is generally not repeated with the second co-ordinate). Hence in such co-ordinations both predicates regularly have the same mood (for exceptions see No. D): as : *Neque bonitas, neque liberalitas, neque comitas esse potest si hoc non per se expetantur, sed ad utilitatem referantur*; Neither goodness, nor liberality, nor affability can exist, if they are not assumed for their own sake, but for reasons of utility: *but are referred to expediency*. Cic. Off. 3. 33.— *Principes Acarnanum valuerunt ut Archelaus et Bionor proditiōnis damnarentur, et Zeuxidas imperium abloqueretur*; The chiefs of the Acarnanians prevailed (that) Archelaus and Bionor were sentenced for treason, and that the command was taken (that) Zeuxidas.

Liv. 39. 16.— *Secuta sunt tempestates quae et nostros in castris conflixerunt, et hostem a pugna prohiberent*; Storms followed which ( = so that they) confined (us), and prevented the enemy from fighting.

Caes. B. G. 4. 34.— *Si te curae tuae timērent atque odissent mihi, neque eos ulla ratione placare posset, ab eorum occuribus aliquo concederes*; If your parents dreaded and hated you, and you could not reconcile them by any means, you would withdraw out of their sight, and go somewhere else.

Cic. Cat. 1. 7. 17.

Cic. Cat. 1, 7, 17.

*B.* Clauses introduced by *different* conjunctions may be co-ordinated with each other: 1) if they belong to the *same class* of clauses, and the one is *negative* while the other is *affirmative*. Thus final or imperative clauses introduced by *ut* may be co-ordinated with final or imperative clauses introduced by *ut*, as: Ipsos induxi loquentis, *ne* 'in-  
with final or imperative clauses introduced by *ut*, as: Ipsos induxi loquentis, *ne* 'in-  
quid' et 'inquil' sapienter interponeretur, atque ut tamquam a presentibus coram haberi  
semo *videtur*: I have introduced them as speaking in their own name, *lest* the words  
'said I', and 'said he' be too often *inserted*, and that the dialogue *might seem* to be  
spoken by them in person and in your presence. Cic. Am. 1. 3.— 2) Causal clauses may  
be adversatively co-ordinated with final clauses, but rarely otherwise than if at least  
one of the clauses is *negative*, as: Nemo prudens punit *quā* peccatum est, sed *ne* peccato-  
rum: No wise man punishes *because* a fault has been committed, but *lest* a fault may be  
committed. Sen. Ira. 1. 16.— Tantū sum cupiditate incensus ad reditum ut mihi nulli ne-  
que remi neque venti satisfacerent, *non* quo mihi ad tempus non occurrerem *putarem*,  
I was so much inflamed by greediness that I was bent on returning, *not* that I might not  
be met by either rowers or winds, *as I thought* that I might not be met by either rowers or winds.

\* This use of a demonstrative in place of a relative is repugnant to the English conception of relative adjectives. But the Latin distinctly felt in the relative the force of a conjunction combined with a demonstrative. Thus in the first of the above-mentioned examples the Latin conceives the construction '*qui nec riserant, nec eos infuscaverat*,' very much as we would conceive a construction with a conditional conjunction (*si ei nec riserant, nec eos infuscaverat*). From this difference of conception several peculiarities in the use of relative constructions must be explained, especially the use of *qui* with the force of *ut is, quum is, quod is, si is*, and the whole theory of 'relative involution'. See p. 534.







by *ut*, *ne*, *quoniam*, and *quod* more frequently follow than precede their principal sentence, as: *Huic magnis praeiis persuadet ut ad hostis transeat*; He persuaded him to go to the enemy's camp. *Cæs. B. G. 3. 18.* If this clause were inserted between *praeiis* and *persuadet*, the two predicates would be in immediate succession (see Obs. 1). But it might be inserted between *huic* and *magnis*. If placed before *huic*, it would destroy the force of the pronominal connective. In a similar sentence the *ut*-clause is inserted: *Dumnorigi... ut idem conaretur*, persuadet, etque filiam suam in matrimonium dat. *Cæs. B. G. 1. 3.* Here the two finite predicates stand in immediate succession, but this arrangement was preferred to the regular one, on account of the subsequent coordinate sentence, which, by placing the *ut*-clause after *persuadet* would have been separated from the sentence with which it is coordinated.

Obs. 4. Dependent questions are most usually inserted, even if its predicate, and that of the principal sentence follow each other in immediate succession: *Ariovistus respondit jus esse belli ut qui vicissent, eis quos vicissent, quemadmodum vellet, imperarent* (a masterly arranged period). *Cæs. B. G. 1. 36.*—Ita ut oculis, in utram partem fluat, iudicari non possit. *Ib. 11, 12.* But if the interrogative clause consists of many members, it often precedes or follows its principal sentence, as: *Qualis esset natura montis, et quibus ascensus qui cognoscerent misit*; He sent a detachment to examine the local character of the mountain and of its ascent (of what character the mountain was etc.). *Cæs. B. G. 1. 21.*—Credo ego vos, iudices mirari, quid sit quod etc. *Cic. Rosc. Am. 1. 1.*

Obs. 5. Relative clauses generally follow their antecedents, as: *Interea ea legione quam secum habebat, militibusque qui ex provincia contenerant, a lacu Lemanno, qui in flumen Rhodanum influat, ad mortem Iuram, qui fuit Segundorum ab Helvetiis abscidit, murum perfecit.* *Cæs. B. G. 1. 8.*—But they generally follow the whole sentence on which they are dependent, if the two predicates would be in immediate succession, as: *Ut omnibus commodis una cum eis fruatur quorum se amicitie dederint (not cum eis quorum se amicitie dederint fruatur)*; to enjoy all the advantages in communion with those to whose friendship they have devoted themselves. *Cæs. B. G. 3. 22.* If a great stress is laid on the relation of the relative clause to its governing sentence, so as to express that just that relative idea corresponds to just that antecedent in the principal sentence, the relative clause is placed before its antecedent, which, in this instance, is always designated by a demonstrative, the proper antecedent being incorporated in the relative clause as the governing noun of the relative adjective, as: *Ira, quae pars civitatis Helvetiae insignem calamitatem populo Romano intulerat, ea princeps penas persolvit*; Thus that part of Helvetia (literally 'what part of Helvetia') which had inflicted a signal disaster on the Roman people, paid (literally 'that one paid') the first penalty (was first punished). *Cæs. B. G. 1. 12.*

Obs. 6. Of the adverbial clauses, the causal clauses, and the modal *ut*-clauses (see p. 434, Obs. 1) generally follow their principal sentence (see the Ex. p. 437); but often causal clauses (and sometimes also modal *ut*-clauses) are inserted in the principal sentence: *Tamen, ut spatium intercedere posset dum etc., legati respondit diem se ad deliberandum sumpturum.* *Cæs. B. G. 1. 7.*—*Cæsar, quod memoriam tenebat, L. Cassium occisum (esse) ab Helvetiis, concedendum non putabat.* *Ib.*—*Ariovistus respondit, Aduos sibi, quoniam belli fortunam temperasset, stipendiarios esse factos.* *Ib. 1. 36.*—*Quod praeceptum, quia majus erat quam ut ab homine videretur, iccirco assignatum est deo.* *Cic. Fin. 5, 16. 44.*

Obs. 7. TEMPORAL clauses with *quoniam* and its equivalents (*ubi*, *ut*, *simulac*, *postquam*), CONDITIONAL, CONCESSIVE (by *quamquam* and *etsi*), and COMPARATIVE clauses containing a *simile* (introduced by *ut* or *quemadmodum... sic*), generally precede their principal sentences. A clause, belonging to these categories, if preceding its principal sentence, is called PROTASIS, while the succeeding principal sentence is called APODOSIS; as: *Ubi ea dies, quam constituerat cum legatis, venit, et legati ad eum reverferunt*, negat se posse iter ulli per provinciam dare, et, si vim facere conentur, prohibendum ostendit; *When that day*, which he had appointed with the delegates, arrived, and the delegates returned to him, he declared that he could not allow any one a passage through the province; (and) he showed that he would prevent them if they used force. *Cæs. B. G. 1. 8.*—*Ut ad bella suscipienda Gallorum alacer ac promptus est animus, sic mollis ac minime resistens ad calamitates perferendas mens eorum est*; As the character of the Gauls is quick and apt to commence wars, so their mind is yielding, and without any power of enduring calamities. *Ib. 3. 19.*—If both, protasis and apodosis, have the same subject, the subject generally precedes the clause: *Cæsar, ubi intellexit frustra tantum laborem sumi, statuit expectandam classem*; When Cæsar understood that so great a labor was performed in vain, he resolved to wait for the fleet. *Cæs. B. G. 3. 11.*

Obs. 8. Dependent clauses preceding their governing clause are often elegantly placed so that the predicate of the principal sentence of the governing clause, stands between

the dependent, and the governing clause, thus giving to the dependent clause the appearance of a direct dependence on the governing sentence, as: *Id si fieret, intelligebat magno cum periculo provinciae futurum ut homines bellicosos finitimos haberet*; He knew that, if this should happen, the province would be greatly endangered by having warlike men for its neighbors. *Cæs. B. G. 1. 10* [The clause *id si fieret* is not dependent on *intelligebat* but on *magno cum periculo futurum (esse)*].

Obs. 9. If two clauses introduced by conjunctions are subordinate to each other, they are most frequently so arranged that the dependent clause is inserted immediately after the conjunction by which the principal clause is introduced. Thus the two conjunctions of the clauses stand in immediate succession, as: *Graviter eos accusat quod, quoniam neque emi neque ex agris sumi posset frumentum, ab eis non sublevetur*; He earnestly reproached them for failing to aid him when corn could neither be bought, nor etc. *Cæs. B. G. 1. 16.*—*Propter quod, quoniam ipse plurimum, ille minimum per adolescentiam posset, per se crederet*; For the reason that (his brother Dumnorigi) had grown through his own influence was great, and his brother's very small on account of his youth. *Ib. 1. 20.*—*Quoniam, priusquam ad coniectum teli veniret, advertisset hostes*; Since he had obliged the enemy to fall back before it had come to a dart-throw. *Liv. 22. 15.*—Thus sometimes three connectives belonging to different clauses follow each other in immediate succession; (Censuit) grandem regem ut, quoniam, quod maximum fuerit, ipse vindeat Græcia venerit, copias quoque terrestres arcessat; He thought the king should be asked to bring along his land-troops, since he had come himself as the champion of Greece, which was, indeed the most important fact. *Liv. 35. 45* [The clauses are: 1) *ut... arcessat*; 2) *quoniam... venerit*; 3) *quod... fuerit*].

Obs. 10. The subordinating conjunctions by which a clause is connected, generally, precede the clause; but sometimes they are placed after the first word, or phrase of the clause, as: *Priusquam ab his sit concessum, arma uti capiant, et ad castra contendant*; Before they had given them the permission to arm themselves, and to proceed to the camp. *Cæs. B. G. 3. 18.* This is almost always the case if the clause is connected with a preceding period by pronominal connection (p. 473, Obs. 2), as: *Hi quoniam de principatu inter se contenderet, factum esse ut ab Averni Germani arcesserentur.* *Cæs. B. G. 1. 31.*—Sometimes, relative connectives have the same arrangement after a word or a phrase of the clause, as: *In tantâ libertate nemo potest esse, in magis famulâ qui neque servum neque libertum improbum habeat.* *Cic. Rosc. Am. 8. 22.*

Obs. 11. In order to understand and render the combination of the clauses within a given period, the whole sentence must be dismembered into its constituent clauses and propositions. This, generally, is not without difficulty for a beginner if, in a period, inserted clauses occur, because by these the sentence in which they are inserted is divided into two parts, which it is not always easy to connect. Periods are thus dismembered by first constituting the governing sentence separately from all its clauses, and afterwards constituting every clause separately in succession. The governing sentence is constituted by finding first its finite predicate (in oblique discourse the predicate-infinitive), and combining it with the subject-nominative (or subj. et accusative), adding to it all its other adjuncts. The practical rule for finding the predicate is, to read the sentence from the beginning, and to stop at the first conjunction or relative. All the words preceding these belong to the principal sentence. If there is no predicate among these words, it is an evidence that there are inserted clauses. The beginner must guard against combining the predicates of these clauses with the parts of the principal sentence already read. After passing over all the inserted clauses, the next predicate generally belongs to the principal sentence. In the same way each clause, and coordinate proposition must be separately examined. Having separately rendered each sentence belonging to the period, it is generally not difficult to find out the relation which the different clauses have to each other. All the participial constructions and ablatives absolute, in an analysis of this kind, must be likewise considered as clauses. See p. 176, Obs. 2.

The same method must be observed in rendering English periods into Latin (of course such as are paraphrased and accommodated to the Latin way of thinking, for a rendering of English text into Latin is more injurious than beneficial). The English period must be dismembered in the same way, as the Latin period in translating from the Latin into English. Each proposition must be separately rendered and be provided with the proper connective. Then, the arrangement of the clauses must follow by either inserting them in the principal sentence, or placing them before, or after it, according to the rules given in Obs. 1-10.

\* The art of paraphrasing a given English sentence into a sentence accommodated to the Latin way of thinking belongs to Latin rhetoric. But almost in every chapter of this grammar some of the many differences of idioms are considered. An admirable practice, for acquiring this art, is the rendering of good English translations of Latin authors back into Latin, comparing them, when rendered, with the Latin text.







*Rem. 3.* The connectives applied to the clauses, and their grammatical forms in general, are different according to the classes enumerated in R. 2.

*A.* SUBJECT-CLAUSES, and completing OBJECT-CLAUSES take the following forms: 1) the form of an INFINITIVE-CLAUSE; 2) of a clause introduced by *ut*, or its equivalents (*ut, quin, quominus*); 3) of a QUOD-CLAUSE; 4) of an INTERROGATIVE CLAUSE.—The first three of these clauses are comprised by the term 'COMPLETING THAT-CLAUSES'. See OBS. 1-7.

*B.* PREDICATE-CLAUSES take the form of an Ut-clause, or of a relative clause with *qui*. See OBS. 8-11.

*C.* ADVERBIAL Object-clauses are either introduced by conjunctions or by relatives. 1) The CONJUNCTIONS used are the following: (a) The ORIGINAL CONJUNCTIONS *si*, and its compounds *nisi* (*si*), *siu*, *sive*, *etsi*, *etiamsi*, *tametsi*, *ac si*, *quasi*, *siquidem*; with *dum*, and *dum* (and its compounds *dummodo* and *adum*), the origin of which is unknown; (b) the ORIGINAL (relative) ADVERBS *ut*, with its compounds *utut*, *prout*, *sicut*, *velut*, *utcumque*, *utpote*; *quando* and its compound *quandoquidem*; *simul*; and the comparative adverb *quam* with its compounds *quamquam*, *quamvis*, *quamdum*, *tumquam*, *postquam* (*posteaquam*), *antequam* (*priusquam*, *antequam*), *præterquam*; (c) CONJUNCTIONS variously derived from the RELATIVE ROOT *qu* (*cu*): *quum*, *quod*, *quia*, *quoniam*, *quo*, *quin* (inst. of *quæ ne*), *quoad*, *quippe*; (d) CONJUNCTIONS originally CO-ORDINATING, and used to introduce certain COMPARATIVE clauses: *et*, *ac*, *atque*, with their compounds *simulac*, and *simulatque*; (e) the IMPERSONAL VERB *licet*, which is used with the force of a concessive conjunction.—All these conjunctions (a-e) are called 'ADVERBIAL CONJUNCTIONS'. See OBS. 12. — 2) If adverbial clauses take the form of a relative clause, they are introduced either by the relative adjectives *qui*, *quod*, *quandus*, *quæ* (compounds: *quisquis*, *quicumque* etc.), or by one of the four locative cases of relative adverbs (*ubi*, *unde*, *quo*, *qua*).

*D.* ATTRIBUTIVE CLAUSES take 1) the form of relative clauses introduced by relative adjectives if the governing substantive is the logical antecedent of one of the members of the clause. See OBS. 13, 1. 2) They take the same form as completing object-clauses (No. 4) if their governing substantive has the same relation to the clause as a verb to a completing object-clause (OBS. 13, 2). 3) Sometimes clauses introduced by the adverbial conjunctions *quum*, *si*, *ut*, and by the locative relative adverbs *ubi* etc. are used as attributes of substantives (OBS. 13, 3).

*E.* There is a GENERAL FORM for all the clauses which express the IDEA OF A FACT. These may be used in all the relations in which a substantive is employed, either as subjects; or as transitive, intransitive, or prepositional objects; as genitive or prepositional attributes; or as predicate-nouns. These clauses are introduced by the conjunction *quod* (sometimes by *ut*), being generally connected with a demonstrative antecedent (*is* etc.), corresponding to 'the fact that'. They are called FACT CLAUSES, or SUBSTANTIVE QUOD-CLAUSES, (SUBSTANTIVE UT-CLAUSES). See OBS. 14.

OBS. 1. COMPLETING OBJECT-CLAUSES complete the idea of a verb in the principal sentence, according to the analogy of object-infinitives or of substantive objects (§ 476, 471, 488). They either take the form of a That-clause or that of an interrogative clause, according to the idea conveyed by the governing verb (p. 390, R. 85, OBS. 1). The form of the THAT CLAUSE is either an INFINITIVE CLAUSE, or an UT-CLAUSE (with its equivalent

lent forms '*ne, quin, quominus*'), or a QUOD-CLAUSE, according to the rules p. 588 foll. Hence both That-clauses and interrogative clauses are analogous either to TRANSITIVE or to INTRANSITIVE objects (§ 458).

(a) INFINITIVE CLAUSES, IMPERATIVE CLAUSES, the INTERROGATIVE CLAUSES dependent on transitive verbs, and the FACTITIVE UT-CLAUSES (i. e. those dependent on a verb of doing, see p. 593), are analogous to the transitive objects (ALIQUID *dicere, credere, sentire, imperare, petere, facere* etc.), as: *Cæsar cognovit montem a suis teneri* (Cæs. B. G. 1, 22) = *cognovit occupationem montis*.—*Imperat Lælio ut per collis circumducatur equites* (Liv. 28, 33) = *Imperat Lælio circumductionem equitum*.—*Faciam ut ejus dii semper meminerit* (Plaut. Capt. 4, 2, 20) = *Faciam eum ejus dii memorem*.—*Civitati persuasit ut de finibus suis exirent* (Cæs. B. G. 1, 2) = *Civitati protectionem de finibus persuasit*.—But in some conventional constructions clauses of this kind are analogous to intransitive objects, as in the construction of *certiorem facere*, and *operam dare*. The former is constructed with an infinitive clause, although we say '*certiorem aliquem facere de aliquo re*'. [The proper grammatical construction would be '*certiorem facere de eo quod*'; but the frequency of its use, and the awkwardness of the regular construction was the reason that this verbal expression assumed the construction of its synonym *nuntiare*.]—*Operam dare* is constructed with a completing Ut-clause in place of an intransitive dative-object, as: *Dedit operam ut quam longissime tempus duceret* (Nep. Them. 7, 1), analogous to the construction '*alicui rei operam dare*'. That-clauses dependent on *operam dare* originally are conceived as final clauses (= 'he took pains in order to etc.'). But from the frequent connection of such clauses with *operam dare*, the original conception was forgotten, and the clause was treated as completing, the expression *operam dare* assuming the force of our verbs 'to try', 'to endeavor'.—Thus an infinitive clause is sometimes used in place of a dative of the interested person, in the construction of the abstract dative (§ 469, R. 33), as: *Ipsa humilitas eorum maximo argumento est, me neminem adversatum esse*; their very humbleness is the best argument that I did not repel anyone. Liv. 26, 31. [The clause '*me... adversatum esse*' has the force of 'in my favor' = *huic rei*, or *mihi*. In the English rendering the same clause must be considered as an attributive clause, = an argument 'for my not repelling any one']. See the Ex. Cic. Phil. 2, 16, quoted p. 83, R. 33.

(b) Ut-clauses dependent on VERBS OF FEARING are conceived as intransitive datives (vereri alicui rei). Thus '*navibus veritus*' (Cæs. B. G. 5, 9) = '*ne quid navibus accideret*'; '*receptui suo timebat*' (Cæs. B. C. 3, 69) = '*ut se recipere posset*'.

(c) Clauses introduced by *quin* or *quominus*, are analogous to intransitive ablative objects, or to objects with prepositions, but also to certain transitive objects: *Nec ætas impedit quominus agri colendi studia teneamus*. Cic. Sen. 17, 60 (= *ab agris colendis*).—*Non ea res me deterruit quominus litteras ad te mitterem*. Cic. Fam. 6, 12, 1 (*deterrière aliquem de or ab aliquo re*). Thus *non dubito quin* = *non dubito de*.

(d) Oblique Quod-clauses are analogous to the construction with an objective genitive, dative, or prepositional object (*laudo aliquem quod* = *laudo aliquem propter aliquam rem*; *ignosco quod* = *ignosco alicui rei*; *accusare aliquem quod prodat* = *accusare productionis*).

OBS. 2. SUBJECT-CLAUSES have the same grammatical form as completing object-clauses, the language conceiving them as 'indeclinable neuters', which do not change their form, whether they are used in the relation of a subject nominative, or in that of an oblique case. Sometimes a clause introduced by one of the adverbial conjunctions (R. 3, C), is used as a subject-clause (the same conjunctions being occasionally used to introduce a completing object-clause), as: *Dixere, minime esse mirandum si tanta ignominia esset accepta*; They said, it was by no means to be wondered at if (that) so great a disgrace had been met with. Cic. Verr. 2, 5, 38.—*Non temerarium est ubi dives blande appellat pauperem*; It is not for nothing when (that) a rich man kindly addresses a poor one. Plaut. Aul. 2, 2, 7. (Compare: *Ignoscite si (= quod) appello talem virum sapius*. Cic. Leg. Agr. 2, 18, 49).—Subject-clauses are used: 1) as subjects of those PASSIVES which, in the active voice, take the same kinds of clauses as completing objects (OBS. 3); 2) as subjects of ACTIVE predicates (OBS. 4). Both kinds of subject-clauses always have impersonal predicates. Hence the predicate-adjectives, participles, and gerundials belonging to the predicate of the principal sentence must always be in the neuter singular (§ 477).

OBS. 3. All the verbs which, in the active voice, require clauses as completing objects (OBS. 1), take the same clauses as impersonal subjects if they are in the passive voice. There is no distinction made, in this respect, whether the object-clause is conceived as a transitive, or intransitive object, while substantive objects, if intransitive, cannot be turned into passive subjects (§ 477). Hence if any active verb, with a completing object-clause, is turned into a passive, it must take an impersonal form, the object-clause becoming a subject-clause, without any change of form, as: *Allatum est hostis adventare*; It was announced that the enemy was arriving. Liv. 25, 21 (actively expressed: *Afferre*



bant hostis adventare, where 'hostis adventare' is an object-clause; while in 'allatum est hostis adventare', the same clause is a subject-clause.—Eidem praetori mandatum est ut duas decumas frumenti exigeret; It was ordered 'to the same praetor' (i. e. the same praetor was ordered) to collect two tenths of corn. Liv. 36. 2.—Dubitandum non est quin nunquam possit utilitas cum honestate contendere; It must not be doubted that expediency can never be in conflict with morality. Cic. Off. 3. 3, 11.—Iniquissime comparatum est quod in morbis corporis medicus optimus queritur, in periculis capitis deterrimus patronus adhibetur; It is most unfairly established (i. e. it is exceedingly inconsistent) that in diseases of the body the best physician is called, but that in capital trials the most indifferent counsel is employed. Cic. Clu. 20. 57.—Romae non mediocri cum admiratione laudatur quod ut accipiendum non putari; At Rome 'it is praised' with not a little admiration that I have thought I should not accept that (donation). Cic. Qu. Fr. 1. 1, 9.—Quum querebatur equi Campanum bene meritis de republica nostra esset; When it was inquired (i. e. when inquiries were made) whether any of the Campanians had well deserved of our republic. Liv. 26. 33.—The nature of these clauses may be best seen if they are coördinate with substantive subjects; as: Valerio triumphus, Manlio ut ovans ingrederetur urbem (= oratio) decretum est. (To triumphus the personal predicate decretum est must be supplied.) Liv. 5. 31.—The only exception to the above-mentioned rule is the instance when infinitive clauses must assume the form of a NOMINATIVE WITH THE INFINITIVE (p. 106, R. 86. 87). But even in this instance, impersonal subject-clauses are sometimes used where the rule would require a personal construction with a nominative and infinitive, as: Eam gentem traditur famam, dulcedine frugum captam Alpibus transisse; It is reported by fame that this nation had crossed the Alps, because they were captivated by the sweetness of our fruits. Liv. 5. 33. [The clause 'gentem transisse' is an impersonal subject-clause, in place of the regular nominative with the infinitive 'Ea gens traditur transisse'.]—Sometimes it may be doubtful whether an Ut-clause, connected with an impersonal passive predicate, must be considered a subject-clause, or a final clause as adverbial object of the impersonal predicate, so that the latter, according to § 460, No. 2, is used without any subject: Omni contentione pugilum est ut his haec capitis aestimaretur. Cic. Clu. 41. Here 'ut... aestimaretur' is either a final clause (= there was a hard struggle in order to), or a subject-clause according to p. 599 (= they strove to make this trial a capital one). See p. 638, Obs. 1.

Obs. 4. The impersonal predicates of subject-clauses of the second class (Obs. 2), are either ordinary ACTIVE VERBS, impersonally used, or PREDICATE-ADJECTIVES (in the neuter singular), or predicate nouns with the impersonal copula (est). With both kinds of predicates the subject-clause is either an interrogative clause, or a That-clause (the same as in the instance mentioned Obs. 3), as:

(a) INTERROGATIVE CLAUSES: Duo praetores (personae) quidvisissent; Huiusmodi Campanos, i. e. Campanos is of opinion that there are two classes of praetores. Cic. Ac. Pr. 2. 31. [SUBJECT-CLAUSE: duo esse praetores visissent; IMPERSONAL PREDICATE: praetores.] Interest hostium, Etruriam quae acies habet; It is our interest that the resources and strength of the Etrurians be weakened. Liv. 36. 31.—Fatum fuit, exercitum populi Romani ad lacum Trasimenum interire; It was [destined by] fate that the army of the Roman people should be destroyed at lake Trasimenum. Cic. Div. 2. 8. 21.—Accusatores multos in civitate esse, utile est; It is useful that there should be many public accusers in the community. Cic. Rosc. Am. 20.

(b) CLAUSES INTRODUCED BY *ut*, *ne*, *quin*, *quominus*: Restat ut de imperatore deligendo dicendum esse videatur; It remains to speak (literally: that it should seem that it be spoken) of selecting a commander. Cic. Leg. Man. 10. 27.—Est mos hominum ut nolint eundem pluribus excellere; It is the habit of men to dislike that one man should be distinguished in several accomplishments. Cic. Brut. 21. 84.—Dionysio ne integrum quidem erat ut ad justitiam remigraret; It was not even in Dionysius's power to return to justice. Cic. Tusc. 5. 21, 62.—Si diem proferimus, periculum est (= verendum est) ne omnes copiae conveniant; If we postpone the matter, there is danger that all the forces may unite. Liv. 25. 38.—Stetisse per Trebonium, quominus oppido potirentur, videbatur; It seemed to be Trebonius's fault that they did not capture the town. Caes. B. C. 2. 13 [Stetisse being an impersonal infinitive dependent on videbatur = stetit per Trebonium quominus potirentur].—Non est dubium quin beneficium sit etiam invito prodesse; There is no doubt that it is (must be considered) a benefit to be useful to a person even against his will. Sen. Ben. 5. 19. [Here a subject-infinitive 'prodesse' is the impersonal subject of the impersonal predicate 'beneficium sit', and this sentence, in the form of a Quin-clause, is made the impersonal subject of 'non est dubium'.]

(c) QUOD-CLAUSES: Pungit me quod scribis esse te istic libenter; It gives me a pang (it afflicts me); literally 'it stings me', that you write you like to be there. Cic. Fam. 7. 15. 1.—Illud admodum ridiculum est, quod negas Dejotarum auspiciis illorum penitere; It is extremely ridiculous that you deny Dejotarus to be sorry for those auspices. Cic. Div. 2. 37, 78.—Magnum beneficium naturae est quod necesse est mori; It is a great benefit of nature that we must die. Sen. Ep. 101.

(d) INTERROGATIVE CLAUSES: Ea vos rata habeatis necne, reipublicae magis interest quam mea; Whether you ratify this, or not, is more a question of public interest than of my own. Liv. 26. 31.—Ne in proximam quidem noctem, ubi custodiretur expedirebat; It was not even arranged (i. e. no arrangements had been made) for the next night, where the place of his confinement was to be. Liv. ib.—Admirabile est quantum inter omnes unus excellat; It is wonderful, how much one man is superior to all. Cic. Or. 6.

Obs. 5. The active verbs that may be used as impersonal predicates of subject-clauses (Obs. 4), are limited to about thirty-five. These verbs (including those which are construed with a subject-infinitive (§ 494), and those which do not take any grammatical subject (tonat, fulgurat, etc.) are called 'PROPER IMPERSONALS'. For these verbs, and for the kind of subject-clauses which each of them requires, see p. 615 foll.—Predicate-adjectives, and predicate-nouns with the copula, may be construed with subject-clauses (according to the rules p. 609 foll.) whenever the idea of an adjective or noun admits of an action as subject. Frequently FACT-CLAUSES (substantive Quod-clauses) are used in place of the subject of a sentence. These clauses are not confined to the 'proper impersonal predicates', but may be used as subjects of any verb which would admit of an ordinary substantive-subject, denoting an action. See Obs. 14.

Obs. 6. If the impersonal predicate dependent on a subject clause, is a finite verb, the subject-clause is in the relation of a subject nominative, as in the examples quoted Obs. 3, and 4. But often a sentence with an impersonal predicate and with an infinitive clause as its subject, is itself an infinitive clause, in which instance the impersonal predicate must be placed in the infinitive (as an impersonal predicate-infinitive), and the subject-clause must be conceived as a subject-accusative, as: Constituerunt, optimum esse, domum suam quemque reverti; They resolved that it was best that each should return to his own home. Caes. B. G. 2. 10. [Here the infinitive clause 'domum... reverti' would be in the relation of a subject-nominative if the impersonal predicate were finite (optimum est); but since the sentence is made an object-clause of 'constituerunt', the predicate 'optimum est' is made an impersonal predicate-infinitive (optimum esse), and the subject-clause 'domum suam quemque reverti' assumes the relation of a SUBJECT-ACCUSATIVE (= domum reditorem optimum esse).]—Fuere qui dicerent, nihil attinere, omnis tumultu concitari; There were those who said, it was of no use that all should be alarmed in a tumultuous manner. Liv. 36. 11 [INDEPENDENTLY: 'nihil attinet, omnis concitari', the clause 'omnis concitari' being conceived as the subject-nominative of the impersonal predicate 'attinet'. Being made an object-clause of 'dicerent', the predicate 'attinet' becomes an impersonal predicate-infinitive, and the clause 'omnis concitari' is in the relation of a SUBJECT-ACCUSATIVE (= concitationem omnium nihil attinere).]—Such subject-clauses may consist of an impersonal passive of that class which are used without any subjects (§ 460, No. 2), the subject-accusative being understood as if an impersonal 'it' (p. 72, R. 11, 2). In this instance the same impersonal infinitive has two relations: 1) that of a predicate-infinitive of its own clause; 2) that of a subject-accusative to another predicate-infinitive; as: Conclamant omnes, ad castra ire oportere, (literally: All shouted 'that it was necessary' that 'it should be gone' to the camp, i. e. 'that all must proceed to the camp'.) Caes. B. G. 3. 18. [Iri represents an infinitive-clause, being at the same time its predicate, and corresponding to the finite predicate 'itur' (it is gone, they go); it is, also, the subject of oportet, which being changed into a predicate-infinitive, it must be considered its subject-accusative.] Thus: Non dicam ne illud quidem, in hominem honestissimum tam graviter animadverti causam indictam non oportuisse; I will not even mention that so severe a punishment ought not to have been inflicted, without a hearing, on a most respectable man. Cic. Verr. 2. 5. 8 [animadvertitur, = poena irrogatur; hence 'animadverti oportuit' = poenam irrogari oportuit].

Obs. 7. In the same manner any finite subject-clause may be in the relation of a subject-accusative if its impersonal predicate assumes the form of a predicate infinitive, as: (Dixit) Pompeji summam fuisse semper voluntatem ut componeretur atque ab armis discederetur; He said that it had always been the earnest desire of Pompey that a compromise should be made, and that they should disarm. Caes. B. C. 3. 16 (= 'compositionem' et 'dissensionem ab armis' semper fuisse voluntatem).—Caesar omnibus consiliis antevertendum existimavit ut Narbonem proficisceretur; Caesar thought he must prevent by all means that he should march to Narbo. Caes. B. G. 7. 7 [= protectionem (ad) Narbonem antevertendam esse].—Illud memineris, convenisse ut ne quid dotis mea ad te afferret filia; Remember that 'it has been agreed' (= we have agreed) that my daughter will not bring you any dowry. Plaut. Aul. 2. 2. 80 [= non-ationem (if such a substantive existed) dotis convenisse].—Caesar cognovit per Afranium stare quominus prelio dimiceretur; Caesar learned that it was Afranius's fault that there was no fighting. Caes. B. C. 1. 1. 41.—Quum nostri quid sine imperatore efficere possent perspicere cuperent; Since our soldiers wished 'that it should be seen' what they could do without the chief-commander. Caes. B. G. 3. 21.

Sometimes two and more subject-clauses are thus made dependent on each other: Quum







has been adopted are four hundred).—In a similar passage the predicate-clause has the form of an *Ut*-clause: *Videsne igitur minus quadringentorum annorum esse hanc urbem ut sine regibus sit?* Do you see, then, that this city (*by ecthesis*, see p. 396, d) has been less than 400 years without kings? Cic. Rep. 1, 37, 58. (p. 526, c).

Obs. 10. Predicate clauses dependent on *facere*, and its synonyms, as abstract predicates, have the form of an *Ut*-clause emphasizing either the *predication*, as referring to a 'doing' of the subject, or an adverbial adjunct of the predicate proper. This construction is both personal and impersonal, as: *Fac tibi* (i. e. *ut tibi*) *legis Aciliae veniat in mentem*; Recall the Acilian law to your mind (literally: *Make that you recall* etc.). Cic. Verr. 1, 1, 17.—*Invitus facio ut recorder* ruinas reipublicae; I reluctantly recall the ruin of the republic. Cic. Vatin. 9, 21.—*Facio libenter ut per litteras tecum colloquar*; I like to converse with you by letter (= *libenter colloquor*). Cic. Fam. 1, 7, 1.—*Quo feci libentius ut eum sermonem mandarem litteris*; The more willingly have I committed this dialogue to paper. Cic. Or. 2, 2, 7.—*Prope factum est ut in jussu praetoris in aciem exirent*; It almost 'happened' that they went to battle without the praetor's orders (i. e. They almost went to battle etc.). Liv. 25, 21.—*Egit ille nihil aliud illo exercitu nisi ut urbs depopularetur*; He did nothing with this army but devastate cities (i. e. he only devastated cities with this army). Cic. Pis. 17, 41.—*Faciendum mihi putavi ut his litteris breviter responderem*; I thought that I ought briefly to answer this letter. Cic. Fam. 3, 8.—*Negavi me esse facturum, ut de periculo publico non ad consilium referrem*; I said that I must refer to the public council in a matter of public danger. Cic. Cat. 3, 3.—Here belong the impersonal expressions *fit ut*, *contingit ut*, *accidit ut*, as: *In eis fit ut aequè quisque altero delectetur ac se ipso*; Between such persons ('it happens that') each finds as much pleasure in the other, as in himself. Cic. Off. 1, 17.—*Timoleon magnus omnium iudicio vir exstitit; namque huic contigit ut patriam in qua erat natus, oppressam a tyranno, liberaret*; Timoleon was a great man according to the judgment of all; for he liberated his native country from tyranny (literally 'it happened to him', 'it fell to his lot' that he liberated etc.). Nep. Timol. 1, 1.

Obs. 11. Often verbs of saying, asking, and commanding, on which oblique clauses are dependent (p. 387 foll.) must be considered as *abstract predicates*. This is the case if, by such verbs, the author designates *his own present* assertions, questions, or commands, separating thus the *predication* (i. e. the idea of assertion, question, or command), from the *predicate*, i. e. the substance of the command, which is contained in the oblique clause. '*Dico Epicurum errare*' is a mere circumlocution of the simple sentence '*Epicurus errat*'; the difference between both being that in the former the predication (a declaration) is separated from the predicate declared. Hence oblique clauses of this kind, although they have the external form of object-clauses, are virtually predicate-clauses, the governing verb being an *abstract predicate*; as: *Dicimus, C. Verrem quadringenties sestertium ex Sicilia abstulisse*; We assert that C. Varro abstracted 40 millions of sesterces from Sicily (= *Verres... abstulit*). Cic. Verr. 1, 18, 56.—*Volo ut respondeas* (= *responde*). Cic. Vatin. 7, 18.—*Quero servavistine fidem*; I ask whether you have kept your promise (= *Servavistine fidem?*) Cic. Vat. 6, 15.—*Peto ut periculum propulsatis* (= *propulsate periculum*). Cic. Rosc. Am. 3, 7.

Obs. 12. ADVERBIAL CLAUSES are of three forms. They are 1) either introduced by *adverbial conjunctions* (R. 3, C), or 2) by *relative adjectives* or *adverbs*; or they take 3) the form of *participial clauses*, either in the form of *ablatives absolute*, or in that of a *direct participial construction* (p. 174, R. 218).

Those adverbial clauses which are introduced by conjunctions, likewise assume three forms: 1) the direct adverbial; 2) the conditional; 3) the comparative forms.

A. In the DIRECT ADVERBIAL form, the different adverbial relations of the principal sentence (§ 516 foll.), except that of PLACE (which always assumes the form of a RELATIVE clause), are directly expressed by conjunctions, denoting the relation. These are (a) TEMPORAL conjunctions (*quum*, *quando*, *dum*, *quoad*, *donec*); (b) the MODAL conjunctions *ut*, and its equivalents *quo*, *quin*, *quominus*; (c) the CAUSAL conjunctions *quod*, *quia*, *quoniam*, including the concessive conjunctions *quamquam*, *etsi*, *quoniamvis*.

B. The CONDITIONAL form represents the PREDICATION of the principal sentence (p. 480) as dependent on a CONTINGENCY whose existence or non-existence is represented as *uncertain*. This contingency is expressed in the form of a *conditional clause*, which is introduced by the conjunction *si* (*nisi*, *ni*), or by other adverbial conjunctions, implying the conjunction *si* (*dummodo* etc., *ubi quis* etc., see § 579, R. 66). Hence conditional clauses as such do not express adverbial relations of the principal predicate, but they may imply them. The kind of adverbial relations which is thus contained by implication in the conditional form of the clause may always be recognized if the *uncertainty* expressed by the conditional form is removed, i. e. if the condition is made *real*. Thus in the following conditional clauses the relation of CAUSE is implied: *Si diem profecturus*, periculum est ne omnes copiae conveniant; If we postpone the matter, there is danger lest all the forces may assemble. Liv. 25, 38 [By making the condition real: *Omnes copiae conveniunt quia diem protulimus*; The troops assembled because we

postponed the matter].—*Illud perspicuum est, si neque amens pater, neque deperditus filius fuerit*, neque odii causam patri, neque sceleris filio fuisse; It is clear, that if neither the father was insane, nor the son was a villain, neither the father had any reason to hate, nor the son, to commit the crime. Cic. Rosc. 14, 41 [If made real: The father had no reason etc., since he was not insane; the son had no reason etc., since he was no villain].

—In the following clauses the relation of TIME is implied: *Si praelium committeretur*, propinquit castorum celerem superatis ex fuga receptum dabit; If (in the case that) a battle should be fought, the nearness of the camp would allow to the defeated party a quick retreat. Cæs. B. C. 1, 82 [If made real: *Quum praelium commissum esset*, propinquit castorum... dabit].—Significant canes et an-eres *si qui noctu in Capitolium venerint*; The dogs and geese give the alarm if any one comes by night to the Capitol [If made real: When a certain person came, they gave the alarm]. Cic. R. A. 20, 56.—*Si quis collegam appellasset*, ita discedebat ut etc.; If any one had appealed to a magistrate of equal power, he came so off that etc. Liv. 3, 36 [If made real: When a certain person had appealed etc., he came so off that etc.].—In the following passage Cicero gives to a conditional clause the form of a temporal clause by removing the uncertainty implied in the condition: *Si damnatus eris*, atque adeo *quum damnatus eris* (*nam dubitatio damnationis quae poterat esse?*), virgis te ad necem caedi necesse erit; If you will be condemned, or rather when you will be condemned (for what doubt can there be of your condemnation?), it will be necessary to whip you to death; Cic. Verr. 2, 3, 29.—In the following clauses the relation of COINCIDENT ACTION is implied: *Facis injuriam si majorem spem in hujus critio ponis quam etc.*; You are wrong if you place a greater hope in his death than etc. Cic. R. A. 50, 146 [If made real: *Injuriam facis quod... ponis* (or *quum... ponis*); You are wrong when (in as much as) you place etc.].—*Satis prosum si perficio ut nolint obesse qui possunt*; I am useful enough if I effect that those do not harm us who have the power to do so. Cic. Att. 2, 1, 8 [If made real: *Satis prosum, quod* (or *quum*) *perficio* (or *perficiendo*); in as much as I effect (by effecting)].—But not every conditional clause implies an adverbial relation, and any member of a sentence may assume the form of a conditional clause, if it contains an uncertain action on which the reality of the predication depends. Thus frequently conditional clauses, by removing the condition, may become equivalent to subject-clauses, to object-clauses, to relative, to interrogative clauses, or even to mere affirmative particles, as: *Minime est mirandum si mors acerba fuit*; There is no wonder if his death was lamented. Nep. Cim. 4, 4 [Making the condition real: '*quod mors acerba fuit*', or '*mortem acerbam fuisse*', as subject-clause].—*Ignosce si ejus viri auctoritati Dejotarus cessi*; Pardon if Dejotarus obeyed the authority of that man. Cic. Dej. 4, 12 [If made real, the conditional clause becomes an oblique *Quod*-clause].—*Si pecuniam tibi aliquis donaverit*, beneficium vocabis; If somebody presents you with money, you will call it a benefaction. Sen. Ben. 4, 6 [Here the conditional clause has the force of a transitive accusative, on which a factitive predicate depends (§ 487, R. 74), = *donationem beneficium vocabis*].—Non utar ista consuetudine, *si quid est factum clementer*, ut dissolvi factum criminer; I will not adopt the habit of stigmatizing as reckless if anything is performed with clemency. Cic. Verr. 2, 5, 8 [Here the clause '*si quid est factum*', if the uncertainty is removed, becomes RELATIVE: '*id quod est factum clementer*'.—Nunc, *si me amas*, enitere ut scida ne qua deperat; Now, if you love me, see to it that not a single sheet is injured. Cic. Att. 1, 20, 4 [Here the conditional clause has the force of an adjuring particle 'by your love', *per amorem tuum*].—Hence interrogative clauses, in which the predication is represented as uncertain, frequently assume a conditional form. See p. 397, Obs. 10.—If the reality of the predicate is made dependent on a condition which cannot be made real, the conditional clause cannot be expressed in any other form but in that of a condition, containing no relation except that to the predication. Such conditional periods are called 'hypothetical', as: *Alexandro si vita data longior esset*, Oceanum transvolasset; If a longer life had been given to Alexander, he would have crossed the Ocean. Auct. Her. 4, 22, 31 [The clause '*si vita... esset*' cannot be replaced in the form of any other clause, even if assumed as real, in which instance it must be altogether omitted. This is the practical criterion of hypothetical clauses].

C. THE COMPARATIVE FORM as such does not denote any of the adverbial relations of the principal sentence. It is a peculiar kind of coördination for which language has established a specific grammatical form; but it may, like the CONDITIONAL form (into which it passes over by means of the conjunction *nisi*, which is both conditional and comparative), imply the different adverbial relations of the principal sentence. The nature of this adverbial relation is always evident from the *syndetic antecedent* of the comparative conjunction (Obs. 15), which frequently is blended with it into one single word. The comparative conjunctions (aside from the adjective forms *quantus*, *qualis* etc.) are: *quam*, *ut*, and the coördinating conjunctions *atque* and *ac* (sometimes *et*). These refer (a) to the relation of INTENSITY (with the antecedents *tam* and *plus*, which is often implied in the form of the comparative of descriptive adjectives, *tam* being



blended with the comparative conjunction in the form *tamquam*; (b) to the relation of MANNER (with the antecedents *sic* and *ita*, being blended with the comparative conjunction in the form *sicut* or *sicuti*); (c) to the relation of TIME, in which relation the comparative conjunctions are generally blended with the antecedents (*postquam*, *antequam*, *præquam*, *simulac*, *simulacque*, the comparative conjunction *ut* being used without any antecedent, with the force of 'as soon as'). If the comparative form is used for any other adverbial relation, the relation must be generally expressed by combining the required adverbial clause in its *own form* with the comparative conjunction, as in the relation of CAUSE: Mercatoribus est aditus magis eo ut quæ bello cepissent quibus vendant habeant, *quam quo* ullam rem ad se importâri desiderant; They allow access to merchants more in order to have persons to whom to sell their booty *than because* they like anything to be imported to their country. Cæs. B. G. 4, 2.—So in reference to the relation of PLACE: Non longius hostes aberant *quam quo* telum adfici posset; The enemy was no farther *than to reach the place* by missiles (literally: 'than to which place a missile could be thrown'. Cæs. B. G. 2, 21. Even the relations of *intensity* and *manner* are frequently *separately expressed*, although these relations are sufficiently expressed by the antecedents, as: Si *plus* edidisset *quam quantum* natum esset; If he had assessed *more* (corn) *than* had been raised. Cic. Verr. 2, 3, 29. Here the relation of intensity is *twice* expressed, by *plus...quam*, and by *quantum*, which might have been omitted, as in the passage immediately following: Quid si *minus* dedisset arator *quam* poposcisset Apollonius? Ib.

The comparative form is not merely applied to adverbial relations, but, like the conditional form, is a general grammatical form which may refer to any kind of relations, and to all kinds of clauses and phrases. Thus the comparison of 'qualities' or 'numbers' assumes a *relative* form, as: Tu, Jupiter, qui *eisdem* in quibus hæc urbs auspiciis a Romulo es constitutus; Thou, O Jupiter, who hast (*i. e.* whose worship has) been instituted by Romulus under the *same* auspices (*i. e.* of the same kind or quality) as this city (*i. e.* was instituted). Cic. Cat. 1, 13, 33.—*Totidem* quot capita originis erant coloniis missi: So many colonies having been sent, as there were mother-cities. Liv. 5, 33.—Thus the comparison by *quam* is applied to subject-clauses, and object-clauses of any form: Mori maluit *quam* de his rebus Sullam doceri; He would die rather than have Sulla informed of these things (literally: than \* that Sulla should be informed'). Cic. Rose. A. 9, 26.—Plus interfuit reipublice, castellum capi Ligurum *quam* bene defendi causam *M. Curii*; It was more in the interest of the republic that a castle of the Ligurians should be captured *than that the trial of M. Curius should be well conducted*. Cic. Br. 66, 234.

Hence the adverbial clauses are treated in five sections: 1) LOCAL CLAUSES; 2) TEMPORAL; 3) MODAL; 4) CONDITIONAL; 5) COMPARATIVE clauses.

Obs. 13. ATTRIBUTE-CLAUSES are those whose governing word is a NOUN. They are analogous to all kinds of an ordinary attribute, and may be conceived as attributive adjectives, as attributive genitives, as prepositional attributes, or as appositions. Attribute-clauses assume 1) the form of a RELATIVE CLAUSE, if the governing noun is at the same time the grammatical antecedent of one of its members, as: *Ea pars Oceani quæ est ad Hispaniam*. Cæs. B. G. 1, 1. Here the attribute clause is relative, because the noun *pars*, a member of the principal sentence, is the antecedent of its subject. The clause is analogous to an attributive adjective (the *Hispanic* part of the Ocean). In '*Condrû-i, qui sunt Trevirôrum clientes*', the clause has the force of an apposition (the Condrusi, the clients of the Trevirians).

2) If the governing noun of the clause is *not* the grammatical antecedent of one of its members, the clause either takes the same form as completing clauses (Obs. 1-7), or as adverbial clauses (Obs. 12). The former is the case if the governing noun implies an *action* such as would require to be completed by a subject-clause, or an object-clause if it had the form of a *verb*, as Crebri ad Caesarem *rumores* afferbantur *omnibus* Belgis *conjurare*. B. G. 2, 1. *Rumores*, implying a verb of SAYING, takes its attribute clause (= de conjuratione) in the form of an infinitive clause, because the same clause would be required if an equivalent *verb* were used in its place (*nuntiabitur, omnibus Belgis conjurare*).—Capiunt necessarium *consilium* ut *suscipiant ipsi negotium* (= negotium ab ipsis suscipiendi). Cic. Verr. 2, 1, 54. Here *consilium* takes an Ut-clause as attribute, because a verb expressing the idea of a 'plan' (as *statuere*) would take the same clause in the form of an object-clause.—Judicavit Tubero *vacationem* augures *quominus* *iudiciis* *operem* *darent* (= vacationem ab iudiciis) non habere; Tubero declared that the augurs had no immunity from serving as judges. Cic. Brut. 31, 17. Because verbs of exempting take a completing object-clause with *quominus* (see p. 602, 5), the noun *vacatio*, in the meaning 'exemption', takes an attribute-clause in the same form. For examples of attribute-clauses in the form of an interrogative clause, see p. 391, Obs. 4.

3) Clauses introduced by **ADVERBIAL** conjunctions may be made the attributes of those nouns (or of their equivalents) which represent the different adverbial relations, as *tem-*

*purs, modus, causa, consilium* (purpose). In this instance the clause almost always has a determinative form-adjective as syndetic antecedent, which, being attached as attribute to the governing noun shows the attributive nature of the clause; as: *Accēpit agrum temporibus eis quum jacerent pretia prædiōrum*; He obtained the field *in those times when* the prices of real estate were down (at the time of *low prices*). Cic. Rosc. C. 12.—*Secutum est illud tempus quum me ad Pompējum proficisci officium meum cōegit*; Then followed the *time when* my duty compelled me to repair to Pompey (= *tempus protectiōnis officiōsæ*). Cic. Fam. 11, 27.—*Voluptātis partīs hoc modo describunt ut*\* *malevolentia sit voluptas ex malo alterius; benevolentia etc.*; They divide pleasure *in this way* (thus) *that* malice is (defined as) pleasure derived from another person's misfortune; benevolence etc. (= *modus definiendi voluptātem etc.*). Cic. Tusc. 4, 9. 20.—*Erant ejusmodi* (= *ejus modi*) *situs oppidōrum, ut* neque pedibus aditum haberent, neque navibus; The sites of the town were of *that kind* (such) *as* to have neither an access by land nor by water. Cæs. B. G. 3. 12 (= *hoc modo sita erant ut etc.*).—*Mansit in pacto usque ad eum finem dum iudices rejecti sunt*; He abided by the agreement *up to the time-point that* (literally 'till') the judges were rejected. Cic. Verr. 1, 6, 16. The clause *dum...sunt* is an attribute of *finis* (end-point of time), the conjunction *dum* (till) being used to express the adverbial relation designated by '*finis*'. The words '*usque ad eum finem*', might have been omitted, or be replaced by '*usque eo*'. In either instance the clause would be *adverbial*; but being made dependent on the governing noun *finem*, the exponent of its adverbial relation, it has assumed the grammatical form of an attribute-clause.

The noun *locus*, as exponent of the relation of 'place', and all nouns represented as localities, frequently take attributive clauses in the form of adverbial relative clauses (introduced by one of the locative adverbs). See § 616.

Obs. 14. Any sentence expressing the idea of a **FACT** may be treated in every respect like an *ordinary substantive*, and be placed in every grammatical relation and form of which a substantive is susceptible. These sentences, which are called **FACT-CLAUSES**, are generally introduced by *quod* (but sometimes by *ut*, see p. 605), taking the syndetic antecedent (Obs. 15) *id* (sometimes *hoc. illud, ea res, illa res, illa causa*). To these antecedents of the fact-clause all the different kinds of inflection are applied which a substantive would take if used in place of the fact-clause. Hence fact-clauses may stand in the relation 1) of a **SUBJECT** (in which instance the predicates are *not* confined to the regular impersonal verbs, Obs. 4, but may consist of *any verb*); 2) of a **TRANSITIVE, INTRANSITIVE, OR PREPOSITIONAL OBJECT**; 3) of a **SUBSTANTIVE-ATTRIBUTE**. The syndetic antecedent (*id, hoc, illud*) may be left out when the clause is in the relation of a subject, a transitive object, or of an attribute. Fact-clauses are mostly rendered by 'the fact that', or by a simple *That*-clause.

1. SUBJECT FACT-CLAUSES: *Curam accebat quod* adversus Latinos bellandum erat; *The fact that a war must be waged against the Latins, made their anxiety intense.* Liv. 8, 6. — *Suspectum Alexandrum fecit quod* Pelusii validum presidium relictum erat; *The fact (if) made Alexander suspected that a strong garrison had been left at Pelusium.* Liv. 45, 11. — *Quod tota Sicilia, quod omnes Siculi . . . Romae sunt, nihilne id valebat?* *Is it of no importance, that the whole of Sicily, that all the Sicilians . . . are at Rome?* Cic. Verr. 1, 7. — *Non ea res me deterruit quod tu ad me nullas literas miseris;* *The fact that you had sent no letter to me did not deter me.* Cic. Fam. 6, 22, 1. — *Datum hoc nostro generi est ut luendis periculis publicis piacula simus;* *It is the fate of (literally: it is given to) our race to be (that we are) the sin-offerings for expiating public dangers.* Liv. 10, 28.

2. FACT-CLAUSES AS TRANSITIVE OBJECTS: *Miserere nostrae tribus quod a Vibōne decessimus*; Attribute to our unhappy condition *the fact that we left Vibo* (or 'our leaving Vibo'). Cic. Att. 3, 4.—*Nisi hoc indignum putas quod vestitum sedēre in iudicio vides quem te a patrimonio expulisti*; Unless you think *it* an indignity *that* the man whom you have driven from his property, is sitting (still) with clothes in the Court. Cic. Rosc. A. 50 [Here the clause '*quod...vides*' is the transitive object of *putas*, and at the same time the logical subject of the attributive predicate '*indignum*', according to p. 102, C]. *Idem vero a iudicio prodeun quod C. Servilius Ahala Sp. Maelium manu sua occidit*; *I found the two of them* *fact that* C. Servilius Ahala killed Sp. Maelius with his own hand. Cic. Cat. 1, 1, 3. If is the adjective *indignus* is an attribute to the fact-clause, as if the

\* The grammarians generally consider Ut-clauses of this kind as governed by 'hoc'; but the demonstrative adjective governs the *Ut*-clause as little as it governs the *Quum*-clause and the *Dum*-clause in the other passages quoted. The clauses evidently depend as attributes on the nouns which are the exponents of those adverbial relations that are expressed by this same kind of clauses. With the form '*hoc modo*', the *Ut*-clause is an attribute-clause; but if its equivalent *ita* is used in its stead, the clause is an *adverbial* modal clause, in the same way as *forti* in '*forti modo pugnāre*' is an attribute, but in the form '*fortiter pugnāre*' becomes an *adverb*.



latter were an ordinary substantive; the syndetic antecedent *illa*, with which *antiqua* agrees, having assumed the form of a neuter plural].— Si tibi fortuna non dedit ut patre certo nascere, at natura certe dedit ut humanitatis non parum haberes; If fate did not grant you (the chance) to be born of a legitimate father, nature at least has granted you (the gift) of sufficient education. Cic. Rosc. A. 16, 46.

3. FACT-CLAUSES AS ABLATIVE OBJECTS: Cum magno assensu auditus est, non magis eo quod multitudinem noxam levabat, quam quod culpam in auctores verterat; He was heard with great favor, as much (no more) from the fact (cause) that he relieved the people from a grievance, as (from the fact) that he had brought home the fault to its authors. Liv. 45, 10. [From this form of the Fact-clause (*eo quod*), the origin of the causal Quod-clauses must be derived, which is made evident by the above-mentioned passage.]—Hoc eo (= *ut id*) spectabat ut Pythiam a Philippo corruptam diceret; This referred to the fact that Pythia, according to his opinion, was bribed by Philip. Cic. Div. 2, 57, 118.

4. FACT-CLAUSES AS PREPOSITIONAL OBJECTS: Hoc ex eo intelligi potest quod vos de ea re iudicare non debetis; This may be understood from the fact that you should not take cognizance in this matter. Cic. Cae. 35, 102.— Videt sibi de eo quod consenserit causam esse dicendam; He sees that he will be placed under trial for the fact that he conspired (for conspiring, which could not be expressed by 'de consentiendo', because the gerundial would not refer to a past fact).— Avitus pro eo quod se suorum municipum commodis novum esse arbitrabatur, voluntati Larinatum deesse noluit; Avitus, in accordance with the fact that he thought himself to be born for the interests of his townsmen, did not wish to oppose the wishes of the Larinians. Cic. Clu. 15, 43.— Gratiam qui refert habet, et qui habet, in eo ipso quod habet, refert; Who returns thanks feels thankful (has thanks), and who feels thankful returns thanks in the very fact that he feels thankful. Cic. Planc. 28, 68\*.

5. ATTRIBUTIVE FACT-CLAUSES: Etiam hanc molestiam assimo quod mihi non solum pro Plancio dicendum est, sed etiam pro me; I assume also the burden of being obliged to speak not only for Plancius, but for myself. Cic. Planc. 1, 3 [In attributive fact-clauses, the antecedent agrees in gender, number, and case with the governing noun of the fact-clause, which, as an attribute, generally means 'consisting in the fact that'].— Num etiam recentium injuriarum quod iter per provinciam per vim temptassent, memoriam deponere posse? Could he also forget their recent wrongs (consisting in the fact) that they had violently attempted the march through the province? Cae. B. G. 1, 14.

Obs. 15. SYNDETIC ANTECEDENTS of a clause are those form-adjectives or form-adverbs of the definite form, which mark the grammatical function of the clause as member of a phrase of the principal sentence. These demonstrative form-words represent, as it were, their clauses in the principal sentence, and always have the same grammatical relation (as subject, object, attribute) to the members of the principal sentence, as the clause of which they are the antecedents. Hence the relation of the clause may be always determined by that of the syndetic antecedent. Since the syndetic antecedents are identical with their clause, they have not to them the relation of a governing word to its dependent word in a phrase, and must be distinguished from the grammatical antecedent of a relative clause, which generally is at the same time its governing noun. Thus in 'eo die quo aderat', the noun 'die' is the grammatical antecedent, and the governing noun of the attributive clause 'quo aderat'; but *eo* is its syndetic antecedent, which by its form as attribute of *dies* represents the clause as attributive\*\*.

1. SUBJECT and completing OBJECT-CLAUSES take the neuter absolute demonstratives (*id*, *hoc*, *illud*) as syndetic antecedents: Non id spectandum est quid dicat; we must not regard what he says. Cic. Off. 3, 33 (an interrogative subject-clause, different from the relative 'id... quod dicit').—Hoc tibi numquam criminis fore putasti, celeberrimo loco tibi edificari navem? Did you never think (that) it would be made a charge against you that, at a most frequented place a ship was built for you? Cic. Verr. 2, 5, 18.— An hoc dubitabit quisquam quin is venalem in Sicilia jurisdictionem habuerit qui etc.? Will anyone doubt that he had a venal jurisdiction in Sicily who etc.? Cic. Verr. 2, 2, 48.— In place of the neuter absolute a noun of general import (*res*, *ratio* etc.) may be used, in which instance the demonstrative agrees with it in gender, case, and number, as: Non ea res me deterruit quod (inst. of 'Non id me deterruit quod'). Cic. Fam. 6, 22, 1. Sometimes the absolute neuter demonstratives are used in the plural: His subsidiis ea cum

\* The oblique Quod-clauses (p. 388, Obs. 1, b) must be considered as original Fact-clauses, which is evident from the following passage: Sunt qui in eo quoque audaciam ejus reprehendant quod, quantum commodum fuerit frumenti, detraxerit. Cic. Verr. 2, 1, 4.

\*\* The syndetic antecedents of relative clauses are generally called 'correlatives', but their nature is in no respect different from that of the other syndetic antecedents, and there is no reason why they should be designated by a separate name.

assecutus ut ex alienissimis sociis amicissimos...redderem; By these resources I succeeded in making our most reluctant allies our most attached friends (literally: I obtained these things that I made etc.). Cic. Fam. 15, 4, 14.— Not rarely both subject and object-clauses take the adverbial antecedents *sic* and *ita* with the force of *hoc* and *illud*, which is a grammatical anomaly, but sanctioned by usage, as: Sic a majoribus suis acceperant, tanta populi Romani in Siculos esse beneficia ut etc.; They had received this tradition from their ancestors that the benefits which the Roman people had conferred on the Sicilians were so great that etc. Cic. Verr. 2, 2, 3.— Sic ego existimo, in summo imperatore quatuor res esse oportere; I hold that a great captain must have four qualities. Cic. Leg. M. 10, 28. So with interrogative clauses: A vobis ita arbitror spectari oportere, quanti haec eorum iudicio, qui studiosi sunt harum rerum, aestimentur; I believe that you must take that price into consideration at which these things are valued by experts. Cic. Verr. 2, 4, 7 (literally 'at what price these things are valued by those, who apply themselves to those things').— Generally, the subject-clauses and the completing object-clauses are used without any syndetic antecedents.

2. ADVERBIAL CLAUSES OF PLACE take the demonstrative (definite) forms of the four cases of locative form-adverbs as syndetic antecedents (*ibi*, *inde*, *eo*, *ea* etc.). See p. 216, No. 2, and p. 575.

3. ADVERBIAL CLAUSES OF TIME if introduced by *quum* take the antecedent *tum*, as: Tum quum bello sociorum tota Italia arderet, C. Norbanus in summo otio fuit; When (literally Then when) all Italy was in flames during the social war, Norbanus lived in the deepest peace. Cic. Verr. 2, 2, 5. The combination *tum... quum* sometimes involves a comparative relation (= *eodem tempore quo*) as: Quibus in provinciis omnia fana depopulatus est tum quum in Cn. Dolabellam scelus suum renovavit quaestorium; In these provinces he despoiled all temples at the same time when he repeated against Dolabella that crime which he had committed as quaestor. Cic. Verr. 1, 4, 12. If *quum* refers to the time of the speaker, it takes the antecedent *nunc* in place of *tum* (*nunc... quum* = now that), as: Nunc vero quum sit unus Cn. Pompejus qui etiam antiquitatis memoriam virtute superavit, quae res est etc.; But now that there is only the one Pompey who has surpassed by his great qualities even the deeds of antiquity etc. Cic. Leg. M. 10, 27.— Dum and quoad (in the meaning till) take the antecedent *usque* or *usque eo*, as: Usque eo se tenuit quoad a Pompejo ad eum legati venerunt; He held himself (up to the time) till ambassadors came to him from Pompey. Cic. Dej. 4, 11. Dum in the meaning 'as long as' takes the antecedent *tandem*, and sometimes *usque*, as: Ne tandem quidem dominus erit dum de patris morte quaeratur? Can he not be the owner (of his house) even so long as the investigation on his father's death is lasting? Cic. Rosc. A. 28, 78.— Usque dum per me licuerit; As long as I shall allow. Cic. Verr. 2, 1, 5.— Those temporal conjunctions which are properly comparative, take their antecedents according to the rules of comparative clauses, as *tandem... quamdum* (see 'comparative clauses'). According to these rules *postquam*, *antequam*, *priusquam*, *simulatque* etc. should not take any antecedents because in 'postquam' *post* itself is the antecedent of *quam* (= later than). But this original meaning of *postquam* was not felt, and hence *postquam* not rarely takes the antecedent *tum*, which strictly is an ungrammatical and illogical combination. *Postquam*, however, always precedes this antecedent in the form of a protasis, so that *tum*, whenever it is used, introduces the apodosis, as: Postquam non resisti videt, et haud dubiam lassitudinem esse, tum collectis omnibus subsidiis legiones concitavit; After (when) he saw that no resistance was made, and that their state of indolence was unquestionable, (then) he roused the legions after collecting all the auxiliary troops. Liv. 10, 29. Compare: Liv. 25, 10; 26, 5; 1, 54; 22, 48; 28, 48. The other temporal conjunctions of the comparative form take no other antecedents but those contained in themselves.

4. For the antecedent of MODAL CLAUSES see p. 435. Obs. 2.— If modal clauses of manner or intensity are in the relation of an ATTRIBUTE, their antecedents, as those of all the attributive clauses, take the form of an adjective (the demonstratives *is*, *hic*, *ille*, *talis*, being used in clauses of manner, and the quantitative *tantus* in clauses of intensity); as: Illa definitio iudiciorum aequorum retineatur ut et sine invidia culpa plectatur, et sine culpa invidia ponatur; Let that character of equity-trials be retained, that guilt be punished without hate, and hate be stopped without guilt. Cic. Clu. 2, 5.— Hoc iure sunt socii, ut eis ne deplorare quidem de suis incommodis liceat. Cic. Verr. 2, 2, 27.— Talem acceperant injuriam quam (i. e. ut eam; qualem) would make the clause comparative) nulla lege satis digne persequi possent. Cic. Verr. 2, 1, 32. Instead of *talis* frequently the form of a qualitative genitive with *modus* and the demonstrative *is* (*ejusmodi*) is used, where *ejus* is the syndetic antecedent of the clause and 'modi' its governing noun: Statuisti exemplum ejusmodi quod (= ut id) acerbum omnibus atque intolerandum videretur. Cic. Verr. 2, 2, 45. This form of the qualitative genitive is frequently used predicatively, like ordinary predicate-genitives, where the *ut*-clause logically has the force of a predicate-genitive, but grammatically is the attribute of 'modi', *ejus* being its



syndetic antecedent: *Quamvis* respublica debet esse ad inimicos neque deesse nocenti possit, neque obesse innocenti. Cic. Verr. 2, 3, 64. Frequently the demonstratives *is*, *hic*, and *ille* are used with the force of the predicate-relative *quomodo*, agreeing with the subject, so that modal clauses are connected with them. The grammatical relation of such clauses is the same as if the governing predicate-relative were expressed: Campi Leontini species *habe* erit *ut* quam obsidum vidisses, and *ut* certum non vererere; The quality of the Leontini land was *such that*, when seen painted, no fear of high corn-prices was entertained. Cic. Verr. 2, 3, 18. — *Ita* C. C. equis modis conditio tibi aratorum, *ut* secum praedicta qui arbitrentur, si viros agros Apronio tradere liceret; The condition of the farmers was *such that* they thought themselves excellently treated if they could convey the unreserved property of their lands to Apronius. Cic. Verr. 2, 3, 39. For the antecedents of causal clauses (*quoniam*, *quod*, *quia*, *quod* etc.) see p. 145. Concessive clauses take the antecedent *tamen*, but only if they form the protasis. See p. 602.

5. Conditional clauses referring to *cause* take no antecedents, except *pl* or *tamen*, if they form the protasis (see 'Conditional clauses'). But, if merely qualifying the predication, they sometimes take the antecedent *ita*, and if referring to *time*, the antecedent *tum*, as: Hoc vehementer te rogo, sed *ita* si, quod ego gessi, non contemnendum videbitur; This I ask earnestly of you, *but on the condition that* (if, = provided that) you do not consider my acts as indifferent. Cic. Fam. 14, 4, 14. — Id ego si fallo, *tum* te quaeso, Amphitruoni ut semper iratus sis; If I deceive, *then* I pray thee to be always angry with Amphitruo. Plaut. Amph. 3, 2, 52. — Hae si ages et senties, *tum* eris magnus consul. Cic. Fam. 10, 6. — Sin, quum potuero, non venero, *tum* erit inimicus. Ib. Att. 9, 2a, 2. — *Tum* ad te scribam plura si erit bellum. Ib. 7, 17, 4. — *Tum* nequicquam Capitolium servaverim si civem meum in servitum duci videam. Liv. 6, 14. Comp. Cic. Att. 7, 18, 3. Div. 1, 44. Rosc. Am. 7; ib. 49. — If conditional clauses are at the same time *comparative*, and refer to *time*, the forms *ut*, *quod*, *quia*, *quod* etc., sometimes occur: Adificis omnibus *ut* peperit, *quod* ad ea defendenda cum exeret, non oppugnanda venisset; He spared all public buildings *in a manner as if* he had come with an army to defend, and not to attack them. Cic. Verr. 2, 4, 54.

For the antecedents of relative and comparative clauses see § 611, R. 4, and p. 714.

6. The syndetic antecedents of PREDICATE-CLAUSES are those general verbs *esse*, *facere*, *dicere* etc.) which form the grammatical predicate of the principal sentence (Obs. 9, 10, 11). They both denote the grammatical function of the clause as that of the *predicate*, and indicate the *general kind* of the action designated by the clause, by anticipating the general verbal idea of the clause, in the same way as the adjective and adverbial antecedents indicate the general idea of the adverbial relation of their clauses. Hence the term *form-verbs* may be applied to these verbs in the same manner as the other antecedents are termed *form-adjectives*, and *form-adverbs*.

## CHAPTER SECOND. RELATIVE CLAUSES.

### I. CLASSIFICATION OF THE RELATIVES, AND RELATIVE CLAUSES.

§ 611. RELATIVE CLAUSES are those which are introduced by a relative adjective or adverb (§ 612), the former belonging to the ATTRIBUTIVE (R. 3, OBS. 13), and the latter to the ADVERBIAL CLAUSES (R. 3, OBS. 12)\*.

\* Relative clauses have a double nature, because every relative adjective or adverb involves two elements: 1) that of a *connective*, namely the relative (originally 'interrogative') root *cu*; and 2) that of a *form-adjective*, or *form-adverb*. In determining the grammatical relation of relative clauses, the 'connective' element must be disregarded, and the question whether relative clauses are to be classed as attributive or as adverbial clauses must be decided by the adjective or adverbial element, and not by the connective element of the relative word. Hence clauses introduced by relative *adjectives* (as far as they belong to the *regular* relative clauses; see Obs. 2) must be classed as *attributive* clauses, since they, grammatically, are directly dependent on a noun expressed or understood, which appears as a *grammatical antecedent*. This is even then the case if the connective element of the relative performs the function of an adverbial *conjunction* (Obs. 2). On the other hand, relative clauses introduced by *adverbs* (except in the case mentioned Obs. 1), must

Every ATTRIBUTIVE relative clause is dependent on a SUBSTANTIVE (noun, or pronoun) of the principal sentence as its grammatical antecedent, by which it is governed like an ordinary attribute. The ADVERBIAL relative clauses are dependent on the PREDICATE or on a non-finite verb of the principal sentence, chiefly denoting the adverbial relation of PLACE, and exceptionally the relations of TIME, and MANNER (§ 616).

OBS. 1. If relative clauses, introduced by relative *adverbs*, are dependent on a NOUN, the introducing adverb always has the force of a relative *adjective* after a preposition. Such relative clauses, being governed by a *noun*, are considered as *attributive*, and not as adverbial, the same as attributive clauses introduced by temporal or modal conjunctions (Rem. 3, OBS. 13), as: Romulum Remumque cupidus cepit in eis locis ubi (= in quibus) expositi erant, urbis condendae. Liv. 1, 6. See 'Local clauses'.

OBS. 2. Clauses introduced by a relative adjective which has the force of an *adverbial conjunction* combined with a *demonstrative adjective* (as *qui* = *ut is*), are grammatically attributive clauses, although they are logically adverbial, as: Verres Messaniam sibi urbem delegerat quam (= *ut eam*) haberet adiutricem scelerum; Verres had chosen the city of Messana for the purpose of having it as assistant in his crimes. Cic. Verr. 2, 5, 62. The Latin conception of the relative adjectives and adverbs was different from ours, in as much as they felt, more distinctly than we do, the two elements contained in the relative (namely the connective, represented by the root *qu*, and the determinative, represented by *is*), as two different relations. From this fact several apparent anomalies must be explained: 1) the ability of the language to assign to the connective element the force of different conjunctions; 2) in that construction which is called 'involution of the relative', in which the connective and the determinative element refer to *different clauses* (see R. 13); 3) in the capacity of the language to use relatives in certain instances without substantive antecedents (R. 8), and even without *any* antecedents

for the following reasons be classed as *adverbial* clauses. Relative clauses introduced by adverbs express the *adverbial idea of place* (§ 546 foll.) (exceptionally also that of time and manner), which is attached to a *verb* (generally the predicate) of the principal sentence. This makes the clause an *adverbial object* of that verb, in the same manner as an *ordinary adverb of place, time, etc.*, according to the definition of adverbs given p. 215, R. 1. Since the grammatical class of the clause is determined by its relation to its governing word in the principal sentence, it follows that clauses introduced by relative adverbs must be considered as adverbial (object-)clauses (R. 2). It is true that in their *syndetic antecedents* (*ibi*—*ubi*) a noun of general import (denoting 'place') is always involved as the exponent of the adverbial idea represented by the clause, and hence it might seem that such relative clauses should be considered as 'attributes' of that noun, as: *Ibi* constitit *ubi* signa aspexit, = *eo loco in quo* signa aspexit. But such nouns, as the exponents of the adverbial idea, and conceived as being in an adverbial case (according to the explanation p. 215, R. 1) are involved in *every* ordinary adverb. If we consider this kind of clauses as *attributes* of the noun representing its adverbial idea, then every ordinary adverb must be likewise considered as an *attribute* of this noun. This would neither be in accordance with the phrase-theory followed in this grammar, nor in accordance with the different logical and grammatical character of attributive and adverbial adjuncts. — From these arguments it will appear that the *relative adverbs* perform the same grammatical function in regard to the relation of the clause, as the *adverbial conjunctions* (*quum*, *ut*, *dum* etc.), and, indeed, some grammarians have classed *every* relative adverb among the conjunctions. From a merely logical standpoint these grammarians are perfectly right, the distinction between both classes of words being a merely formal or grammatical one (*quum* having the force of *eo tempore quo*, and *ut* of *eo modo quo*). But there is this grammatical difference between both classes of connectives, that the *relative adverbs* are always *members of their own clause*, being the adverbial objects of the governing verb in the clause (while the *whole clause* is the adverbial object of a verb in the *principal sentence*). This is not the case with the adverbial conjunctions *quum*, *dum* etc., which are merely connectives, containing no recognizable determinative element, nor forming an *object* in the clause which they introduce. Originally they may have been relative (or rather interrogative) adverbs, and some of them (as *ubi*, *quando*, *ut*) are actually used both as adverbs, and as conjunctions. But in the literary period of the language, the character of these connectives as *adverbs* was no longer felt, and a distinguishing line was drawn between them in the conception of those that used the language. Hence adverbial conjunctions cannot, as the relative adverbs, be used as *interrogative* adverbs, unless they have actually preserved the double nature of *conjunctions and adverbs* (as *quando*, *ubi*, *ut*).



(R. 8, Obs. 7), in which instance the relative sentences lose the nature of clauses, passing over into that of independent sentences.—Adverbial clauses of place are sometimes introduced by relative adverbs which have the force of an *adverbial modal conjunction* blended with a locative demonstrative adverb. Such clauses, being always dependent on nouns, must be grammatically considered as attributive local clauses (like those mentioned in Obs. 1), but logically as adverbial modal clauses, as: Rex Themistocli *Lampsacum* donārat unde (= ut inde) vinum sumeret; The king had presented Themistocles with the city of *Lampsacus* in order to take his wine from there. Nep. Them. 10.—Unum iter erat per Sequanos, angustum et difficile, vix quā singuli carri ducerentur; The one road lay through the territory of the Sequani, narrow and impracticable, so that only one vehicle could pass it at a time. Cæs. B. G. 1, 6 [The locative adverb quā, with its determinative element (ed) refers to the antecedent iter; but its connective element refers to the predicate 'angustum erat', describing its modality].

Obs. 3. Comparative clauses form a subdivision of the relative clauses, and belong, according to the relative by which they are introduced, either to the attributive, or to the adverbial relative clauses. Since they have many peculiarities which are not found in the ordinary relative clauses, they are treated in a particular chapter, being considered here only so far as they are subject to the same general rules pertaining to all relative clauses.

Rem. 4. Relative adjectives belong to any of the five classes of form-adjectives (P. I., § 241; § 369), and relative adverbs to the first four classes. They are: 1) DETERMINATIVE class: *qui*; 2) NUMERAL class: *quot*; 3) QUANTITATIVE class: *quantus*, and its diminutive *quantulus* (always implying a small amount); 4) QUALITATIVE class: *qualis*; 5) POSSESSIVE class: *cujus*, *a*, *um*. These relatives are either doubled, or compounded with *cunque*, to introduce the 'indefinite' relative clauses (see Obs. 7 foll.), corresponding to the English compounds with 'ever', as *quisquis*; (who-soever), *quidquid* (whatsoever), *quotquot*, *quantusquantus*, *qualisqualis* (postclassical); *quicunque*, *quotecunque*, *quantuscunque*, *quodiscunque*, (an indefinite possessive being not formed from *cujus*). To the first four of these classes correspond relative adverbs, namely 1) in the DETERMINATIVE class: the locative form-adverbs *ubi*, *unde*, *quo*, and *qua* (with the compounds *quorsum* and *quatenus*, *ubicunque*, *ubiubi* and the similarly formed compounds of the other locatives), and the compounds *quomodo* and *quemadmodum*, with the indefinite relatives *quomodocunque* and *quocumodo*; 2) for the NUMERAL class *quoties* and *quotiescunque*; 3) for the QUANTITATIVE class the neuter adverbial forms *quantum*, with the compound *quantopere*; 4) for the QUALITATIVE class the rare *qualiter* (not occurring in classical prose).

To these belong as SYNDETIC ANTECEDENTS (correlatives) the different form-adjectives and form-adverbs of the definite form, namely 1) the DEMONSTRATIVES *is*, *hic*, *ille*, *iste*, and *idem*, and the locative adverbs of the definite form (p. 216, No. 2); 2) the NUMERALS *tot*, *totidem*, and the adverb *toties*; 3) the QUANTITATIVES *tantus*, *tantusdem* with the adverbs *tantum*, *tantundem*, and *tantopere*; 4) the QUALITATIVES *talis*, and the postclassical and rare adverb *taliter*.

Obs. 1. The determinative relative *qui* corresponds to the English relatives *who*, *which*, and *that*, except if *qui* has the antecedent *idem*, when it is rendered 'as' (see 'Comparative Clauses'). An omission of the relative, as in English when the relative is in the objective case, is not admissible, as: Dum milites quos imperaverat convenirent; Till the soldiers he had ordered would assemble (not 'milites imperaverat convenirent'). Cæs. B. G. 1, 7.—For the rendering of the relative 'what' see R. 6, Obs. 2.

Obs. 2. The dual form *uter* is relatively used only with the force of *utercunque* (which or whosoever of the two), as: Horum utro uti volumus, altero est utendum; *whichever* of these two we refuse to use, we must use the other. Cic. Sest. 42.—*Utrum* eorum accideret, verum oraculum fuisset; *Whichever* of the two alternatives would have happened, it would have been a true oracle. Cic. Div. 2, 56.

Obs. 3. The relatives of the numeral, quantitative, and qualitative classes (and sometimes the determinative *qui*, chiefly belong to comparative clauses, being always expressed by the English comparative conjunction 'as'. But sometimes, if the noun denoting the general idea of their class (number, quantity, quality) is understood as their governing noun, they are used with the force of an English ordinary relative, as: Navi, quæ circum LXXX onerandis contractis, quæ = *quam numerum* satis esse ad duas transportandas legiones existimabat; Having collected about eighty transport ships, *which* (number) he considered sufficient for conveying two legions. Cæs. B. G. 4, 22.

Obs. 4. As in place of the qualitative *talis* the qualitative genitives *cujus modi* are frequently used (R. 3, Obs. 15, No. 4), so their relative form *cujusmodi* occurs as equivalent of *quæ*, always including its syndetic antecedent *cujusmodi*, and rendered by 'such as': Antilem *cujusmodi* de ipso jure civiti hesternio die Crassus componi posse dicebat; An artificem *hæc* = *hæc artificum quæ*, or *cujusmodi artificum* *cujusmodi* Crassus yesterday said might be devised even in regard to the civil law. Cic. Or. 2, 19, 83. Similarly in place of the postclassical qualitative adverb *qualiter*, the determinative compounds with *modus* (*quomodo*, *quemadmodum*) are used.

Obs. 5. The relative adjective of the possessive class, *cujus*, *a*, *um* (rendered by the possessive case *whose*) is sometimes used in anteclassical language, and in old legal formulas, with the force of the genitive *cujus* of the relative *qui*, as genitive of the possessor (§ 466), generally with the syndetic antecedent *is*, as: Illa consuetudo, in prædiis vendendis, omnium consulum, censorum, prætorum, ut in optimâ conditione sit *is* *cujus* res, *cujus* periculum; That usage, at the public sale of real-estate, of all consuls, censors, and prætors, that *he to whom* the property, *to whom* the risk belongs, is in the 'best condition' (i. e. is favored by the law). Cic. Verr. 2, 1, 54.—Argentum, pro ambabus, *cujus* erant domino dedi; I have given the money for both (female slaves) to the master to whom they belonged. Plaut. Rud. 3, 4, 40. Comp. Plaut. Pseud. 4, 4, 5.—It is also used by Plautus in connection with the ablative *causâ* (*cujâ* *causâ*, for whose sake), and in Cic. Fragm. Var. (probably in the language of an old legal formula) as ablative of interest (*cujâ* *interfuit*, whose interest it was).

Obs. 6. In the INFLECTION of the relative (and interrogative) adjective *qui*, the forms of the second declension are mingled with those of the third. The original characteristic of the second declension appears in the forms *quo* (abl. sing.), *quorum* (gen. plur.), *quos* (acc. plur.), and in the anteclassical forms *quæus* (inst. of *cujus*), and *quæi* (inst. of *cui*).—In place of the ablative sing. *quo* (rarely for the feminine *quâ*) the form *quî* is sometimes used, mostly with the preposition *cum* (*quicum* = *cum quo*). Archaic forms after the third declension are found in the nominative and accusative plural (*ques* or *quæis*, inst. of *qui* or *quos*), and in dat. and abl. plur. (*quîs* or *quæis* instead of *quibus*, sometimes found in Sallust).—If the relative *qui* is used as prepositional object, it sometimes precedes the preposition, as *Causa, quâ* de ante dictum est; The subject 'of which' it has been spoken before' (i. e. the subject mentioned before). Cic. Inv. 2, 23, 70.—De eo crimine *quo* de arguitur; On the crime concerning which the accusation is made (i. e. on the crime charged). Cic. Inv. 2, 11, 37.—Ille *quem* contra veneras; He against whom you had appeared. Cic. Mur. 4.—Leges *quas* contra nemo est facere cõatus; The laws against which nobody dared to act. Cic. Vatin. 7.—Illius periculum *quem* propter hæc ipsa studia diligebat; That man's danger for the sake of whom he loved these very pursuits. Cic. Cæl. 22, 54.—This order of the words is frequent if the relative is used as the attribute of a prepositional noun, and the preposition is monosyllabic, as: *Quorum* in finis Romani exercitus introduxissent; In whose territory the Romans had introduced an army. Cæs. B. G. 2, 10.—*Quo* in loco Ambiorix esse dicebatur; In which place Ambiorix was said to be. Cæs. B. G. 6, 30.—(Ei) *quorum* de pœnâ agebatur; Those whose punishment was in question. Liv. 5, 36.—*Quibus* de rebus ad me scripsisti; On which things you have written to me. Cic. Att. 12, 34.—Here belong the coordinating adverbial expressions *quâ* de causâ, *quam* ob causam, *quamobrem*, *quemadmodum*.—The preposition *cum* is mostly attached to the relative as a suffix (*quocum* or *quicum*, inst. of *cum quo*; *quibuscum*, instead of *cum quibus*). Rarely the common order *cum quo*, and *cum quibus* is met with (as in Liv. 1, 58; Nep. Att. 5; Liv. 4, 5).

Obs. 7. Those relatives which are either doubled, or compounded with *cunque*, are called 'INDEFINITE RELATIVES', and the clauses introduced by them are called 'INDEFINITE RELATIVE CLAUSES'. These clauses are exponents of the idea 'all' or 'every', as applied to circumstances given, or to things or persons mentioned, and represent the principal predicate as holding good if any of the single acts contained in the general idea 'all' or 'every' is assumed as real or true. Hence these clauses always imply a 'contingency', and perform the same part among the clauses of the relative form, as the conditional clauses among the clauses introduced by *conjunctions*. They correspond to English clauses introduced by the different relative or interrogative compounds with 'ever' (whosoever, whichever, whatever; how much soever, whenever etc.), as: (Lacedæmon



bonis regibus uti non potuit) quum esset rex habendus *quicumque* genere regio natus esset; Lacedaemon could not have good kings since, *whoever* was born of royal blood was to be made king (to be had as king). Cic. Rep. 1, 33, 50. [The principal predicate, 'the having as king' holds good in regard to every person in whom the condition of royal blood existed, = *if* any was born etc.] *Quoscumque* de te queri audi, *quacumque* potui ratione placavi; *Whomsoever* I heard complain of you, I appeased in *whatever* way I could. Cic. Qu. Fr. 1, 2, 2 [The '*placare*' holds good in regard to any person complaining (*if* any person complained), and in regard to any method applied for the purpose of '*placare*'].—Quod, *quibuscumque* verbis dixeris, facitum tamen est, re continetur; What is witty in *whatever* words you may express it, is a witticism contained in the subject itself. Cic. Or. 2, 62 [= *if* you choose *any* of the different forms of expression possible; or '*although*' you change your expression in every possible manner].—Ego, *quidquid* est in me studii, *quidquid* auctoritate possum, vel omne tibi defero; *Whatever* zeal is in me, *whatever* I can do by my influence, even all this I place at your disposition. Cic. Leg. M. 24, 69 [= *sive* multum possum, *sive* non multum; *Whether* my influence is small or great, or '*although* my influence may be small'].

Obs. 8. The indefinite relative clauses differ in several respects from ordinary relative clauses:

1) The introducing relatives have the nature of both *relative* and *indefinite* adjectives and adverbs. Wherever the form of the relatives is different from that of the interrogatives, they almost always follow in their formation the interrogative, not the relative form, the same as the indefinite *quis*. *Quisquis* and *quidquid* have, like the indefinite *quis*, the form of the INTERROGATIVE *quis*, not that of the relative *qui*, lacking the feminine, and the form *quod*, although *quicumque* takes the relative form *quodcumque*, not the interrogative form *quidcumque* if used absolutely. Thus the composition with *cumque* is applied to the adverbs *quando* (*quandocumque*\*), and *ut* (*utcumque*), which occur only as *interrogative*, not as relative adverbs (and as adverbial conjunctions), as: *Aequis Volscisque, quandocumque* se moverint, ab tergo erimus. Liv. 7, 30. Hence both, the compounds of *cumque*, and those with doubled forms, occur as pure indefinites without any junction as connectives, as: *Bestiae, ut quidquid* (= *ut quidque*) objectum est, non querunt amplius; Animals, when *anything* is thrown to them, do not look any further. Cic. Tusc. 5, 34, 98.—Ita odorabantur omnia et pervestigabant ut, ubi *quidquid* esset, aliqua ratione invenirent; They scented and rummaged all things in a manner that they found out in some way where *everything* was (or: that, where there was *anything*, they were sure to find it). Cic. Verr. 2, 4, 13.—*Quidquid* erit igitur *quacumque* (= *ullo*) ex arte, *quocumque* (= *ullo*) de genere, id orator dicet melius quam ipse ejus rei inventor; Whatever there will be, pertaining to *any* art, or to *any* sphere, an orator will express it better than even the inventor. Or. 1, 12, 51.

2) The indefinite relatives have in so far the nature of ordinary relatives, as the interrogative (or indefinite) element *qu* is used as a *connective* with the force of a conjunction; but the indefinite relative *adjectives* differ from ordinary relative *adjectives* in regard to the *antecedent*. The latter always depend on their principal sentence by means of their grammatical *antecedent*, which is a member of the principal sentence, while the *indefinite* relative *adjectives* do not require a grammatical antecedent, being directly dependent on the *predication* which they qualify in the manner of *conditional clauses* (Obs. 7; R. 3, Obs. 12, B); as: (Frater meus) mihi, *quascumque* res gerit, tuendus est; I must take the part of my brother *whatever* things he may do (whatsoever his actions may be). Cic. Fam. 1, 9, 18. Here *res*, the governing noun of *quascumque* cannot be made the antecedent of the latter, and cannot, in any form, be conceived to be a member of the principal sentence. The clause '*quascumque* res gerit' performs the same functions as a conditional clause (= at all events, *sive* hoc, *sive* aliud quid agit; *even if* he acts unreasonably). Both, conditional and indefinite relative clauses belong to the clauses expressing a 'contingency', the former expressing *either* a definite or indefinite (*si quis*) contingency; and the latter only an *indefinite* contingency. Hence both kinds of clauses may be *coordinated* with each other, which, according to p. 475, No. B, is only admissible if both clauses belong to the same class, as: Fateor me oratorem *si modo* sim, aut etiam *quicumque* sim, ex Academiæ spatiis exstitisse; I acknowledge that I, as an orator, *if I am such*, or I may even say '*whatever* orator I am', have proceeded from the halls of the Academy; (= that I am owing whatever I am as an orator to what I have learned in the Academy). Cic. Or. 3. Here the *conditional* clause leaves the question 'whether he is an orator or not' undecided; the *indefinite relative* clause removes this uncertainty, but leaves the question 'about his rank among the orators' undecided. By removing *even* this uncertainty, the clause must assume an ordinary relative, or a concessive form.

\* The use of *quandocumque*, however, is rare, and generally '*quocumque tempore*', or '*quoquo tempore*' is used in place of it as: *Quocumque tempore* mihi potestas praesentis tui fuerit tu eris moderator consiliorum meorum. Cic. Fam. 1, 9, 22.—*Quoquo tempore* fuerit. Cic. Att. 9, 2.

3) On account of the different grammatical nature of ordinary and indefinite relative clauses, the latter do not follow the rules of the former in regard to the *mood* of their predicate (§ 614). The mood of the indefinite relative clauses is almost *always* the *INDICATIVE*, as in conditional clauses proper (in which the condition is represented as an undecided fact), unless the subjunctive is required by the general rules on dependent subjunctives (p. 385 foll.), while in English the *potential* is generally used. See Ex. Obs. 9.

Obs. 9. The two forms of the indefinite relatives by *cumque* and by doubling the simple indefinite are thus distinguished:

1. *Quisquis* and *quidquid* in the nominative and accusative are only used *ABSOLUTELY*, being either in the masculine or neuter gender, according as the noun of general import understood is a person or thing (§ 354)\*; but *quicumque* is used absolutely, disjunctly (§ 364, 367), and attributively with its governing noun expressed, as: *Quicumque* is est, ei me profiteor inimicum; *Whoever* he is, I profess myself his enemy. Cic. Fam. 10, 31, 3.—Fiet *quodcumque* volent qui valébunt, valébunt autem semper arma; *Whatever* those wish who have the power, will be done; but the power will always be with the arms (arms will always have the power). Cic. Fam. 9, 17, 8.—Plus attulit huic populo dignitatis, *quisquis* est ille, si modo est aliquis, qui etc.; He who etc., *whoever* he is, if else he is anyone, conferred more dignity on this people etc. Cic. Brut. 73.—*Quidquid* ei commendaveris, erit id mihi gratum; *Whatever* you will recommend to him, will be acceptable to me. Cic. Fam. 13, 16, 4. Both, *quodcumque* and *quidquid* may take *partitive genitives*, meaning either '*whatever*' or '*all*' with the Latin partitive genitive as governing noun, or literally '*whatever part of*', when the proviso '*if any*' is often understood, as: Te hoc existimare volo, *quidquid* in eum officii contuleris, id ita me accipere ut in me ipsum te putem contulisse; I wish you would rest assured that, *whatever service* (every service, if any) you may do to him, will be so taken by me that I consider it as done to myself. Cic. Fam. 10, 1, 4.—Vos hortor ut *quodcumque* militum contrahere poteritis, contrahantur; I exhort you to collect *whatever soldiers* (all soldiers, if any) you can collect. Pompej. ad Cic. (Att. 8, 12, A, 4).—Principibus Gallorum placuerat, non omnia concremari tecta, ut *quodcumque* superesset urbis, id pignus ad flectendos hostium animos haberent; The chiefs of the soldiers had resolved not to have all the houses burnt, that *whatever part* of the city would be left, might be a pledge in their hands (literally: 'they might have whatever part etc. as a pledge') to bear on the resolutions of the enemy. Liv. 5, 42. See Ex. 1-3. The ordinary relative *quod* is likewise used with a partitive genitive in the meaning '*all*', but without the accessory idea of '*if any*', and without any uncertainty about the amount, as: Ex ipsa Diana *quod* habebat auri detractum esse dico; I assert that from the very statue of Diana *all the gold* it had was taken off. Cic. Verr. 2, 1, 20.

2. *Quidquid* is never used in any oblique case except the accusative, and never in the plural; *quisquis* is never used in the feminine, and never in the genitive or dative singular; nor is it used absolutely in the ablative singular (except sometimes in postclassical language); but it frequently occurs in this case as attribute of nouns denoting things (not persons), as: Quis est qui, *quoquo modo* quis interfectus sit, puniendum putet; Who is there that holds the opinion that a punishment should be inflicted, in *whatever manner* a person may have been killed. Cic. Mil. 3.—Gabinus illud, *quoquo consilio* fecit, fecit certe suo; With *whatever intention* Gabinus may have done this, he has certainly done it with his intention. Cic. Rab. Post. 8. For the use of *quocumque modo* and *quomodocumque* see No. 10.—*Quisquis* is never used in the plural, except in a single passage of Livy as an ordinary indefinite: Liberos suos *quibusquibus* Romanis mancipio dabant; They gave their children into slavery to the *first Roman that would offer*. Liv. 41, 8\*\*. In all the cases in which *quisquis* is excluded, *quicumque* is used; but there are no examples extant of the form *quorumcumque*.—Sometimes the suffix *cumque* is separated by one or two words from *qui* (also from *qualis* and *quantus*. Ex. 16), as: Socrates omnium testimonio, *quam se cumque* in partem dedisset, omnium fuit facile princeps; Socrates unquestionably was the foremost of all, in *whatever direction* he might apply himself. Cic. Or. 3, 16, 60.—*Quicumque* is rarely used as an ordinary indefinite, without the force of a connective, mostly as adverbial ablative with *ratio* and *causa*, but also in other connections (Ex. 12), as: Quae sanari poterunt, *quacumque ratione* sanabo; What can be healed, I shall heal in every way possible (where *potero* must be supplied). Cic. Cat. 2, 5.—Qui de *quacumque causa* aspernati nostra auxilia estis; Who despised our help from some reason or other (= *nescio quā causā*, or '*de causā aliqua, quacumque ea erat*).

\* In anteclassical language *quisquis* is sometimes used attributively with *homo*.

\*\* In the passage in Cic. Sext. 45, which is generally used in the lexicons to prove the use of *quisquis* in the nom. plur., the reading *quique* rests on no other authority but an old printed edition of Cicero's works, where it first occurs. The manuscripts give *qui*.



Liv. 45, 23.— Si quid erit, magnum est adjumentum, sin minus, *quacunque ratione* contendamus; If there will be anything, it will be a grand help; if not, we will shift along in one way or other. Cic. Att. 12, 29, 2.

3. *Utercunque* (but not *uteruter*) is used as an indefinite relative in the meaning 'whichever of the two', as: Nullum bellum civile fuit, in quo bello non, *utracunque* pars vicisset, tamen aliqua forma esset futura rei publicae. Cic. ad Brut. 1, 15, 10.— Copiae ita paratae ad dimicandum esse dicuntur ut, *utracunque* vicerit, non sit mirum futurum. Cic. Fam. 6, 4, 1.— In place of the lacking *uteruter* frequently the single *uter* is used with the force of *utercunque*, as: Senatus a se rem ad populum rejecit; *utri* eorum dedicatio jussu populi data esset, eum praesse annuae jussit; They decreed that to *whomsoever* of the two the dedication would be given, the same should be prefect of provisions. Liv. 2, 27.— Facile convenit inter Romanos Latinosque, *utrius* partis T. Manlius dux fuisset, ejus futuram haud dubie fuisse victoriam; The Romans and Latins perfectly agreed, that *which so ever* of the two parties T. Manlius would have commanded, the victory would have unquestionably belonged to it. Liv. 8, 10. See Ex. 13.

4. Both *quotquot* and *quotecunque* (being indeclinable) occur in the meaning 'how many soever', 'however many or few', 'whatever number of'; but both are extremely rare, as: Si leges duae, aut *quotquot* erunt, conservari non possint; If two laws, or *how many soever* there will be, cannot be preserved. Cic. Inv. 2, 49.— *Quotecunque* occurs only once in the language of the law: *Quotecunque* senatus creverit, tot sunt. Cic. Leg. 3, 3. In place of *quotquot* and *quotecunque* the neuters *quidquid* and *quodcunque* with partitive genitives (even of persons) are generally employed: *Quidquid* in castris perditurum fuit; Whatever number of desperadoes was in the camp. Cic. Fam. 10, 23.— See No. 1, and Ex. 4, 11.— The adjective *quotuscunque* occurs only in the meaning of an ordinary indefinite without any connective force; it is extremely rare, and only poetical.

5. Of the quantitatives, the forms *quantusquantus*, *quantuscunque* (both in the meaning 'how much so ever', 'how great so ever'), and *quantuluscunque* (how little so ever) are in use, *quantusquantus* being rare. They occur both as attributes, and in the neuter singular with partitive genitives, according to the general rules on quantitative adjectives (§ 264). The doubling of *quantulus* belongs to Apuleian Latinity. Dejotari copias, *quantulacunque* sunt, nostras esse duco; Dejotarus's troops, how much so ever there is of them (see P. L., p. 187 R. 4, 5), I believe to be ours. Cic. Fam. 15, 1, 6.— Decius *quantumcunque* virum habuit, primo certamine effudit; How great soever Decius's strength may have been, he spent it in the beginning of the battle. Liv. 10, 28.— *Quantumcunque* humoris est; How much liquid soever there may be. Col. 12, 25.— Procura, *quantulacunque* est, Precianam hereditatem; Take care of the Precius estate, left to me by will, how small so ever it may be. Cic. Att. 6, 9, 2.— *Quantiquanti* (i. e. emitur), bene emitur quod necesse est; What is necessary, is bought cheaply (is cheap), at whatever (how so ever great) price it may be bought. Cic. Att. 12, 23, 3.— See Ex. 14-16.— Frequently *quantumcunque* occurs with *possum* (= *quantumcunque* *facere* *possum*) as a formula of modest assertion (as much as I can, to the best of my ability) in place of the simple relative *quantum*, to represent the ability of the speaker as an unknown and questionable 'quantity', as: Debeo, *quantumcunque* possim, in eo quoque elaborare; I should devote my work, as much (as far) as I am able, also to this subject. Cic. Fin. 1, 4, 10.— The idea 'however great' may also be expressed in the form of a concessive clause (see p. 693) with *quamvis* *magnus* (in place of *quantuscunque*), which always requires the predicate in the subjunctive: Expectatio *quamvis* sit magna, tamen eam vinces; *However great* our expectation may be, you will still surpass it. Cic. Rep. 1, 23.— This form of the concessive clause must be always used if the quantitative idea 'how so ever' refers adverbially to the intensity of adjectives. See No. 9.

6. In the qualitative class, *qualisqualis* belongs to late Latinity, but *qualiscunque* is classical, occurring in the meaning 'of whatever quality, character, nature, or kind'. It is often replaced by *quicunque*. Primum quidque, *qualiscunque* erit, continuo scies; You shall know the very first news, of *whatever kind* (nature) it may be. Cic. Att. 10, 12, 6.— Is est Epicureus non penitus illi disciplinae, *quaecunque* est, deditus; This Epicurean is not wholly given to that system, of *what kind soever* it may be (i. e. *whatever* may be its character).— Ex. 17, 22.— Instead of *qualiscunque* sometimes the qualitative genitive *cuiusmodi* (instead of *cujuscujusmodi*, which is not found) occurs, as: Cogitandum tibi fuit, Romae, *cuiusmodi* res essent, an Rhodi malle vivere; You had to consider, whether you would rather live at Rome, *whatever the condition* of affairs might be (literally: of whatever kind the affairs might be), or at Rhodes. Cic. Fam. 4, 7, 4.— *Cuiuscunque modi* with the meaning of *qualiscunque* is used *attributively*, while *cuiusmodi* only occurs *predicatively*; as: *Cuiuscunque* enim *modi* animal *constitueris*; For 'an animal of whatever kind' you may assume (= whatever kind of an animal you may assume). Cic. Fin. 4, 11, 28.

7. The LOCATIVE ADVERBS formed from the determinative *qui* (*ubi*, *unde*, *quo*, and *qua*),

if used as indefinite relatives, mostly occur in composition with *cunque* (*ubicunque* etc.), but also (though rarely) in the doubled forms *ubique*, *quoquo*, *quaque*. Neither *unde*, nor *undecunque* occur in classical prose, instead of which, attributive phrases (*ex quocunque loco*) are used. The locative adverbs are used in these forms according to the rules of the locative cases (p. 217 foll.), being rendered like the simple relative adverbs with the addition 'soever': *Ubicunque* Patricius habitat, ibi carcer privatus est; *Where-soever* a Patrician lives, there is a private jail. Liv. 6, 36.— *Ubiubi* sit animus, certe quidem in te est; *Wheresoever* the soul may be, it is certainly in you. Cic. Tusc. 1, 29.— *Quocunque* te ratio reipublicae ducet, sequar; I shall follow you *whithersoever* (i. e. to any place so ever to which) the interest of the republic will lead you. Cic. Fam. 10, 16, 2.— *Amoris tui, quoquo* me verti, vestigia (i. e. video); I see the footprints of thy love *whithersoever* (in what direction soever) I may turn. Cic. Fam. 7, 24, 1.— *Romam se ire significabant, quicunque* (not *ubicunque*) ibant, immensum obtinentes loci; They expressed by their gestures that they were marching on Rome occupying an immense space *wherever* they marched. Liv. 5, 37.— See Ex. 18.— Sometimes the accusative neuter *quidquid* is used as an accusative of place to express the indefinite relative adverbial idea 'how far soever': *Quidquid* progrediebantur, magis magisque turbatos hostes cernebant; *How far soever* they came on their march, they perceived the enemy more and more in disorder (perceived the gradually increasing disorder of the enemy). Liv. 8, 39. See Liv. 7, 32.— Sometimes the interrogative adverb *quando* is compounded with *cunque* in the meaning 'whensoever', (*quandocunque*), but this compound is not found in classical prose, the idea 'soever', applied to time, being generally not expressed by the form of the adverb, but by the tense and mood of the predicate (see p. 329, Obs. 1), so that the same temporal conjunctions (*quum*, etc.) are used for the designation of both definite and indefinite time. Whenever it is required to place a particular stress on the idea 'soever', attributive phrases with *quocunque tempore* or *quoquo tempore* are used, as: *Quocunque tempore* mihi potestas praesentis tui fuerit, tu eris omnium moderator consiliorum meorum; At *what time soever* (whensoever) it will be possible for me to see you, you will be the guide of all my actions. Cic. Fam. 1, 9, 22. See Ex. 7.

8. In the NUMERAL class, the adverb *quotiescunque* (not *quotiesquoties*) frequently occurs in the meaning 'how often soever', as: Litteras ad me mittas *quotiescunque* habebis cui des; Send me letters *how often soever* you may have somebody by whom to forward them. Cic. Fam. 16, 11, 3. See Ex. 19. The simple adverb *quoties*, likewise, has always the meaning of an indefinite relative, but is used with less stress than *quotiescunque*.

9. In the QUANTITATIVE class, indefinite relative adverbs are not formed by composition with *cunque*. If the idea 'however much' is applied to *quantum* as an adverbial idea (intensity), the clause takes the form of a 'concessive clause', the quantitative interrogative adverb *quam* being not compounded with *cunque*, but with *vis* (*quamvis* instead of *quancunque*, which is used in every respect like a conjunction; see Obs. 11). The adverb *quam* in the doubled form (*quamquam*) which, according to the analogy of the other indefinite relative adverbs, should have the meaning 'how ever much', is only used as an ordinary concessive conjunction, meaning 'although'.—*Quamvis* (however much) always requires its predicate to be in the subjunctive.

10. The QUALITATIVES *qualitercunque* and *qualiterqualiter* are postclassical. In their place the interrogative adverbs of manner *quomodo* and *ut* are used in the following forms: 1) *quoquomodo* (see No. 2); 2) *quocunque modo*; 3) *quomodocunque*; 4) *utcunque*; 5) *utut* (more rarely than *utcunque*), all with the meaning 'in what manner, way, or style soever', 'how soever', as: Hoc quum in amicitia dicitur, *quomodocunque* dicitur, intelligi tamen quid dicatur potest; If this be said with reference to friendship, we can at least understand what is meant, in *whatever manner* it may be said (i. e. even if it were not quite properly expressed). Cic. Fin. 5, 11, 30.— *Utcunque* haec inciderint, bonum animi habet; *How so ever* this will happen, be cheerful! Liv. 45, 8.— *Utut* sit res, casus consilium nostri itineris iudicabit; *How so ever* this is (be it as it may), chance will dictate the plan of our journey. Cic. Att. 15, 25, 1.— *Utut* (others read a simple *ut*, which would not be proper in the passage) est, indulge valetudini; *Be it as it may*, take care of your health. Cic. Fam. 16, 18, 1.— Often *utcunque* is used in the comparative meaning 'according to', denoting uncertainty of the chance, as: *Utcunque* res postularet, *according as* circumstances would require. Cic. Fin. 5, 4, 11.— Ad hac revocetur oratio, sed *utcunque* aderunt; To these subjects our discourse must return, but *according as* the audience (qui aderunt) is. Cic. Off. 1, 37.— *Utcunque* in alto ventus est, exin velum vortitur; *According as* the wind is on sea, (according to that) the sail is turned. Plaut. Ep. 1, 1. Thus *utcunque* in the passages Hor. Od. 4, 4, 35; 2, 17, 11; 3, 14, 29 must be understood, although in these passages it is generally interpreted = *quandocunque*.

11. Adverbs of CAUSE are not used as indefinite relative adverbs, this relation, if the cause is represented as indefinite, being expressed by attributive phrases with *quicunque* (*quacunque ratione*, *quacunque de causa*, *quocunque consilio*).



Obs. 10. In indefinite relative clauses four grammatical forms may be distinguished :

1. Those clauses which have *grammatical antecedents* in the principal sentence. In these the indefinite relative agrees with its antecedent according to the rules in regard to ordinary relatives (§ 612), as: *Ego vos in omni fortūnā, quaecunque erit oblata, complectar*; I shall embrace you in every *fortune*, *whatsoever* will be offered. Cic. *Sest.* 63, 146. [The indefinite relative *quaecunque* agrees with its antecedent *fortūna*, as if it were an ordinary relative: *fortūna quæ erit oblata*.] — *Ut animos eorum ad quemcunque causâ postulabit motum vocemus*; That we may call their hearts to *whatever* emotion the case will require (ad motum quemcunque causâ postulabit). Cic. *Or.* 2, 27, 115. — The antecedent may be *understood* as a noun of general import (persons or things in general), in which instance it may or may not be implied in an absolute form-adjective in the principal sentence, as: *Quoscunque de te queri audivi... placavi* (= homines, quoscunque nudavi, placavi); I appeased *every person* complaining of you. Cic. *Qu. Fr.* 1, 2, 2. — *Ut, quodcunque maxime probabile occurrat, id no- tro jure liceat defendere*; That we have a right to defend *whatever* truest thing (= whatever truth) may present itself; (= rem probabilem, quæcunque occurrat). Cic. *Off.* 3, 4. The grammatical antecedents of the nominatives and accusatives of *quisquis* and *quidquid*, in classical language, are always conceived as nouns of general import, either understood or implied in the syndetic antecedent, *id*, as: *Promitto, quidquid erit a te factum, id senatum comprobaturum*; I promise that the Senate will approve of whatever will be done by you (= omnis res quæ a te factæ erunt). Cic. *Fam.* 10, 16, 2. — *Posthac quidquid scripsero, tibi preconium deferam*; Whatever I may write hereafter, I will let you do the advertising of it (= ejus rei or libri, quæcunque or quemcunque scripsero). Cic. *Att.* 13, 12, 2.

2. The grammatical antecedent, logically belonging to the principal sentence, may be taken over into the clause as the governing noun of the indefinite relative (the same as in ordinary relative clauses). In this instance the relative clause *always* precedes the principal sentence, the principal sentence being almost always introduced by a *syndetic* antecedent (*is, hic, ille* etc.) of the indefinite relative, which agrees with the governing noun of the relative in number and gender, but is placed in that case which the *grammatical* antecedent would require if it were expressed in the principal sentence: *Sapientia aciem in omnis partibus aciem intendit, ut, quemcumque casum fortuna invexerit, hunc apte et quiete ferat*; A wise man has so keen an eye for all eventualities that he decently and quietly bears *whatever chance* fate will entail (= *hunc casum quemcumque, or omnem casum quem*). Cic. Tusc. 4, 17, 38. See Ex. 20. 21.

3. The governing noun of the indefinite relative may *not* belong to the principal sentence, so that the clause is *without any grammatical antecedent*, simply referring to the *reality of the principal predicate*, representing the latter as true in whatever way the uncertainty implied in the clause may be verified. Such clauses, which cannot be represented, even by a syndetic antecedent, in the principal sentence, have a strong resemblance in their form with clauses introduced by conjunctions, passing over into conditional and concessive clauses (Obs. 11): Ut *quaecunque dissidentium philosophorum sententia de finibus sit*, tamen virtus satis habeat ad vitam beatam praesidii; So that, *whatever the opinions of dissenting philosophers may be on the limits (of good and evil)*, virtue has sufficient power (is a sufficient stronghold) for a happy life. Cic. Tuscul. 5, 29 (= *Quamvis philosophi dissident, tamen etc.*; *However much philosophers may dissent; or: Although their opinions are extremely diverging, it will always be true that etc.*).

4. The fourth form of indefinite relative clauses is the adverbial form, if they are introduced by indefinite relative *adverbs*. Such clauses have in every respect the same nature as those introduced by the corresponding simple relative adverbs, only that the adverbial relation is always represented as an indefinite contingency.

Obs. 11. All indefinite relative clauses, since they express a contingency both as indefinite and uncertain, partake of the nature 1) of **CONDITIONAL** clauses, which express a contingency as uncertain, and *either* as definite or indefinite; 2) of **CONCESSIVE** clauses which express a contingency either as definite and certain, or as indefinite and uncertain. Hence each of these three kinds of clauses pass over into each other, and often the same thought may be expressed in the form of any of these three clauses. Here belong conditional clauses with *si quis*, or with *si maxime*; the disjunctive clauses introduced by *sive... sive*, which belong to both the conditional and concessive clauses; and concessive clauses introduced by *quoniam*, as: *Que si maxime meminissem, tamen illius temporis similitudinem jam sequi deberem*; *If I remembered this ever\* so well,*

\* This particle 'ever' is evidently the same indefinite 'concessive' particle which is used in the rendering of all indefinite relative clauses. Many grammarians and authors, not comprehending the force of this particle, have substituted for it the absurd negative particle 'never'. These would render: 'If I remembered this *never* so well', making thus 'never' an adverb of *time*, which would introduce in this construction a relation wholly foreign to it.

would nevertheless now be bound to follow the precedents of that time. Cic. Att. 9, 13, 3. [The clause '*quæ si maxime meminissem*' may be expressed in the form of a concessive clause '*quamvis ea meminissem*', which, according to Obs. 9, 9, has the force of an indefinite relative clause. The clause may also be expressed as an indefinite relative clause in the form '*Quidquid de ea re meminissem*'.—Errant *si qui* in bello omnis secundis rerum eventus expectent. Cæs. B. G. 7, 29 (= *quicumque* expectant).—Tu melius existimâre vidêris de eâ, *si quam* nunc habemus, facultâte. Cic. Brut. 87 (= de eâ. *quamcunque* habemus, facultâte). The difference between clauses with *si quis* and *quicumque* or *quisquis* may be seen from the following passage : Scribas *si quid*, vel potius *quidquid* veniet in mentem; I wish you would write *if* you think of anything, or rather *whatever* you can think of. Cic. Att. 9, 19, 4.—Sed sint *quamvis* boni, non essent meliôres quam nos. Cic. Att. 9, 13, 6 (= *quamvis* sint boni, or *si maxime* boni sint, or *sive* boni sint, *sive* minus ; or *qualescunque* sint).—*Quamvis* prudens ad cogitandum sis, tamen, nisi magnæ tibi curæ essent, nunquam ea res tibi tam belle in mentem venire posset. Cic. Att. 12, 37, 2 (= *si maxime* sapias ; or *quantacunque* tua prudentia sit ; or, expressed without indefiniteness : *Quamquam* es prudentissimus).—Veniet tempus mortis *sive* retractâbis, *sive* properâbis. Cic. Tusc. 1, 31 (= veniet *si* retractâbis, veniet *si* properâbis ; or veniet *quamvis* retractâbis, or *quidquid* facies ut retractes aut properes).—Hence clauses with *sive*—*sive* are used as explanatory coördinated or indefinite relative clauses : Sed *ulcunque* (i. e. sit), seu injuncta seu suscepta foret militia, finem aliquem militandi fieri æquum esse (dixit) ; But *be this as it may, whether* the military service was a compulsory, or a voluntary one, etc. Liv. 32, 3.—On account of this logical identity of concessive and indefinite relative clauses, concessive clauses with *quamquam* (by doubling the interrogative *quam* in the manner of an indefinite relative), have even the same external form as indefinite relative clauses, while those introduced by *elsi* borrow the form of conditional clauses.

Obs. 12. The regular mood of indefinite relative clauses is the INDICATIVE, the rules on the mood in ordinary relative clauses (§ 614) being not applicable to this kind of clauses; while in English the potential with *may* or *might* is regularly used in these clauses. But the subjunctive is used 1) if such clauses may be resolved into hypothetical clauses with preterite subjunctives, as : *Ubicumque essem*, unā cum eis victus essem; *Wherever I were*, I would be defeated together with them. Cic. Att. 7, 3, 2. [If the indefiniteness is removed from this clause, it becomes a hypothetical clause '*Si ibi essem*, victus essem.] See Ex. 20.— 2) Sometimes subjunctives are used in clauses introduced by doubled relative adverbs (*utut*, *ubiubi*), according to the analogy of concessive clauses introduced by *quamvis*, as in the passage, Cic. Tusc. 1, 29 (quoted Obs. 9, 7); and Att. 15, 25 (quoted Obs. 9, 10).— 3) In post-Ciceronian Latin the subjunctive is frequently used in all clauses denoting an indefinite past contingency, as : *Quemcumque* licitor prehendisset, tribunus mitti jubebat. Liv. 2, 11. See p. 331.— In some passages, the subjunctive rests on inferior readings, as in the passage Cic. Top. 21, where the vulgata '*quicumque de re sint*', according to the manuscripts, must be changed into *sunt*.

These exceptional subjunctives must be distinguished from those subjunctives which, according to the general rules (p. 385 foll.), must be used in *all* dependent clauses. Thus a quasi-oblique subjunctive occurs in the passages Cic. Or. 3, 16, 60 (quoted Obs. 9, 2); suboblique subjunctives in Liv. 2, 27 (quoted Obs. 9, 3), and in Ex. 13, 14; quasi-suboblique subjunctives in Cic. Fin. 1, 4, 10 (quoted Obs. 9, 5). Subjunctives by attraction occur in Cic. ad Brut. 1, 15, 10 (Obs. 9, 3); Fam. 6, 4, 1 (Obs. 9, 3); Tusc. 5, 29 (Obs. 10, 3), and in Ex. 1, 20, 21; a subjunctive of the second person in Cic. Fin. 4, 11, 28 (Obs. 9, 6).

1. *Mal'a spolia praeferebantur*, ut, *quidquid interduci temporis*<sup>2</sup>, hoc omne victo-  
rium nostri videtur ut. Cae. B. C. 2, 30. — 2. Ergo hic, *quidquid* est, qui modificatione et  
constantia quidem animo est, subinde in se paratus<sup>3</sup>. Is est sapiens quem quatuor<sup>4</sup>,  
is est bonus. Cic. Tusc. 4, 17, 27. — 3. *Quidquid* facturus est ille praeceptor, liberatus<sup>5</sup> tem-  
pora sua impendunt<sup>6</sup> uni videtur, quam si eadem in pluri partiatur<sup>7</sup>. Quint. 1, 2, 2.  
— 4. *Omnia libera capita*<sup>8</sup>, *quidquid* Rhodiorum virorum feminarum est, cum omni  
pecunia nostra Romam veniunt, et omni auro et argento, *quidquid* publici<sup>9</sup>, *quidquid*  
privati est, in vestibulo curiae<sup>12</sup> vestre cumulat<sup>13</sup>, corpora<sup>14</sup> nostra vestrae potestati<sup>15</sup>  
permittimus. Liv. 45, 23 — 5. Caesar de Bruto solitus est dicere: *Magni refert hic quid*  
*velit, sed quidquid* volt<sup>16</sup>, valde volt<sup>17</sup>. Cic. Att. 14, 1, 2. — 6. *Quidni, quoquomodo* se  
res habet<sup>18</sup>, profecto resistimus<sup>15</sup>. Id. Fam. 1, 5, 2. — 7. Hoc illi, *quoquo* tempore fiet

<sup>1</sup> Were shown.—<sup>2</sup> *tempus intercedit*, a delay intercedes. intervenes, is interposed.—<sup>3</sup> calm.—<sup>4</sup> in peace with himself.—<sup>5</sup> whom we propose.—<sup>6</sup> generous; a predicative advb. see p. 338 (Obs. 1). p. 339.—<sup>7</sup> by the singular, in English.—<sup>8</sup> to devote.—<sup>9</sup> to divide among.—<sup>10</sup> persons.—<sup>11</sup> partitive genitive: supply *auri et argenti*; render: *whatever* (how much so ever) *there is*, joining the adjectives *publici et privati* with the antecedent.—<sup>12</sup> house.—<sup>13</sup> deposit (in a heap).—<sup>14</sup> persons.—<sup>15</sup> *potestati alicujus permittere*, to place at one's disposition.—<sup>16</sup> colloquial, instead of *vult*.—<sup>17</sup> *res se habet*, it is; or 'circumstances are'.—<sup>18</sup> with the force of a future: 'we will unquestionably oppose'.



erit *ἀσμένειστος*<sup>1</sup>. Ib. Att. 9, 10, 9.— 8. *Quemcumque* hæc pars perditurum<sup>2</sup> letatum morte Caesaris putabit, hunc in hostium numero habebit. Ib. Att. 14, 13, 2.— 9. Te ita existimare volo, *quibuscumque* officiis<sup>3</sup> Atticum obstrinxeris<sup>4</sup>, eisdem me tibi obligatum<sup>5</sup> fore. Ib. Fam. 13, 18, 2.— 10. Ego bonos viros, aut eos *quicumque* dicentur boni, sequar, etiamsi ruent<sup>6</sup>. Ib. Att. 7, 7, 7.— 11. Samnites *quodcumque* roboris<sup>7</sup> fuerat ex omnibus populis<sup>8</sup> contraxerant<sup>9</sup>. Liv. 10, 14.— 12. Harum rerum aliquid agentibus<sup>10</sup> *cujuscumque* interventus<sup>11</sup> impedimento est. Quint. 1, 2, 12.— 13. Prætor egregio consultum<sup>12</sup> genti ajebat; nam *ultrius* partis<sup>13</sup> melior fortuna belli esset, ad ejus societatem inclinatos<sup>14</sup>. Liv. 31, 32.— 14. Memineris<sup>15</sup>, *quantecumque* tibi accessiones<sup>16</sup> sient fortunæ et dignitatis, eas te non potuisse consequi, nisi meis puer olim consiliis paruisses. Cic. Fam. 2, 1, 2.— 15. Deneget<sup>17</sup>, *quantumquantum* ad eum erit delatum<sup>18</sup>. Plant. Pœn. 3, 4, 28.— 16. Ex eo quod dico<sup>19</sup>, *quantulum id cunque est*, quid faciam judicari<sup>20</sup> potest. Ib. Or. 2, 23, 97.— 17. *Qualescumque* sumus, tamen hæc quæ passi sumus pati non debuimus<sup>21</sup>. Liv. 29, 17.— 18. Virtutem qui adeptus erit, *ubicunque* erit gentium<sup>22</sup>, a nobis diligetur. Cic. N. D. 1, 44.— 19. Hic puer, *quotiescumque* me viderit, ingemiscet<sup>23</sup>, ac pestem<sup>24</sup> suam et patris sui sese dicit videre. Ib. Sest. 69, 146.— 20. Afranius se in castra recepit, sic paratus ut, *quicumque* accidisset casus, hunc quieto et æquo animo ferret. Cæs. B. C. 1, 75.— 21. Licet videre, *qualescumque* summi civitatis viri fuerint, *talem* civitatem fuisse; *quæcumque* mutatio morum<sup>25</sup> in principibus<sup>26</sup> exstiterit<sup>27</sup>, *eandem* in populo secutam. Cic. Leg. 3, 14, 31.

## II. ANTECEDENTS OF RELATIVE CLAUSES.

§ 612. The grammatical antecedent of a clause, introduced by a relative adjective is either a NOUN, or a (personal) PRONOUN, expressed or understood. The relative adjective agrees with its antecedent in GENDER and NUMBER (for exceptions see OBS. 3, and R. 10, OBS. 2. 3). The CASE of the relative is determined by the construction of the relative clause (§ 613, R. 10, OBS. 1, foll.).

OBS. 1. The grammatical antecedent is always conceived as a member of both, the relative clause and the principal sentence. In the CLAUSE, the relative adjective either takes its place, or is its attribute. In the principal SENTENCE it may have a syndetic antecedent of the relative as an attribute. To understand the form of the relative adjective, the clause must be separated from the principal sentence, and the relative adjective must be replaced by its grammatical antecedent, as: *Arbores* serit agricola, *quarum* aspiciet baccam ipse numquam; A farmer plants trees, the fruit of which he will never see. Cic. Tusc. 1, 14, 31. The two constituent sentences are: 1) *Arbores* serit agricola; 2) *Arborum* baccam aspiciet ipse numquam. Either of the two sentences may be made dependent on the other in the form of a relative clause, and the relative takes in regard to gender, number, and case, the grammatical form which the common word has in that sentence in which the relative is substituted. If introduced in the first sentence, it must be placed in the accusative (*Quas* serit agricola *arborum* baccam aspiciet etc.; or *Agricola arborum* *quas* serit baccam etc.). If introduced in the second sentence, it must be in the genitive plural, the sentence taking the form, as quoted above. In either way, the relative takes the same number and gender, namely that of its antecedent, but its case is different according to the case which the noun *arbor* would have in the same sentence.

OBS. 2. If the relative adjective refers to several co-ordinate antecedents, it is in the plural, and, if the antecedents have different genders, is placed in the masculine if the antecedents are persons. If the antecedents are things, the relative is either in the neuter

<sup>1</sup> Most acceptable.—<sup>2</sup> desperados.—<sup>3</sup> services.—<sup>4</sup> obstringere, to lay under obligations.—<sup>5</sup> obligatum esse aliquā re to be bound for something.—<sup>6</sup> to fall; to perish.—<sup>7</sup> robur is technically used of the 'serviceable' part of a population, i. e. of that part which is capable of military duty.—<sup>8</sup> the whole population.—<sup>9</sup> to collect, to draft.—<sup>10</sup> to those which are engaged in anything of that kind.—<sup>11</sup> interference.—<sup>12</sup> i. e. esse; impersonal passive: 'that it was excellently consulted to the people' = that the people was placed in an excellent position by these resolutions.—<sup>13</sup> party.—<sup>14</sup> they would 'gravitate' towards the alliance with that of the two parties etc.—<sup>15</sup> see, p. 350, OBS. 1.—<sup>16</sup> Render by 'will be added to'.—<sup>17</sup> to deny.—<sup>18</sup> aliquid delatum est ad me, I have received something.—<sup>19</sup> from what I say.—<sup>20</sup> a conjecture may be formed as to what I am doing.—<sup>21</sup> p. 379, OBS. 5, d.—<sup>22</sup> The locative adverbs frequently take the partitive genitive *gentium* or *terrarum* in the meaning 'where in the world' (= quo terræ loco).—<sup>23</sup> to groan.—<sup>24</sup> the destroyer.—<sup>25</sup> morals.—<sup>26</sup> rulers.—<sup>27</sup> to take place, to occur.

(which gender is often used, even if the antecedents are of the same gender) or it agrees with the last co-ordinate. Often the relative, in this instance, takes the form '*quæ res*' in the plural. If the antecedents are partly persons, and partly things, the relative generally takes the gender of the persons. See Ex. 1-5.

OBS. 3. If the antecedent is a COLLECTIVE noun, comprising many individuals, the relative is sometimes placed in the plural, as if the antecedent were a plural denoting the individuals comprised in the collective. But this is generally the case only if the predicate of the clause denotes an action which does not refer to the collective idea, but to the single persons. See Ex. 6-8.— Sometimes if the antecedent represents a person by the name of a thing, or by a noun of a gender different from that of the person meant, the relative is placed in the gender required by the person. Ex. 9, 10.

1. *Grandis natu<sup>1</sup> matres*, et parvuli liberi quorum utrorumque ætas misericordiam nostram requirit<sup>2</sup>. Cic. Verr. 2, 5, 49.— 2. *Huic otium<sup>3</sup> atque divitiæ, quæ prima mortales<sup>4</sup> putant<sup>5</sup>, affluēbant<sup>6</sup>*. Sall. Cat. 36, 4.— 3. Attali regis legatus postulabat, *navis captivosque<sup>7</sup>, quæ* ad Chium navali prælio capta essent, restitui. Liv. 32, 33.— 4. Rhodiis oppida, vici, castella, agri, qui ad Pisidiam vergunt<sup>8</sup>, (dati sunt). Ib. 37, 56.— 5. Mihi numquam veniret in mentem, *furorē et insaniam* optare vobis in quam incidistis. Cic. Pis. 20, 46.— 6. In gratiam et favorem nobilitatis Jugurtha venit, *quorum* pars spe, alii præmio inducti nitebantur ne gravius in eum consuleretur<sup>9</sup>. Sall. Jug. 13, 8.— 7. Cæsar equitatum omnem quem ex omni provinciâ coactum habebat, præmittit, qui videant, quas in partibus hostes iter faciant. Cæs. B. G. 1, 15.— 8. Ait, vehementer errare eos qui dicant ab *Academia* sensus eripi<sup>10</sup>, a quibus numquam dictum sit, aut saporem<sup>11</sup>, aut colorem, aut sonum<sup>12</sup> nullum<sup>13</sup> esse. Cic. Ac. 2, 32, 103.— 9. Illa Furia (i. e. Clodius), qui non pluri fecerat Bonam Deam<sup>14</sup> quam tris sorores<sup>15</sup>, impunitatem est illorum<sup>16</sup> sententiis asecutus. Ib. Fam. 1, 9, 15.— 10. Habebam inimicum non C. Marium, sed duo importuna<sup>17</sup> prodigia<sup>18</sup>, quos egestas, quos æris alieni<sup>19</sup> magnitudo, quos levitas, improbitas, tribuno plebis constrictos addixerat<sup>20</sup>. Ib. Sest. 17, 38.

Rem. 5. If the antecedent is a NOUN, it is expressed (a) either in both, the relative clause, and the principal sentence, or (b) only in the principal sentence, or (c) only in the clause.

OBS. 1. The regular method is, to express the grammatical antecedent only in the principal sentence, in which instance the relative is a *disjunct adjective* (§ 365), and treated as such. But the antecedent is sometimes expressed in both propositions, so that it appears both as the antecedent of the relative clause, and as the governing noun of the relative adjective. In this instance the relative must be considered and treated as an ordinary attributive adjective. This form of the relative clause may be used (a) if the antecedent is a common noun, while if the antecedent is a proper name, its repetition as a governing noun of the relative is not admissible: (b) if the antecedent and the relative are in different cases. If both the relative and the antecedent are in the same case, the repetition of the antecedent in the clause is unusual: as: In castris Helvetiorum tabule reperiuntur, *quibus in tabulis* nominatum ratio confecta erat, etc.; In the camp of the Helvetians lists were found, in which (lists) a particular account was rendered etc. Cæs. B. G. 1, 29.— Hostes ab milibus passuum duobus castra (accus.) posuerunt, *quæ castra* (nom.) amplius milibus passuum octo in latitudinem patebant. Ib. 2, 7.— See Ex. 1-4.

OBS. 2. The antecedent is expressed in the clause only. (a) generally if, for the sake of emphasis, or other rhetorical reasons the relative clause is placed before the principal sentence. In this instance the syndetic antecedent of the relative (i. e. a demonstrative adjective) remains in the principal sentence, and agrees with the grammatical antecedent in gender and number, assuming that case which the antecedent would take if expressed in the principal sentence, as: *Quam quæque* norit artem, in hæc se exerceat; Every one should exercise himself in that art which he knows. Cic. Tusc. 1, 18, 41. Ex. 5-8.— The syndetic antecedent is often strengthened by *idem*, as: *Quæ pœna* ab dis immortalibus perituræ, *hæc eadem* mendaci constituta est; That (the same) punishment which, by the immortal gods, is decreed against a perjurer, is also decreed against a liar. Cic. Rosc. Com. 16.— The syndetic antecedent may be omitted if it is in the same case (or governed by the same preposition) as the relative, as: *Quibus bestiis* erat is cibus ut

<sup>1</sup> *Grandis natu*, aged.—<sup>2</sup> to charm.—<sup>3</sup> peace.—<sup>4</sup> men.—<sup>5</sup> aliquid primum putare, to place something first.—<sup>6</sup> mihi aliquid affluit, I have something in abundance.—<sup>7</sup> the captives, as slaves, are considered as things, and are here treated grammatically so, which is rarely the case.—<sup>8</sup> which are situated on the Pisidian side.—<sup>9</sup> gratias in aliquem consilere, to pass severe resolutions against somebody.—<sup>10</sup> that the senses (i. e. their existence) are denied.—<sup>11</sup> taste.—<sup>12</sup> sound.—<sup>13</sup> nullum esse, not to exist.—<sup>14</sup> the good goddess, i. e. Cybele.—<sup>15</sup> his three sisters, i. e. Furias.—<sup>16</sup> i. e. judicium.—<sup>17</sup> untoward.—<sup>18</sup> monster.—<sup>19</sup> debts.—<sup>20</sup> had delivered up with bound hands.







*tum*, in which instance the syndetic antecedent *tantum* is generally expressed in the principal sentence, as: *Is collis tantum* in latitudinem patēbat quantum loci acies instructa occupare poterat; This hill contained so much ground as an army drawn up for battle could occupy. Cæs. B. G. 2, 8.— See Ex. 20-25.

1. *Tantum bellum*, tam diuturnum, tam longe latēque dispersum<sup>1</sup>, quo bello omnes gentes premebantur, Pompējus extrēmā hieme apparāvit<sup>2</sup>, mediā aestate confēcit. Cic. Leg. M. 12.— 2. Erant omnino itinera duo, quibus itineribus domo<sup>3</sup> exire possent. Cæs. B. G. 1, 6.— 3. *Ante fundum*<sup>4</sup> Clodii, quo in fundo facile mille hominum versabantur<sup>5</sup>, superiorem se putarat Milo? Cic. Mil. 20, 53.— 4. Tanti malefici<sup>6</sup> crimen<sup>7</sup>, cui maleficio tam insigne supplicium est constitutum<sup>8</sup>, probare te censes posse tuius viris? Ib. Rosc. Am. 26.— 5. *Quam quisque in partem*<sup>9</sup> casu devēnit, quæque primo signa conspexit, ad hæc constitit<sup>10</sup>. Cæs. B. G. 2, 21.— 6. Himerā<sup>11</sup> delictā, quos civis belli calamitas reliquos fecerat<sup>12</sup>, ei sese Thermis<sup>13</sup> collocarant<sup>14</sup>. Cic. Verr. 2, 2, 35.— 7. Homines sapientis, ex quibus rebus maxime respublica laborat<sup>15</sup>, eis maxime mederi convenit<sup>16</sup>. Ib. Rosc. Am. 53, 154.— 8. Vincas<sup>17</sup>, ei hoc statueris<sup>18</sup>, quarum laudum gloriam adamāris<sup>19</sup>, quibus artibus eæ laudes comparantur, in eis elaborandum<sup>20</sup> (tibi esse). Ib. Fam. 2, 4, 2.— 9. Eo die, quo consuebat<sup>21</sup> intervallo, hostis sequitur. Cæs. B. G. 1, 22.— 10. Nostri non longius quam quem ad finem<sup>22</sup> porrecta<sup>23</sup> loca aperta pertinebant, cedentis<sup>24</sup> insequi audēbant. Cæs. B. G. 2, 19.— 11. Foras<sup>25</sup> educite quam introduxisistis fidicinam<sup>26</sup>. Plaut. Most. 2, 2, 74.— 12. Nunc disturbe quas statuit<sup>27</sup> machinas. Ib. Pseud. 1, 5, 137.— 13. Quas herbas pecudes non edunt, homines edunt. Ib. Pæn. 3, 3, 31.— 14. Quum venissem ad Amamum, qui meus mihi cum Bibulo communis est, Cassius noster feliciter ab Antiochæa hostem rejecerat. Cic. Fam. 2, 10, 2.— 15. Quum Syrnadis<sup>28</sup>, quum Philomeli<sup>29</sup>, quum Iconii<sup>30</sup> essem, quibus in oppidis omnibus commoratus sum, omnes jam festus generis legationes erant constitutæ<sup>31</sup>. Ib. 3, 8, 5.— 16. Firmi et constantes amici eligendi sunt, cujus generis est magna penuria<sup>32</sup>. Ib. Am. 17, 62.— 17. Helvetii legatos ad Cæsarem mittunt nobilissimos civitatis, cujus legationis Naminus<sup>33</sup> et Verucletius principem locum obtinebant. Cæs. B. G. 1, 7.— 18. Cæsar, in Carnates<sup>34</sup>, Andes<sup>35</sup>, Turonesque<sup>36</sup>, quæ civitates propinquæ his locis erant, ubi bellum gesserat, legionibus in hibernacula deductis, in Italiam profectus est. Ib. 2, 35.— 19. P. Crassus prefectos tribunosque militum compluris in finitimas civitates frumentandi causâ dimisit, quo in numero erat T. Terrasidius. Cæs. B. G. 3, 7.— 20. Utraque civitas quod roboris<sup>37</sup> in juventute<sup>38</sup> erat armavit, misitque. Liv. 35, 38.— 21. Rhodii quod floris, quod roboris in juventute fuerat, amiserant. Ib. 37, 12.— 22. Quod auri, quod argenti, quod ornamentorum in urbibus Siciliae fuit, id Verres abstulit. Cic. Div. Cæc. 5.— 23. Litteræ L. Metelli hoc, quantum est ex Sicilia frumenti hornotini<sup>39</sup>, exaraverunt<sup>40</sup>. Ib. Verr. 2, 3, 18.— 24. Triginta tyranni<sup>41</sup> tria millia sibi satellitum constituerunt, quantum<sup>42</sup> ex tot cladibus nec<sup>43</sup> civium superfuera. Just. 5, 8.— 25. Quod cuique temporis ad vivendum datur, eo debet esse contentus. Cic. Sen. 19, 69.

Rem. 6. The grammatical antecedent is generally understood if it is a noun of general import (denoting the general idea of persons or things § 353 foll.). Such antecedents are either implied in an absolute form-adjective (*omnis, multi, unus, duo, aliquis* etc.), which may be the syndetic

<sup>1</sup> Literally: 'So long and widely dispersed', i. e. covering so vast an extent of country.—<sup>2</sup> to prepare.—<sup>3</sup> from their homes.—<sup>4</sup> premises.—<sup>5</sup> to be engaged, to be present.—<sup>6</sup> crime.—<sup>7</sup> charge.—<sup>8</sup> maleficio supplicium constituere, to constitute a punishment for a crime.—<sup>9</sup> part of the battle-ground.—<sup>10</sup> to stop.—<sup>11</sup> city in Sicily.—<sup>12</sup> aliquem reliquum facere, to spare the life of somebody.—<sup>13</sup> Thermæ, a Sicilian city.—<sup>14</sup> to establish one's self.—<sup>15</sup> laborare ex aliquâ re, to suffer from an evil.—<sup>16</sup> convenit aliquem, it behooves somebody.—<sup>17</sup> to succeed.—<sup>18</sup> to propose.—<sup>19</sup> The clause 'quarum... adamāris' depends on the next clause 'quibus... comparantur' (laudes being the antecedent), and this clause, again, depends on the next sentence.—<sup>20</sup> in arte aliquâ elaborare, to devote one's self to a sphere (of activity).—<sup>21</sup> supply 'hostis sequi'.—<sup>22</sup> Construe: ad eum finem (point) ad quem porrecta. The relative is involved in the construction of the participle, and the sentence is best rendered by taking porrecta as the finite verb (porrigēbant), and omit pertinebant in the translation.—<sup>23</sup> porrigi, to be stretched forth, to extend.—<sup>24</sup> the fleeing enemy.—<sup>25</sup> See p. 219.—<sup>26</sup> names of cities.—<sup>27</sup> legationes constituere, to choose embassies.—<sup>28</sup> dearth.—<sup>29</sup> names of Gallic tribes.—<sup>30</sup> robur = everyone able to bear arms.—<sup>31</sup> among their young men.—<sup>32</sup> frumentum hornotinum, this year's corn.—<sup>33</sup> to plough out; said of a letter of Metellus, in as much as Metellus by this public letter, had induced the farmers to cultivate their fields, which else they would not have done from fear of being deprived of their crops.—<sup>34</sup> The thirty tyrants, instituted by Lysander after the end of the Peloponnesian war.—<sup>35</sup> The construction partly belongs to Obs. 4, partly to Obs. 3, quantum having the force of qui numerus, the grammatical antecedent being the numeral noun tria millia.—<sup>36</sup> = ne quidem.

antecedent of the relative (*is, hic, tantus* etc.); or it is altogether omitted without being replaced by an absolute form-adjective.

If the antecedent is implied in an absolute form-adjective, the latter takes either the masculine, or the neuter gender in the plural or singular, according to the rules § 354 foll., and § 358 foll., the relative, as disjunct adjective (§ 364) agreeing with it in gender and number. If there is no such absolute form-adjective, the relative takes that form, as to number and gender, which its syndetic antecedent would have, if expressed.

Obs. 1. Nouns of general import (*homo, res* etc.), as grammatical antecedents of relative adjectives may be expressed as such, in which instance the general rules § 612 are applied, as: *Homo, qui* et summā gravitate et parens esset, obstupuit. Cic. Verr. 2, 1, 26.— *Homines qui* sese student præstare ceteris animalibus etc. Sall. Cat. 1, 1.— *Tres sunt res quæ* obstant Roscio. Cic. Rosc. Am. 13, 35.— Curio reprehendit eas res quas Cæsar administrasset in Galliâ; Curio censured what Cæsar had done in the administration of Gaul. Cic. Brut. 60, 218.

Or this kind of grammatical antecedents may be implied in an absolute form-adjective. In this instance the relative takes the number and gender of the form-adjective, as: *Omnes, in quibus* aliquid consilii aut ætatis fuit eo convenerant. Cæs. B. G. 3, 16.— Nunc dicis aliquid quod ad rem pertineat. Cic. Rosc. Am. 18, 52.— *Nihil quod* ip-sis indignum esset committēbant. Cæs. B. G. 5, 35.— *Tria sunt quæ* sint efficienda dicendo. Cic. Brut. 49, 185.— The same agreement is applied to the syndetic antecedents of the relative, if they are used absolutely, as: *Is qui* ponat summum bonum in voluptate: *He who* places the highest good in pleasure. Cic. Off. 3, 32.— *Mercatores ea quæ* ad effeminandos animos pertinent, important; Merchants import what tends to effeminating the minds. Cæs. B. G. 1, 1.— *Libenter homines id quod* volunt, credunt; Men believe willingly what they wish. Ib. 3, 18.

Or the relative is used without any form-adjective implying the grammatical antecedent. In this instance it takes the number and gender which the grammatical antecedent would have if expressed, as: *Qui* stadium currit eniti debet ut vincat: (*He who* runs a race must strive to win. Cic. Off. 3, 10, 42.— *Legatis, tribunis imperat quod* apud quemque facto opus est; To the staff officers he gave orders about what each of them had to do. Liv. 10, 35.— *Ad hæc quæ* visum est Cæsar respondit; To this Cæsar replied what seemed fit. Cæs. B. G. 4, 8.

Obs. 2. The relative, in any of the instances mentioned Obs. 1, must be considered as a disjunct adjective (§ 364), because it always refers to a previous noun expressed or understood. Hence it never takes the absolute forms quis and quid, unless it is merged in the indefinite quisquis and quidquid. But, in order to distinguish the two relations of the relative according as it refers to an antecedent expressed or understood, the latter are designated as 'ABSOLUTE RELATIVES', although, strictly speaking, a relative can never be absolute in the sense applied to other form-adjectives.

The absolute relatives correspond to the following English forms: 1) if referring to persons, *qui* corresponds to 'he who', 'the one who', or 'who' (*qui sapit, tacet*; who is wise (he who is wise) is silent); and in the plural to 'those who', 'they who', 'who' (*qui hoc dicunt errant*, those who say so are mistaken).— 2) If referring to things, the absolute relatives *quod* and its plural *quæ* correspond to 'what' (that which): *Quod bonum est*, prodest (or 'quæ bona sunt, prosunt'); what is good, is useful. Sen. Ep. 117.

The English relatives of the numeral, quantitative, and qualitative classes cannot be used without their syndetic antecedents (as many, as much, such as), but the Latin antecedents may be omitted, as: *quantum possum*, as much as I can. Victoria quantam de Samnitibus nemo ad eam diem pepererat; So great a victory as nobody, up to that day, had gained over the Samnites. Liv. 10, 38.

Obs. 3. The syndetic antecedents of a relative may have the force of both, absolute and disjunct adjectives (§ 364). If disjunct, they refer to nouns previously expressed, and must, according to § 365, agree with those in gender and number; in all other respects such antecedents, and the relatives which refer to them, are treated as if they were absolute adjectives. The syndetic antecedents of either kind are frequently omitted and understood, according to the following rules:

A. The syndetic antecedents must be omitted:

(1) If the grammatical antecedent, being a noun of general import, is an absolute indefinite, or numeral form-adjective expressed, as: *Multi sunt qui* dicant etc.; There are many who say (not 'multi sunt illi or ei qui dicant'). Sen. Ben. 2, 14.— Nunc dicis aliquid quod ad rem pertineat; Now you say something that belongs to the subject. Cic. Rosc. Am. 18, 52.— *Duo sunt quæ*, bene ab oratore tractata, admirabilem eloquentiam faciunt; There are two things which, if well employed by a speaker, make an admirable



eloquence (*i. e.* never fail to excite the admiration of the audience). Cic. Or. 37, 128.— But with *omnis* the syndetic antecedent may be *either* expressed, or understood, as: *Omne id quo gaudemus voluptas est; Everything is 'voluptas' (amusement) in which we find pleasure.* Cic. Fin. 1, 11, 37. But: *Omnia que absunt vehementer hominum mentis perturbant; All the things that are not present (which we do not see) greatly disturb the minds of men.* Cic. B. G. 7, 84.

(2) Syndetic antecedents are not admissible if the indefinite form-adjective implying the grammatical antecedent of the relative is *elliptically omitted*. An ellipsis of this kind regularly occurs (*a*) if *esse* (in the meaning 'to exist') is the (abstract) predicate of the sentence, the relative clause being a 'predicate clause' (p. 486, Obs. 9). In this instance, the omitted antecedent is the *subject* (nominative or accusative) of the sentence, while the relative may be in any case required by the construction of the clause. Such sentences are, in English, introduced by the impersonal form 'There are persons', 'there are people', 'there are those (some)', 'there are things (occasions etc.)', as: *De impudentiā singulāri sunt qui mirentur; There are those (some) who are astonished at his remarkable impudence (the form *sunt ei qui* being Un-Latin).* Cic. Verr. 2, 1, 2.— See Ex. 1-3, and the Ex. quoted p. 486.— Sometimes compounds of the verb *esse* are used with the same construction, as: *Adsunt qui vos hortentur; There are those present who admonish you.* Cic. B. C. 2, 32.— (*b*) If *invenire* or *reperire* is the predicate, in which instance the indefinite antecedent is either the transitive object, or the passive subject of the sentence, as: *Non facile est invenire qui, quod sciat ipse, non tradat alteri (= invenire aliquem qui; 'eum qui' being inadmissible); It is not easy to find anyone who would not teach others what he knows himself.* Cic. Fin. 3, 20, 66.— *Vix invenitur qui, laboribus susceptis, periculisque aditis, non quasi mercedem desideret gloriam; Hardly anyone is found (exists) who, after undergoing hardships and dangers, should not be desirous of renown as his reward.* Cic. Off. 1, 19, 65. See Ex. 4, 5.— Here belong the passive predicates '*inventi sunt*' and '*reperi sunt*' *qui* as synonyms of *sunt qui* (See p. 429, B).— (*c*) If the predicate of the sentence is a verb denoting 'to have', 'to send', 'to select', or verbs of similar import, in which instance the indefinite antecedent is conceived as the transitive object, or passive subject, as: *Tum quum habebas quos imitari, non multum proficiebas; When you had persons (models) to imitate, you did not make much progress.* Cic. Fam. 9, 24.— *Misit qui pro vectura solveret; I sent a person to pay the freight.* Cic. Att. 1, 3, 2.— *Delegisti quos Romae relinqueres, quos tecum educeres; You selected some whom you were to leave in Rome, and others whom to take out with you.* Cic. Cat. 1, 4, 9.— Ex. 6, 7, 8.— The same omission occurs when the subject of passive verbs of this kind is conceived as subject-absolute in the construction of the absolutes absolute, as: *Hannibal Iberum copias trajecit praemis qui Alpium transitus specularentur; Hannibal sent his troops across the Iber after having sent a scouting party in advance to reconnoitre the passes of the Alps [literally: 'after having sent (some) who were to etc.].* Liv. 21, 23. For this omission of the subject-absolute (which after the verbs mentioned is always necessary), and for other indefinite subject-absolute, the omission of which is optional, see p. 175, 176.

B. The absolute and dis-junct syndetic antecedents may or may not be omitted:

1) If they are the *subjects* (nominative or accusative), and *neuter* antecedents, if they are the *subjects* or *transitive objects* of any kind of verb in the principal sentence. The dropping of the syndetic antecedents may be considered as the *rule* if they imply persons, being subject-nominatives, and the relative is likewise the subject of its own clause. In this instance the antecedents are only expressed if the author means *certain* persons, or lays a certain stress upon them, as: *Illi contendunt qui apud me et amicitia, et beneficiis, et dignitate plurimum possunt; Those applied to me [the author meant certain persons whom for important reasons he did not choose to mention by name] who have the greatest weight with me by their friendship, benefactions, and character.* Cic. Rosc. Am. 1, 4. Similarly: *Ut sine contumelia a me nominarentur ei qui se decemviro sperant futuros.* Cic. Leg. Agr. 2, 21.— But: *Quum ab aratro arcescebantur qui consules fierent; When people (persons, farmers) were taken from the plough to be made consuls.* Ib. Rosc. A. 18.— *Omnium est communis, qui fuit hostis suorum; He who was the foe of his own kindred, is the common enemy of all.* Cic. Verr. 2, 1, 15.— *Docilis est is qui attente vult audire; Docile is he who wishes to listen attentively, [where some manuscripts have *is*, and others omit it].* Auct. Her. 1, 4, 7.— See Ex. 9-11.— If the syndetic antecedent (being a *person*), is either a subject-accusative, or if it is a nominative, but the relative is in a different case, the antecedent, likewise, is *often* omitted, but (perhaps) more frequently expressed. The following are examples of omitted antecedents of such kind: (Caesar dixit), *qui (= eos qui) suum timorem in angustias itineris conferrent, facere arroganter; Caesar said that those who referred their fear to the bad roads (assigned the bad roads as the cause of their fear) were acting arrogantly.* Cic. B. G. 1, 41.— *Divitiacus dixit, qui (= eos qui) ejus consilii principes fuissent, in Britanniam profugisse.* Cic. B. G. 2, 14.— *Utile est uti motu animi (= eum uti motu animi) qui uti ratione non potest; It is*

right that he who (a person who) cannot act by reason should act by emotion. Cic. Tusc. 4, 25, 55.— *Digni sunt amicitia, quibus in ipsis inest causa cur diligantur; Those are worthy of friendship whose own persons are the reason why they should be loved.* Cic. Am. 21, 39.— *Quibus autem haec sunt communia, civitatis ejusdem habendi sunt; Those to whom this is common must be considered as citizens of the same State.* Ib. Leg. 1, 7, 23.— *Tanto plus gratia atque opes valere ut, quorum de poena agebatur, tribuni militum crearentur (= ut ei quorum etc.); That (the) (very) men whose punishment was under discussion were elected military tribunes.* Liv. 5, 36.— *Edictum est, quibus videretur d. e. ei quibus videretur) in castra proficiscerentur; That those who liked might go to the camp.* Liv. 5, 20.— *Haec vociferantem quibus erat imperatum (= ei quibus id erat imperatum) jugulant; While he was thus vociferating, those to whom the order was given killed him.* Curt. 3, 2, 20. See Ex. 12-15 and Juv. 3, 161.— If the antecedent denotes *things in general*, the use and the omission of the syndetic antecedent are equally frequent. The relative, either with or without a syndetic antecedent, is expressed by '*what*', whether in the plural or singular, as: *Cicero non ea solum quae vivo se accidere futura praedixit, sed etiam quae nunc usu veniunt cecinit ut vates; Cicero, not only predicted what happened during his lifetime, but, like a prophet, foretold what is now transpiring.* Nep. Att. 16, 4. [Here the syndetic antecedent *ea* may be dropped in the first proposition, and added to the second.]— *Ex hoc genere est illud quod tu nuper ei qui te rogasset, num tibi molestus esset futurus... inquisit; Of the same kind is what you, the other day, said to that man who had asked you whether he was intruding on you.* Cic. Or. 2, 64, 259.— *Caesar cognovit, Considium quod non vidisset pro viso sibi renuntiase; Caesar saw that Considius had reported to him as his own observation what he had not seen.* Cic. B. G. 1, 22.— *Magnum est quod conor, difficile est quod polliceor; What I undertake is great; what I promise is difficult.* Cic. Rosc. Com. 3.— *Id dixit quod in omniis luscis conveniret; He said what might be applied to all one-eyed persons.* Cic. Or. 2, 60, 246. See Ex. 16-19.— In the same way as with determinative relatives, the syndetic antecedents of quantitative, qualitative, and numeral relatives, are either expressed or omitted, as: *Tantum cuique tribuendum est quantum ipse efficere possit; We should give to everyone (of our friends) what (as much as) we can afford.* Cic. Am. 20, 73.— *Scripti ut Gallio quantum is vellet darem; He wrote I should give to Gallius as much as he wanted.* Cic. Att. 10, 15, 4. Ex. 20, 21.

2) The same omission of the syndetic antecedent may or may not take place if the antecedent is in any case, so that the relative, according to the construction of its own clause, is in the same case as the antecedent, or if both the antecedent and the relative are dependent on the same prepositions, as: *Imitemur quos cuique visum est (= eos quos imitari cuique visum est); Let everyone imitate whom (those whom) he likes best. [literally: 'Let us imitate those whom it has seemed to everyone].* Cic. Off. 1, 32, 118.— *Dividebat agros quibus volebat (= eis, quibus agros dividere volebat); He gave a share of the lands to whom he wished.* Ib. 1, 11.— *Epicurus in quibus sequitur Democritum non fere labitur (= in eis rebus in quibus); Epicurus is almost always right in what (where) he follows Democritus.* Cic. Fin. 1, 6. See Ex. 22-24.— Thus the antecedent is generally omitted if the relative takes the form of an *indeclinable* relative, as: *(Caesar dixit) quibus unquam exercitus audiens non fuerit, non eorum gesta fortiter debuisse (= eis quibus unquam); To all those to whom their army had refused obedience, success had been wanting in consequence of a bad conduct of the war.* Cic. B. G. 1, 40.— If the antecedent denotes *things in general*, being placed in the genitive or dative, it generally takes the form '*ea res*' instead of *id*, if the form of the relative (*qui, quibus, quorum*) would leave it doubtful whether *persons* or *things* are meant § 3601. If such an antecedent is omitted, the relative must agree with *res*, as: *Te oro, ut quibus in rebus mei tui indigebunt, nostris miseris ne desis; I beseech you to stand by [me in] my misfortune in what (in those things in which) my family will need you.* Cic. Att. 3, 27.

C. The syndetic antecedents are generally retained if the case of the relative is different from that of the antecedent (except in the instance mentioned No. A), or if the cases are the same, but dependent on different prepositions, or if either the antecedent or the relative is a mere case-object while the other of the two is dependent on a preposition. This rule applies to all syndetic antecedents, whether they are absolute, or dis-junct, or dependent on a noun expressed; as: *Verres eum cui legatus fuisset, in invidiam suis maleficiis adduxit; Verres, by his misdeeds, exposed to hatred that man whose adjutant he had been.* Cic. Verr. 1, 4, 11.— *Non videtur debuisse ejusmodi deliberationem introducere in qua quod utile videretur eum eo quod honestum est compararetur; It seems,*

\* A literal rendering of the English '*let everyone imitate whom etc.*' would be inadmissible, since *quisque* according to § 362, R. 20, 3 can only be used in certain connections, and *omnes, quibus, unusquisque* would refer to *all* 'without exception'. In all sentences of the above form *quisque* must be incorporated in the relative clause, the subject of the principal sentence being variously expressed according to the requirements of the sense; mostly by a syndetic antecedent repeated after the relative clause.



he ought not to have introduced a discussion of that kind, in which *what* seems useful is compared with *what* is moral. Cic. Off. 3, 3, 12.—Hi deducunt colonias in eos agros quos emerint, et in quæ loca præterea videbitur; They will send out colonies to those lands which they will buy, and moreover to all localities they will choose (literally 'to those localities to which it will seem to them i. e. to send colonies). Cic. L. Agr. 2, 27, 74 [Here in the first proposition the antecedent *eos* is retained because it is introduced by a preposition which does not refer to the case of the relative; but in the second proposition the antecedent *ea* is dropped because both, the antecedent and the relative depend on the same preposition (in *ea* loca in quæ colonias deducere videbitur).] See Ex. 25, 26.—The absolute antecedent takes here likewise the form '*ea res*' if the neuter gender is not sufficiently marked by the relative (see No. B, 2), as: Homines non requirunt rationes eorum rerum quas semper vident (which is more perspicuous than eorum quæ vident); Men do not inquire for the causes of *what* they always see. Cic. N. D. 2, 38, 96.—It is remarkable that, in this instance, the relative frequently does not agree in gender with the formal grammatical antecedent *res*, but takes the neuter form *as if the antecedent were an absolute adjective in the neuter*, as; Sumptu ne parcas ullâ in re quod\* ad valetudinem opus sit; Do not spare expenses in anything that may be necessary for your recovery. Cic. Fam. 16, 4, 2.—Abundantiâ eorum rerum quæ prima mortales ducunt; By an abundance of *what* men place first. Sall. Jug. 41, 1.—Delectu rebusque aliis quæ per ipsos agenda erant perfectis; After the draft and the other things which had to be done by them were accomplished. Liv. 32, 29.—In me quidvis harum rerum convenit quæ sunt dicta; \*\* To me *everyone of those things* applies that have been said. Ter. Heaut. 5, 1, 4.—This agreement goes to show that, in the conception of the Latins, the forms *ea res*, and *id* were identical, and that the genitives and datives *eius rei*, *ei rei* (§ 360) are really to be considered as the oblique cases of the absolute neuter *id*.

D. In the instance mentioned No. C, the antecedents may be dropped 1) if they are the completing objects of a verb (so that the case of the antecedent is clear from the connection), and the relative is the subject of its own clause, as: Xerxes præmium proposuit (i. e. *ei*) qui invenisset novam voluptatē; Xerxes proposed a reward for the man who would discover a new pleasure. Cic. Tusc. 5, 7, 20.—Semper in prælio maximum est periculum (i. e. *ei*) qui maxime timet; In battle the greatest danger always threatens him who is most afraid. Sall. Cat. 58.—Ut agerentur gratiæ (i. e. *eis*) qui e municipiis venissent; That thanks should be returned to those who had come from the towns. Cic. P. Red. 11. See Ex. 27, 28.—2) The antecedents may also be dropped if they denote things (both absolutely used, or with nouns), being introduced by a preposition governing the accusative, and if the relative is the subject or completing object of its own clause, as: Nunc redeo ad quæ mihi mandas (= *ad ea quæ*); Now I come to *what* you want me to do. Cic. Att. 5, 11.—Nullas adhuc litteras acceperam præter quæ (= præter *ea quæ*) mihi in Trebulano redditæ sunt; I have not yet received any letter except those which were handed to me in the Trebulane villa. Cic. Att. 5, 3.—Helvetii frumentum omne præter quod (= præter *id quod*) secum portaturi erant, comburunt. Cæs. B. G. 1, 5.—3) Rarely the syndetic antecedent is dropped if it is an attributive genitive of a noun (provided that the relative is a subject-nominative), as: Novâ lege, ut qui juniorum non convenisset ad imperatorum edictum, quique injussu abisset, caput (i. e. *eius* caput) Jovi sacrum esset; By a new law that the heads of those among the younger citizens who would not appear at the call of the commanders, and of those who would leave without order, should be forfeited to Jupiter. Liv. 10, 38.

E. The syndetic antecedents are almost always retained if they are predicate-nominals, the relative clause describing a quality of the subject asserted by the copula. In this construction, the syndetic antecedent (*is*) is a disjunct adjective, always referring to a definite subject, and hence may be also in the feminine. The relative and its antecedent, in this connection, are rendered by 'a man who', 'such a person as to', or by similar expressions, as: Zeno nullo modo *is* erat qui nervos virtutis inciderit; Zeno was by no means the man to cut the sinews of virtue. Cic. Ac. Post. 1, 10 [An omission of '*is*' in this and the following examples would be inadmissible.] Non sumus ei quorum vagetur animus errore; We are not that kind of persons whose minds wander about without aim (in errore). Cic. Off. 2, 2.—Ea est Româna gens quæ victa quiescere nesciat; The Roman nation is of such a character as to find no rest if conquered. Liv. 9, 3.—The antecedent *is*, in this construction, is omitted if it is coördinate to an attribute of another predicate-noun, as: L. Pinarius erat vir acer et qui nihil in fide Siculorum reponeret; L. Pinarius was a determined man, and one who would not rely on the faith of the Sicilians. Liv. 24, 37.—All clauses of this kind are predicate-clauses (p. 486), and always must have their own predicates in the subjunctive (see § 614). See Ex. 29-31.

\* The neuter *quod* may also be taken for a restricting relative, according to p. 560, Obs. 2; or as agreeing with the predicate-noun *opus*, according to p. 525, Obs. 2, although *opus* in '*opus est*' was hardly felt as a noun by the Latins.

\*\* Two inferior codices read '*dictæ*', which reading has been received by Bentley.

Obs. 4. An INVERSION of relative clauses (p. 505, Obs. 2) with absolute relatives may take place in all instances where the use of a syndetic antecedent is admissible, for the same reasons as when the relative has an expressed noun as antecedent. The syndetic antecedent, in this instance, is placed after the relative clause, the relative retaining its absolute form in lieu of the incorporation of the grammatical antecedent, which, of course, cannot take place where there is no noun to incorporate; as: Quibus ratio a naturâ data est, eisdem recta ratio data est; To those to whom reason has been given by nature, a right reason has been given. Cic. Leg. 1, 12, 33.—Cæsar L. Plancum jubet, quorum operâ cognoverat Tasgetium interfectum, hos comprehensos ad se mittere; Cæsar directed Plancus to arrest and send to him those whom he knew to have been implicated in the murder of Tasgetius (literally: by whose agency he knew that T. was murdered). Cæs. B. G. 5, 25.—Sperat se posse quod adeptus est per scelus id per biennium effundere atque consumere; He hopes that he can squander and consume within two years *what* he has obtained by crime. Cic. Rosc. A. 2, 6. See Ex. 32-35.

1. Sunt qui urbânis rebus<sup>1</sup> bellicas<sup>2</sup> antepōnant. Cic. Off. 1, 24, 82.—2. Fuêrunt qui dicerent, non celi motu<sup>3</sup> fieri ortus et occâsus<sup>4</sup>, sed nos ipsos oriri et occidere<sup>5</sup>. Sen. N. Q. 7, 12.—3. Nonne dicitis, esse e regione<sup>6</sup> nobis, e contrariâ parte<sup>7</sup> terræ, qui adversis vestigiis<sup>8</sup> stent contra nostra vestigia, quos avtrîpodas<sup>9</sup> vocatis? Cic. Ac. Pr. 2, 39, 123.—4. Nihil est difficilius quam reperire quod sit omni ex parte<sup>10</sup> in s'no genere perfectum. Ib. Am. 21, 79.—5. In Homêro hoc maximum est, quod neque ante illum quem<sup>11</sup> ille imitatur, neque<sup>12</sup> post illum qui eum imitari posset, inventus est. Vell. 1, 5.—6. Semper Cimônem pedisequi<sup>13</sup> cum nummi<sup>14</sup> sunt secuti, ut habêret quod statim daret. Nep. Cim. 4.—7. Quam e viâ languerem<sup>15</sup>, mi-i qui hoc ei diceret. Cic. Phil. 1, 5, 12.—8. Quid dulcius quam habere quicum omnia andeas sic loqui ut tecum? Ib. Am. 6, 22.—9. Stultissim' est qui hominem aut ex veste aut ex conditione<sup>16</sup> æstimat<sup>17</sup>. Sen. Ep. 47.—10. Maximum ornamentum amicitiae tollit<sup>18</sup> qui ex eâ tollit verendiam<sup>19</sup>. Cic. Am. 22, 82.—11. Errant qui in prosperis rebus<sup>20</sup> omnis impetus<sup>21</sup> fortinæ se putant fugisse<sup>22</sup>. Auct. Her. 4, 17, 24.—12. Necesse est sumpium facere<sup>23</sup> qui querit lucrum<sup>24</sup>. Plaut. Asin. 1, 3, 65.—13. Nego jus esse<sup>25</sup>, qui miles non sit, pugnare cum hoste. Cic. Off. 1, 11.—14. Sapiens palam facit<sup>26</sup>, potentissimum esse qui se habet in potestate. Sen. Ep. 90.—15. Quibus opes nullæ sunt, bonis invident. Sall. Cat. 37.—16. Quod non dedit fortuna, non eripit<sup>27</sup>. Sen. Ep. 59.—17. Cæsar mittit Vatinius ad ripam fluminis qui ea quæ maxime ad pacem pertinere<sup>28</sup> viderentur, ageret. Cæs. B. C. 3, 19.—18. Leviôra<sup>29</sup> sunt quæ repentinô aliquo modo accidunt quam ea quæ meditata<sup>30</sup> et præparata inferuntur<sup>31</sup>. Cic. Off. 1, 8.—19. Ambiorix dixit (se) id quod fecerit de oppugnatione navium, neque judicio, neque voluntate suâ fecisse. Cæs. B. G. 5, 27.—20. Sol queritur majore quam terra sit, an tantus quantus videatur. Cic. Div. 2, 3, 10.—21. Non speraverat Hannibal fore ut tot in Italiâ populi ad se dederent quod defecerant post Cannensem cladem. Liv. 28, 44.—22. Cœlestis ira<sup>32</sup> quos premit<sup>33</sup> miseros facit. Sen. Herc. Oet. 441.—23. Piso parum erat a quibus debuerat adjûna. Cic. Phil. 1, 4.—24. Quam quis amat, sciens non laedit. Quint. 5, 10, 14.—25. Ubi prima impudentia<sup>34</sup> nostri exercitus ab eis qui in silvis latebant visa sunt, subito omnibus copis provocaverunt<sup>35</sup>. Cæs. B. G. 2, 19.—26. Socrates exsecrari eum solèbat qui primus alicui a maliciâ se junxisset<sup>36</sup>. Cic. Leg. 1, 12, 33.—27. Minime miror qui insueti e occipunt<sup>37</sup> ex inuria<sup>38</sup>. Ter. Ad. 2, 1, 42.—28. Nos vel in premio clere<sup>39</sup> poscimus qui nobis aliquid attulisset<sup>40</sup> quo<sup>41</sup> hoc firmitus crederemus. Cic. Tusc. 5, 7, 20.—29. Ego is sum qui nihil unquam meâ potius quam meorum civium causâ fecerit. Ib. Fam. 5, 21.—30. Non sumus ei quibus nihil verum videatur, sed ei qui omnibus veris falsa quedam adjuncta esse dicimus. Ib. N. D. 1, 5.—31. Dixisti, vos eos esse qui vitam insuavem<sup>42</sup> sine his studiis putaretis. Ib. Or. 2, 6.—32. Monstrum certissimum

<sup>1</sup> Res urbânæ, civil affairs.—<sup>2</sup> res bellicæ, military affairs.—<sup>3</sup> revolution.—<sup>4</sup> the rising and setting of the stars.—<sup>5</sup> to set.—<sup>6</sup> just opposite.—<sup>7</sup> ex...parte, on the side.—<sup>8</sup> with footprints opposite to ours, i. e. with their feet opposite to ours.—<sup>9</sup> antipodes.—<sup>10</sup> in every respect.—<sup>11</sup> i. e. aliquis quem.—<sup>12</sup> Neque aliquis inventus est, neque etc.; There was nobody, nor anybody etc.—<sup>13</sup> footmen.—<sup>14</sup> small coins.—<sup>15</sup> e viâ languere, to be tired from the journey.—<sup>16</sup> according to the state in which he is.—<sup>17</sup> to value.—<sup>18</sup> ornamentum alicui rei or ex aliquâ re tollere, to strip something of an ornament.—<sup>19</sup> mutual respect.—<sup>20</sup> in prosperity.—<sup>21</sup> blow.—<sup>22</sup> to escape.—<sup>23</sup> to lay out money.—<sup>24</sup> lucrum querere, to be desirous of making money.—<sup>25</sup> to be lawful.—<sup>26</sup> makes it evident to all.—<sup>27</sup> to take away.—<sup>28</sup> to be most conducive to.—<sup>29</sup> less serious.—<sup>30</sup> accessory predicate: 'with premeditation'.—<sup>31</sup> inferre, to inflict.—<sup>32</sup> the wrath of Heaven.—<sup>33</sup> ira aliquem premit, anger rests on somebody.—<sup>34</sup> the first baggage train.—<sup>35</sup> to rush forward.—<sup>36</sup> utilitatem a naturâ se jungere, to place expediency in conflict with nature (i. e. with morality).—<sup>37</sup> to begin.—<sup>38</sup> from a wrong inflicted.—<sup>39</sup> to bring out, to cause somebody to step forward.—<sup>40</sup> aliquid alicui afferre, to give somebody a new reason.—<sup>41</sup> from which, in consequence of which.—<sup>42</sup> unpalatable, dull.



est esse aliquem humani speciei<sup>1</sup> et agniti, qui tantum immanitate<sup>2</sup> bestias vicerit<sup>3</sup>, ut propter quos<sup>4</sup> hanc suavissimam<sup>5</sup> lucem aspexerit, eos indignissime<sup>6</sup> luce privavit. Ib. Rosc. Am. 22, 63.—33. Multo magis fugiendum est<sup>7</sup> quod, cuius in animo versatur<sup>8</sup>, numquam sinit eum respirare<sup>9</sup>, numquam quiescere. Ib. Fin. 1, 16, 53.—34. Quisquis sentit quemadmodum sit affectus<sup>10</sup>, eum necesse est aut in voluptate esse, aut in dolore. Ib. 1, 11, 38.—35. Quantum<sup>11</sup> Apionius edidisset<sup>12</sup> debere<sup>13</sup>, tantum ex edicto<sup>14</sup> dandum erat. Ib. Verr. 2, 3, 29.

Rem. 7. If the grammatical antecedent of the relative clause is a (personal) PRONOUN, the relative adjective agrees with the pronoun in NUMBER, and with its LOGICAL GENDER (OBS. 1 and 2). Relative clauses of this kind rarely take syndetic antecedents (OBS. 4). For the form of the predicate in such relative clauses see R. 10, OBS. 1.

OBS. 1. *Is, ea, id* has the nature both of a personal pronoun, and of a determinative form-adjective (§§ 231, 214). If *is*, absolutely used, governs a relative clause, it is always a form-adjective (a) if the person or thing to which it refers, is determined by the relative clause (*ei qui negotio praefuerunt*); and (b) if it has the force of a qualitative or quantitative adjective (*Zeno erat is qui etc.*). But it must be considered as a personal pronoun if it refers to persons or things mentioned before as its grammatical antecedents (§ 232). The English pronouns 'he' and 'they' likewise occur in both meanings; as: *Horum princeps Socrates fuit, is, qui totius iudicio Graeciae... omnium fuit facile princeps*; *He who*, in the judgment of all Greece, unquestionably was the foremost of all. Cic. Or. 3, 16.—Instead of *is*, the other demonstratives *hic, ille, iste*, are likewise used with the force of pronouns of the 3d person, and may have relative clauses dependent on them, as: *Iste, qui jam spe atque opinione praedam istam devorasset, commotus est*; *He, who* had in his mind already swallowed that booty, was perplexed. Cic. Verr. 2, 1, 51.

OBS. 2. The pronouns of the first and second persons may refer either to males or females (pronouns of the second person referring exceptionally to things personified), and, since they do not designate the sex of the person by their grammatical forms, have only a LOGICAL GENDER. Hence relative adjectives which have personal pronouns of the first or second person as grammatical antecedents, agree with the logical gender of these pronouns, as: *Tu, ecce, erras quae illum expectes*; Indeed you are mistaken who (when you) expect him. Plant. Most. 1, 3, 31.—*Id duae nos sole scimus, ego quae illi dedi, et illa quae a me accepit*; That only we two know, I who gave it to her, and she who received it. Ib. Cist. 1, 2, 26.—*Nam nos, quarum viri hinc absunt, solliciti sumus semper*; For we, whose husbands are absent from here, are always anxious. Ib. Stich. 1, 1, 4.—*Ego qui te confirmo, ipse me non confirmo*; I, who reassure you, am not so confident myself. Cic. Verr. 2, 3, 30.—*Res haec acerba videtur unicuique vestrum qui simili sensu commovimini*; This matter seems hard to each of you, who are affected by similar feelings. Verr. 2, 1, 44.—*Neque te, Massilia, praetereo, quae L. Flaccum militem cognosti*; Nor do I pass thee, O Massilia, which knowest L. Flaccus as a soldier. Ib. Flacc. 26, 63.

OBS. 3. The personal pronouns as antecedents of relatives may be dropped if no emphasis rests on them, and if they, as subjects, are easily supplied from the text, as: *Qui (= tu qui) agro colendo praesse flagitium putes, profecto Atilium hominem nequissimum iudicares*; You, who think it disgraceful to manage a farm, surely would pronounce Atilius a most wicked person. Cic. Rosc. Am. 18, 50.—If the relative has the force of an adverbial conjunction (denoting cause, co-incident action etc.), the pronouns to which they refer are generally dropped, if subjects: *Stulta multa sum quae vobiscum fabuler*; I am very foolish who (that I) am talking with you. Plant. Mil. 2, 5, 33.—Thus the pronouns of the second person are most always dropped if they are the subjects of an imperative: *Adestote omnes animis qui adestis corporibus*; Be all present with your minds who are present with your bodies. Cic. Sull. 11, 33.

OBS. 4. Since personal pronouns cannot, generally, take attributes (§ 276), relative clauses dependent on personal pronouns cannot, generally, take syndetic antecedents, except in the following instances: (a) If the relative clause is dependent on the syndetic antecedent *is* (sometimes *ille*) as predicate-nominative (R. 6, OBS. 3, E), this

<sup>1</sup> In human shape.—<sup>2</sup> brutality.—<sup>3</sup> to surpass.—<sup>4</sup> by whose agency (to whom he is indebted for the enjoyment; i. e. his parents).—<sup>5</sup> most delightful.—<sup>6</sup> in the most outrageous way.—<sup>7</sup> to shun.—<sup>8</sup> in animo alicuius versari, to pervade one's mind.—<sup>9</sup> to breathe.—<sup>10</sup> feels how he is affected; i. e. is conscious of his emotions.—<sup>11</sup> quantum debere, an infinitive clause, dependent on edidisset; debere being an impersonal passive predicate.—<sup>12</sup> to 'give out', to pronounce. The subjunctive is quasi-subjunctive, dependent on 'ex edicto dandum erat', which is equivalent to 'edictum praecipit ut daretur'. See p. 406, OBS. 1, (a).—<sup>13</sup> aliquid debetur, something is due.—<sup>14</sup> the edict of the praetor.

antecedent is retained even if a personal pronoun is the subject. Constructions of this kind must generally be recast in English, as: *Ego is ero qui semper fui*; LITERALLY: I will be he (the one) who I have always been (= I will be the same I have always been). Cic. Att. 11, 12, 3.—*Ego is sum qui hoc illi concedi putem*; LITERALLY: I am he who believe that this should be conceded to them (= I belong to those who etc.). Cic. Att. 7, 5, 5.—*Tu es ille cui crudelitas displicet*? Are you the man who dislikes cruelty? Ib. Pis. 8, 17.—Sometimes in this construction the antecedent *is* may be dropped (which is an exception to the rule R. 6, OBS. 3, E), as: *Tu es qui (= is qui) diligentissime pretium exquisisti*; You are the one that has most carefully inquired for the price. Cic. Verr. 2, 3, 30.—*Idem* If the syndetic antecedent is *idem*: *Ego idem nunc qui illas omnia res egi silentio, interpellor*; I, the same I, who transacted all this in silence, am now challenged. Cic. Prov. 12, 29.—(c) If the syndetic antecedent is placed after the relative clause, as: *Ego ipse Pontifex, qui caerimonias religionesque publicas sanctissime tuendas arbitror, is hoc, esse deos, persuaderi mihi plane velim*; I, being myself Pontifex, who believe that the public ritual and worship should be most sacredly maintained, I would greatly like that I could be persuaded of the fact that gods exist. Cic. N. D. 1, 22.—*Qui magister equitum fuisse tibi videretur, is per municipia cum caligis et lacernis cucurristi*; You who claim to have been a vice-dictator, you ran through the provincial towns in brogans and duster. Ib. Phil. 2, 30.—(d) Sometimes (mostly poetically) relative clauses are made dependent on 'ille ego' or 'ego ille'; Itaque ego ille qui semper pacis auctor fui, pacem cum Antonio esse nolo; I, the same who have always counselled peace, oppose a peace with Antonius. Cic. Phil. 7, 3.—*Ille ego qui quondam gracili etc.* (I who once sung etc.). Virg. Aen. 1, 1.

OBS. 5. Personal pronouns, as antecedents of a relative clause, are sometimes merged in a possessive adjective: *Illud quidem nostrum consilium laudandum est, qui meos civis servis armatis obicere noluerim* (literally: That opinion of ours is praiseworthy who did not wish; i. e. It is praiseworthy when I did not wish etc.). Cic. Fam. 1, 9\*.

1. Laudabant fortunas meas qui gnatum (son) habere tali ingenio praeditum. Ter. Andr. 1, 1, 71.—2. Id me minime refert qui sum natus maximus. Ib. Ad. 5, 4, 27.—3. Tu nostra, qui remansissimus, caede contentum te esse dicebas. Cic. Cat. 1, 3, 7.—4. Vestra, qui cum summa integritate vixistis, hoc maxime interest. Ib. Sull. 28, 79.—5. Vestra consilia acculantur, qui mihi summum honorem imposuistis. Sall. Jug. 85.—6. Vehementer intererat vestra, qui patres estis. Plin. Ep. 4, 13.

Rem. 8. There are relative clauses which have only a LOGICAL, but no grammatical antecedent. Such clauses pass over into co-ordinate relatives (R. 9), and are used to add facts or remarks pertaining to a whole sentence, or to any of its parts not being nouns or pronouns. The relative, in this construction, assumes the following forms: 1) That of the neuter singular *quod* (quantum, quale), representing the clause as referring to the idea of the 'fact' involved in the sentence to which it refers (§ 365, R. 24). 2) The form *quae res* in the place, and with the meaning of *quod*. 3) The form of an attributive relative, agreeing with a governing noun of general import which represents what is stated in the sentence in a more particular manner than by the general designation 'res' (*quae sententia, quod genus, qui honor* etc.).—The sentence to which the relative refers is called the 'LOGICAL ANTECEDENT' of the relative, and the relatives thus referring to logical antecedents are called 'LOGICAL RELATIVES'.

OBS. 1. Relative clauses of this kind form the transition from pronominal subordination to pronominal coordination (p. 473, OBS. 2), as: *Pompejus, quod mihi summo dolore est, ipse se afflixit*; Pompey has injured himself, which is very painful to me. Cic. Att. 2, 19, 2. Here the relative clause 'quod... est' does not form a member of the principal sentence 'Pompejus ipse se afflixit'. On the contrary, the principal sentence is represented as 'incorporated' in the clause by means of the relative *quod*, which implies 'which fact',—namely 'that Pompey injured himself'. But this incorporation is a cri-

\* A similar construction is sometimes applied to national adjectives, to which the relative refers as if to a national noun, as: *Vejens bellum ortum est, quibus Sabini arma conjunxerant*; The Veientian war arose with whom (= with which people) the Sabines had made an alliance. Liv. 2, 53.—National adjectives have exactly the same relation to national nouns as possessive adjectives to the corresponding personal pronouns. Thus the above-mentioned sentence might be thus changed: 'Nostrum bellum ortum est, quibus Sabini arma conjunxerant'. Madvig, who has no objection to this connection of relatives with possessives, censures the quoted passage of Livy—which is inconsistent.



terion of pronominal coördination (p. 473), being just the reverse of the principle involved in *subordination*. Nevertheless the clause is virtually and 'logically' *subordinate*, since it most frequently precedes the sentence to which it refers or is inserted in it (against the use in pronominal coördination by demonstratives), and may always be conceived as an *ordinary relative clause* dependent on a noun of general import ('*fact*') in apposition to the principal sentence, and hence forming a member of it (Pompey has injured himself, *a fact* which is very painful to me). Indeed this form of the apposition is frequently preferred in the English rendering to the Latin 'logical relative'. Even in Latin this kind of sentence-apposition (which is not admissible in ordinary relative constructions, see p. 506, Obs. 3) is frequently applied to the logical relatives (*id quod*; see Obs. 4).—Since logical relative clauses cannot be considered as being grammatically members of the principal sentence, it follows that they cannot take *syndetic antecedents* to represent them in the principal sentence.

Obs. 2. Logical relative clauses of this kind may have a **DOUBLE** relation, 1) that of an *ordinary relative clause* introduced by *quod* with an 'absolute' antecedent expressed or understood in the principal sentence; and 2) that of a *logical relative clause* conceived as apposition to *another clause*, dependent on the same principal sentence, as: Feci, *quod* profecto ante me nemo, *ut ipse* me per litteras consolärer; I succeeded to be my own comforter by literature, *a thing that* surely, nobody attempted before me, (literally: I did what nobody did before me, (namely) that I was my own comforter). Cic. Att. 12, 14, 3.—Nihilominus Helvetii *id quod constituerant* facere conantur, *ut e finibus suis exeant*; The Helvetians nevertheless undertook to carry out what they had resolved before, *namely the emigration* from their country, or 'The Helvetians nevertheless tried to leave their country, (which was) in accordance with their former plans.' Cæs. B. G. 1, 5.—Clauses of this kind, which must always be recast in rendering, may assume the inverted form according to R. 6, Obs. 4, in which instance a *syndetic antecedent* must be used, as: *Quod* a Verre pridie Heraclius impetrare non potuerat, *id* ei postridie venit in mentem, *ex lege Rupilia sortiri dicat oportere*; On the next day came to Verres's mind *what* Heraclius could not obtain from him the day before, *namely* that according to the Rupilian law he must draw the judges by lot. Cic. Verr. 2, 2, 17. Here the infinitive clause '*ex lege... oportere*' is the subject-clause of the period; the (logical) relative clause '*quod... non potuerat*' is in apposition with it, '*id ei... in mentem*' being the principal sentence. At the same time the relative clause '*quod... potuerat*' is an *ordinary absolute relative clause* in regard to the principal sentence, in which its *syndetic antecedent id* represents the subject. See Ex. 1, 2.

Obs. 3. Logical relative clauses with *quod* mostly occur in the form of *parenthetical clauses*, so as either to precede the sentence which they incorporate, or to be inserted in it, or in the period to which they belong. They are variously rendered in English, generally by placing them *after* the sentence (with '*which*'), or by inserting them in the form of a demonstrative clause with '*and*', or by changing the construction substantively; as: Denique (confirmo), *quod est indignissimum*, per tribunos plebis reges in civitate constitui; Lastly I assert (*and this is the most outrageous thing*), that kings are introduced by the tribunes of the people. Cic. Leg. Agr. 2, 6.—Qui virtute praediti sunt, soli sunt divites; soli, *quod est proprium divitum*, contenti suis rebus sunt; The virtuous alone are rich; they alone are contented with their own, *which is a criterion of wealth*. Cic. Par. 6, 52.—Captæ urbis Romæ, *quod post paucos accidit annos*, clades; The disaster of the capture of Rome, *which happened after a few years*. Liv. 5, 21.—See Ex. 3-5.—The relative clause is placed *after* the sentence, either if both propositions are very short and plain, or to give emphasis to the facts asserted in the clause: Natus est Gadibus, *quod nemo negat*; He is born at Gades, *which nobody denies* (which is not disputed).—At erat mecum senatus, et quidem veste mutata, *quod pro me uno post hominum memoriam publico consilio susceptum est*; But the Senate stood by me, and moreover, in the garb of misery, *an honor which, as far as historical records go, has been shown to me alone by official action*. Cic. Plane. 35, 87. See Ex. 6. If the relative clause follows the sentence, '*quæ res*' is sometimes used in place of *quod*, which is generally the case if the relative is required to be in an oblique case (see below): Cæsar navis paullum removēri jussit; *quæ res* magno usui nostris fuit. Cæs. B. G. 4, 25.—Cuniculis ad aggerem vineasque actis, *cujus rei* sunt longe peritissimi Aquitani; After digging mines towards the rampart and the covered ways, *in which* (art) the Aquitani are most skillful. Ib. 3, 21.—Often *quod* is connected by *ipsum*, in which instance it is often impossible to render without impairing the force of the relative construction by substituting an English coördination: Orat vos ut hanc urbem sibi intueri liceat, *quod ipsum* fortuna eriperat, nisi unius amici opes subvenissent; He implores you to allow him the sight of this city, *and even of this boon* fate would have deprived him without one friend's help. Cic. Rab. Post. 17, 48.—*Quod*, as a logical relative, is generally used only in the nominative, accusative and ablative singular, as: Docui nullam rationem huic corumpendi fuisse; *ex quo* intelligitur etc.; *From which* it is clear that etc. (*which goes to*

show etc.). Cic. Clu. 23, 64. Thus in the construction with a comparative ablative, as: *esse turpius*? Hieronymus selected out of many books of Isocrates perhaps thirty lines, *a baseness which could not be surpassed* (literally: *than which* what could be baser?). Cic. Or. 56. Sometimes, however, logical relatives occur in other cases, and even in the neuter plural, as in the passage Quint. 1, 2, 12, quoted Obs. 5.—In the same way as *quod*, *quantum* is frequently used in a parenthetical clause, restricting the principal predicate to a measure indicated by the clause (being rendered '*as much as*'), as: Hic ego, *quantum* humano consilio efficere potui, summam teci cogitationum mearum; Here I struck the balance of all my thoughts, *as much as* I could do with human wisdom. Cic. Fam. 1, 9, 10. See Ex. 7.

Obs. 4. Instead of *quod* in logical relative clauses, the form *id quod* is very frequently used, being rendered in the same way as the simple *quod*. This '*id*' is a *syndetic antecedent* of *quod*, but without belonging to the grammatical frame of the principal sentence. It must be conceived as marking the relation of the relative clause as that of an apposition to the principal sentence, as: Pompejus ubi, *id quod* maxime expectari videbatur, ostendit se tribuniciam potestatem restitutum; When Pompejus showed that he would restore the office of the tribunes, *a measure which* seemed to be generally expected, etc. Cic. Verr. 1, 15.—Intelligitur, *id quod* jam ante dixi, imprudente Sulla scelera hæc fieri; It is evident that these crimes, *as I* have already remarked before, are committed without Sulla's knowledge. Cic. Rosc. Am. 9, 25. See Ex. 8, 9.

Obs. 5. Frequently in the logical relative *quod* not the whole sentence is incorporated, but such parts of it as may be conceived as separate ideas. Often the idea to which the relative thus refers must be elicited from the sentence by inference. Such constructions are frequently repugnant to the English idiom, and must be recast, as: Si etiam monendi estis a me, *quod non estis*, videor hoc præcipere posse ut etc.; If you must be, also, admonished by me, *which is not necessary*, I would recommend this, that etc. (literally: If you are to be admonished, *which you are not*). Cic. Font. 19, 42.—Sic mihi persuâsi, quum simplex animi natura esset, non posse eum dividi; *quod* (i. e. dividi) si non posset, quum posse interfere; I am satisfied that the soul, since its nature is simple (not compound), cannot be divided; and that if it could not be divided, it could not perish. Cic. Sen. 21, 78.—In this instance the logical relative may be in the plural, if it refers to several coördinate ideas, contained in the principal sentence, as: Neque enim scribenti, edicenti, cogitanti, præceptor assistit, *quorum* aliquid agentibus cujuscunque interventus impedito est; For the teacher cannot assist his pupil when the latter is writing, memorizing, or reflecting, the intervention of any one being a hindrance to those engaged in any of these acts. Quint. 1, 2, 12. [Here the logical relative *quorum* (= *quarum* in Latin) refers to the actions *scribere, edicare, cogitare*, which are implied in the personal participles *scribenti* etc.] See Ex. 10.

Obs. 6. The ATTRIBUTIVE form of the relative, with a noun as governing word, is used to designate the act contained in a preceding sentence by a *substantive term*, which may either denote the action as such, or any other idea (or just a *time-point*) referring to the action contained in the sentence. Such substantives are made the governing nouns of the relative without being its antecedents, in a similar way as in the instance mentioned R. 5, Obs. 3, only that in the instance, mentioned there, the relative has a *grammatical antecedent* in the governing sentence, while here the antecedent of the relative is *logical*. Such constructions must be frequently recast in English, either by making the governing noun of the relative its antecedent connected with the governing sentence in the form of an apposition, or by using the form of a coördination, as: Pomptinus, qui a te tractatus est singulari fide, *cujus* tui beneficii sum ego testis, præstat tibi memoriam quam debet; Pomptinus, who has been treated by you with great friendship, *a kindness to which* I can bear testimony, remembers you as he ought. Cic. Fam. 3, 10, 3.—Quidam sibi nullam societatem communis utilitatis causâ statuunt esse cum civibus, *quæ sententia* societatem omnem distrahit civitatis; Some hold that no bond unites them with their fellow-citizens in regard to their common interests, *an opinion which* dissolves all civil society. Cic. Off. 3, 6, 28.—Ubi impedimenta nostri exercitus ab Gallis visa sunt, *quod* tempus inter eos committendi prelii convenerat, omnibus copiis provolvērunt; When the baggage train of our army was seen by the Gauls, *which moment* they had agreed upon as the signal for battle, they rushed forward etc. Cæs. B. G. 2, 19.—Atticus cum civis Romanus, L. Clodius, L. Torquatus Cæsar, *quæm* atticus sic universa civitas Atheniensium præsecuta est etc.; Atticus, *whose* death was mourned by the whole community, so that etc. Nep. Att. 4, 5. See Ex. 11-13.

Obs. 7. The form of the logical relative clause is used for many idiomatic expressions which cannot be literally rendered in English:



A. Relative clauses with *quod* are used with the force of an English comparative clause with 'as', or of a conditional clause with 'if':

(a) In the formula *quod ajunt* (inst. of *ut ajunt*, or *quomodo ajunt*), referring to a proverb, = 'as people say', 'as the proverb has it', 'according to the proverb', as: *Nec sepulera legens vercor, quod ajunt, ne perdam memoriam*; Nor am I afraid of losing my memory by reading sepulchres (sepulchral inscriptions), as the proverb says. Cic. Sen. 7.—*Urge igitur, nec transversum unguem, quod ajunt, a stilo*; Go on, therefore, but do not go a nail's breadth beyond (from) the pen, as people say (i. e. do not speak, but confine yourself to writing). Cic. Fam. 7, 25, 2. [Here, the proverb is the sentence incorporated in the logical relative *quod*, = which thing (proverb) the people say.]

(b) In a restrictive sense = 'as far as' (mostly with the subjunctive, equivalent to 'quantum' with the indicative; see Cic. Fam. 1, 9, 10, quoted Obs. 3). Thus it occurs 1) in the formulas '*quod sciam*', as far as I know; to the best of my knowledge; '*quod audierim*', '*quod cognoverim*', as far as I have heard, (frequently connected with the restrictive particle *quidem*): *Qui quum ante hanc pugnam tiro esset, quod sciam*; Since he was a novice before this battle, as far as I know. Cic. Rosc. Am. 6, 17.—*Aristides unus post hominum memoriam, quod quidem nos audierimus, cognomine Justus est appellatus*; Aristides was the only one who, as far as we have heard, was called the Just. Nep. Ar. 1, 2. See Ex. 14, 15.—These formulas cannot be explained by '*ita ut sciam*', as the grammarians do, which would be more in need of explanation than *quod sciam*. They are subjunctives of guarded statement, or of individual opinion, applied to an ordinary (logical) relative clause. '*Gajus veniet quod*' (= *id quod*) *scio* would mean 'Gajus will come, a fact which I know'. But '*Gajus veniet, quod sciam*' means 'He will come, a fact which I think I know' = 'as far as I know'.—2) In several expressions with the meaning 'as far as something' (which is expressed in the principal sentence) is consistent with something, or 'not prejudicial to something' (mostly expressed in the clause by an ablative); or 'if something is consistent with something'. These formulas have always the predicate '*facere possim*' (*posses* etc.), or '*facias*'; '*feri possit*' (*posset*), or '*fiat*' (*fieret*), introduced by *quod* as accusative (with *facere*), or nominative (with *feri*); as: *Cupio tibi aliquā ex parte, quod salvā fide* (*facere*) *possim, parere*; I wish to spare your feelings in some respect, as far as I can do consistently with my duties (as far as is consistent with etc.). Cic. Rosc. Am. 34, 95.—These expressions mostly occur in connection with the ablative *commodo* (= 'as far', or 'if consistent with somebody's interest or convenience'), or '*sine molestiā*' (= 'as far', or 'if consistent with somebody's convenience'); as: *Sed... quod commodo tuo fieri possit, utriusque nostrum magni interest ut te videam*; But... it is very much in the interest of both of us that I should see you, if consistent with your convenience. Cic. Fam. 3, 5, 4.—*Que tibi mandavi, velim cures, quod sine molestiā tuā facere poteris*; I wish you would attend to what I have placed in your hands, as far as convenient to you. Cic. Att. 1, 5, 7.—*Senātus tibi decernit ut regem reddas, quod commodo reipublice facere possis*; The Senate charges you with re-instating the king, as far as (or if) consistent with the interest of the republic. Cic. Fam. 1, 1, 3.—*Senātus censuit, ut, quicumque Galliam provinciam obtinēret, quod commodo reipublice facere posset* (as far as consistent etc.), *Æmōs defenderet*. Cic. B. G. 1, 35.—Instead of *quod*, the conjunction *si* is used in the same sense: *Scribit Labiēno, si reipublice commodo facere posset, cum legione ad finē Nerviorum veniat*; He wrote to Labienus to march with a legion to the Nervian territory, if he could do so consistently with the public interest. Cic. B. G. 5, 46.—In these expressions *quod* has the force of *ita ut* in the sense explained p. 637, No. 2.—3) For some similar expressions, with both subjunctive and indicative, see p. 560, Obs. 2.—See Ex. 16-18.

B. A relative clause introduced by '*quod attinet ad*' with an accusative denotes 'regarding or concerning somebody or something', 'as to somebody', 'with respect to something', 'on my, thy, his part' being often connected with *quidem*. It is used either to emphasize the person or thing spoken of in the principal sentence (mostly as parenthetical clause, = *hoc ad me, te, id* etc. *attinet*, that which is said refers to me, thee, it etc.); or as a formula of transition, if the discourse passes over to a new subject (= *Hoc, quod sequitur, ad me, te, illum* etc. *attinet*); as: *Equidem, quod ad me attinet, quo me verum nescio*; I, on my part (As to me, I) do not know where to turn. Cic. Clu. 1, 4.—*Ut se tota res habeat, quod ad eam civitatem attinet, demonstrabitur vobis alio loco*; How the whole matter stands, in regard to that State (as far as that State is concerned) will be explained to you at another place hereafter. Cic. Verr. 2, 2, 5.—*Ad legatos quod attinet, quid a me fieri potuit quam ut etc.*? As to the delegates, what could be done by me but that etc. Cic. Fam. 3, 3, 2. See Ex. 19-21.

C. The relative formulas '*quod reliquum est*', or '*quod superest*', ('as to the rest' = *ceterum*), are mere formulas of transition, being explained in the same way as the above-mentioned expressions (= This, which will be directly mentioned, still remains to be said); as: *Quod superest, si verum illud (proverbium) est, certe permanebunt*; For the rest, if that proverb is true, they will surely remain. Cic. Att. 5, 11, 5.—*Quod reliquum*

*est, velim augeas tua in eum beneficia omnibus rebus quæ te erunt dignæ*; As to the rest, I wish you would increase your favors to him in all ways that are becoming you. Ib. Fam. 13, 28, 2. See Ex. 22, 23.

D. The logical relative takes an ATTRIBUTIVE form in the sense explained Obs. 6, in those clauses which have the force of the preposition *pro* (according to, in accordance with, p. 35, R. 62), being rendered in the same way, or by 'with' or 'considering'; as: *Tu, si esset factum, quæ tua est humanitas, ascripsisses*; If it had been done, you would have added it (said so) in your letter, in accordance with your courtesy (considering your courtesy; literally: you would have added it, which is your humanity). Cic. Att. 7, 7, 1. In these expressions the relative is, grammatically, the predicate-noun of the clause (humanitas tua *hec* est; *Such* is your humanity), the subject being an abstract noun, designating the contents of the principal sentence by a substantive term, the same as in the instance mentioned Obs. 6. The above-mentioned example, in its original grammatical conception means 'Your humanity is such as represented in the principal sentence', a clause which is parenthetically added to the sentence. Thus: *Id, qui tum pudor hominum erat, vim vinculum satis validum legis*; This seemed to be a sufficient means to enforce the law, in accordance with (considering) the discretion of men at that time (such was men's discretion at that time). Liv. 10, 9. See Ex. 24, 25.—In the same way the relative *qualis*\* is used to designate the idea conveyed by the principal sentence as being like the idea of the noun which is the subject of the clause, as: *Abelux, fidus ante Penis, tunc, qualia plerumque sunt barbarorum ingenia, cum fortunâ mutaverat fidem*; Abelux, having been faithful to the Punicans before, then changed sides together with fortune, in keeping with the general character of barbarians (literally: of which kind the character of the barbarians generally is). Liv. 22, 22. Often *quantus* is used in the same sense, in regard to intensity, as: *Quanta ingenia in nostris hominibus esse video, non despero, fore aliquem aliquando qui existat talis orator qualem quaerimus*; According to (to judge from) the great talents which I see in our countrymen, I do not despair that etc. Cic. Or. 1, 21. See Ex. 26.—Instead of using a relative as predicate-nominative, the same relative is often used as predicate-ablative of quality, as: *Quæ ex prudentiâ, nihil te fugiet si meas litteras diligenter legeris*; According to (With) your quick perception, nothing will escape you if you read my letter with attention. Cic. Fam. 11, 13, 1. See Ex. 27, 28.

1. (Legati dixerunt) omnibus Gallis idem esse faciendum quod Helvetii fecerint, ut domo emigrant. Cic. B. G. 1, 31.—2. Nonne ostendis, id te vereri quod præter ceteros in patria non debitas, ne quando liberis proscriptorum bona patria reddantur? Cic. Rosc. Am. 50, 145.—3. Cassius noster, quod mihi magnæ voluptati fuit, feliciter ab Antiochæa hostem rejecerat. Cic. Fam. 2, 10, 2.—4. Ne connivente quidem te, quod ipsum erat scelus, delectus servorum habebatur. Ib. Pis. 5, 11.—5. Hominem audacissimum habuimus in civitate C. Cimbrici, et quod inter omnes constat, insanissimum. Ib. Rosc. Am. 12, 33.—6. Ob eas res XV dierum supplicatio decreta est, quod ante id tempus accidit nulli. Cic. B. G. 2, 35.—7. Tres sunt res, quantum ego existimare possum, quæ obstant Sex. Roscio. Cic. Rosc. Am. 13, 35.—8. Speraverunt, id quod assecuti sunt, se injecturos vobis causam deliberandi. Ib. Cæc. 2, 4.—9. Postremo prospicite, iudices, id quod ad dignitatem populi Romani maxime pertinet, ut plus apud vos preces virginis Vestalis quam minæ Gallorum valuisse videantur. Ib. Font. 21, 49.—10. Lacedæmonii Agin regem, quod nunquam antea apud eos acciderat, necaverunt. Ib. Off. 2, 23.—11. Omnes antiquæ gentes regibus quoniam paruerunt, quod genus in primis ad homines sapientissimos delectabatur. Ib. Leg. 3, 24.—12. Cæcilius Atticum heredem fecit ex 14 dodrantibus, ex quibus hereditas accipit tredecim centies. Cic. Nep. Att. 5, 2.—13. Fecit ut ipse me per litteras consoleretur, quam librum ac, ut illum se descripsisset, honoraret. Cic. Att. 12, 11, 3.—14. Quantus Canius numquam tam esset pauciorum. Nihil, quod sciam, inquit (videtur). Ib. Off. 3, 14.—15. Epictetus se unus, quod sciam, sapientem profiteri est ausus. Ib. Fin. 2, 3, 7.—16. Nunc vero censeo, quod commodo tuo facere poteris, venias ad id tempus quod scribis. Ib. Att. 1, 4, 1.—17. Pergratum mihi feceris si Cossinium, quod sine molestiâ

\* Some grammarians (Meibius § 959, note 2, deny that *qualis* is ever used in this sense. I return to the children of the proscribed their paternal estates = *amovere*, literally 'to move an eye'; here in the meaning 'to banish, to stir', the indifference of the man at the facts transpiring being imputed to him as a crime. = *delectum habere*, to make a draft = *assequi aliquem*, to succeed in something. = *impicere aliquem alienâ*, to force something on somebody. = the necessity of examining the matter. = *look out, take care*. = *maxime pertinet ad aliquid*, it greatly concerns something. = *threats*. = *valere apud*, to have weight with somebody. = *The relative clause refers not to the whole principal sentence, but only to the predicate and its object.* = *form of government*. = *was conferred on, i. e. was exercised by.* = *at, of.* = *see p. 116, R. 105.* = *inheritance.* = *p. 169.* = *by writing (i. e. a book).* = *Render by coördination: The book which I wrote etc.* = *to copy.* = *the book-copyists.* = *historical present.* = *a holiday.* = *was the only one who.* See p. 251, Obs. 7. = *to profess himself as wise.*



*tuū flet, si quis in re opus ei fuerit, iuvenis.* Ib. Fam. 13, 23, 2.—18. Tu velim, *quod commodo valetudinis tuæ aut, quam longissime poteris, obviam nobis properes*<sup>1</sup>. Ib. 14, 5, 1.—19. Sic in provinciâ nos gerimus<sup>2</sup>, *quod ad abstinentiam<sup>3</sup> attinet*, ut nullus teruncius<sup>4</sup> insumatur<sup>5</sup> in quemquam. Ib. Att. 5, 17, 2.—20. *Quod ad popularem rationem<sup>6</sup> attinet*, hoc videmur esse consecuti<sup>7</sup> ut ne quid agi<sup>8</sup> cum populo sine vi possit. Ib. Fam. 1, 2, 4.—21. *Quod ad me attinet*, jam adverse<sup>9</sup>, jam<sup>10</sup> secundæ res me ita fraudaverunt<sup>11</sup> ut rationem sequi<sup>12</sup> quam fortunam malim. Liv. 30, 30.—22. Hæc quidem hactenus<sup>13</sup>; *quod reliquum est*, quotidie tabellarios<sup>14</sup> habebis. Cic. Att. 16, 15, 3.—23. *Quod superest*, scribe quam accuratissime quid placeat, quid censeas. Ib. 9, 19, 4.—24. Si mihi permisisses, rem, *quæ meus amor in te est*, conficissem<sup>15</sup> cum coheredibus<sup>16</sup>. Ib. Fam. 7, 2.—25. Non dubito quin sine meâ commendatione, *quod tuum est iudicium de hominibus*, ipsius Lamiæ causâ omnia studiōse facilius sis. Ib. 12, 29, 2.—26. Huic profecto ipsi, *quantum est situm<sup>17</sup> in nobis*, opem ferre debemus. Ib. Arch. 1.—27. Ajax, *quo animo* (fuisse) traditur, milites oppetere<sup>18</sup> mortem quam illa perpeti malisset. Ib. Off. 1, 31.—28. Pater tuus si<sup>19</sup> viveret, *quâ severitate fuit*, tu profecto non viveres. Ib. Dom. 32.

Rem. 9. The form of the relative clause is very frequently used with the force of a PRONOMINAL PERIODICAL COÖRDINATION (p. 473, OBS. 2, 4). Such relatives have in every respect the function of the demonstratives *hic* or *is*, having antecedents only in that sense in which every demonstrative and the pronoun *is* of the third person are said to have antecedents (P. 1. § 232). The propositions introduced by these relatives are not clauses, but independent sentences. Relatives of this kind are called COÖRDINATING RELATIVES.

OBS. 1. Coördinating relatives are mostly used for periodical coördination (OBS. 2 foll.). But sometimes they are used for a coördination of propositions within a period. In this instance they always include one of the coördinating conjunctions *et* or *autem* (and its synonyms) (*quæ = et is* or *sed is*). Sometimes they represent a causal or consecutive coördination (*qui = nam is*; or *is igitur*) within a period. Such relatives are either rendered by the required English coördinating conjunctions in connection with a demonstrative or a pronoun of the third person, or by participial construction; as: Ratio docet esse deos; *quo concessio* confitendum est eorum consilio mundum administrari; Reason teaches that there are gods; and if this is granted (this granted) we must acknowledge that the world is ruled by their will. Cic. N. D. 2, 30, 75.—Plerique existimant, si acrius Sulla insequi voluisset, bellum eo die potuisse finiri; *cujus* consilium reprehendendum non videtur; Most people think, that the war might have been finished on that day if Sulla had made up his mind to pursue the enemy with greater energy; but his management, in my opinion, is not reprehensible. Cæs. B. C. 3, 51.—Cupiditates sunt in-satiabiles, *quæ* non modo singulos homines, sed universas familias evertunt; Appetites are insatiable, *destroying* not only single individuals, but whole families. Cic. Fin. 1, 13.—Multas ad res peritiles Xenophonti libri sunt; *quos* legite, *quæso*, studiōse; Xenophon's writings are very useful for many purposes; hence do read them with diligence. Cic. Sen. 17, 59.—Ex. 1, 2.

OBS. 2. The form of PERIODICAL pronominal coördination by means of a relative is more frequently used than a coördination by means of a demonstrative, if the period connected with previous periods is introduced by a protasis, or by any clause (finite or participial) preceding its principal sentence. In this instance the relative, with its governing noun, precedes the conjunction of the clause, and is the first word in the construction of the ablatives absolute; as: Illa Stoicorum de se opinio firma in Rutilio et stabilis inventa est. *Qui quum* innocentissimus in iudicio vocatus esset, oratorem adhibere noluit; That self-respect of the Stoics was found firm and unalterable in Rutilius.

<sup>1</sup> *Obviam properare*, to go to meet by a rapid journey.—<sup>2</sup> *se gerere*, to act.—<sup>3</sup> *abstinentia* was a technical term, denoting the quality of a higher officer, especially of provincial governors, who took no gifts. We have no term for it in English, although we sometimes need it: 'as to gift-refusing'.—<sup>4</sup> not a farthing; *teruncius* being three-twelfths of an as.—<sup>5</sup> assessed upon, taken from; *insumere* implying the idea *sumtus facere in*.—<sup>6</sup> popular government.—<sup>7</sup> to have arrived at that point where.—<sup>8</sup> *aliquid agitur cum populo* was a technical term applied to those political affairs which had to be decided by a vote of the people: Nothing can be transacted by the people without violence.—<sup>9</sup> *adverse res*, adversity; *secundæ res*, prosperity.—<sup>10</sup> *jam . . . jam*, now . . . now.—<sup>11</sup> disappoint.—<sup>12</sup> to rely upon reason.—<sup>13</sup> an elliptical expression; supply *dicta sint*: 'So much for this subject'.—<sup>14</sup> letter-carriers will be at your disposition.—<sup>15</sup> to arrange.—<sup>16</sup> coheir.—<sup>17</sup> rests with us (*situm esse*, to be situated, to lie).—<sup>18</sup> to expose himself to death.—<sup>19</sup> See p. 479, OBS. 10.

When he, wholly innocent, was placed under trial he declined to employ a defender. Cic. Brut. 30.—*Quam facultatem si quis casus eripuerit*, mea tamen in te officia constabunt; If any incident should deprive me of this privilege, my services to you will still remain the same. Cic. Fam. 3, 5, 4.—Thus coördinating relatives are elegantly placed before relative indirect questions, as: *De quo quid sentiam* nihil attinet dicere; What I think of him, it is of no use telling you. Cic. Fam. 4, 7, 3.—Co-ordinating relatives may even be placed before other relative clauses to which they belong as demonstratives, as: *Eis quibus quæ* maxime differant ab ceteris hæc sunt; Those of them which differ most from the other (animals), are the following. Cæs. B. G. 6, 15. See Ex. 3-10. Here belong the frequent connections *quæ quum ita sint*, *quo facto*, *qua re cognita* etc.—Relative co-ordinations of periods are likewise (but not so frequently) used when the co-ordinate period begins with the principal sentence, or consists only of independent sentences, as: Cimon testarum suffragiis decem annorum exilio multatus est. *Cujus* facti celerius Atheniensis quam ipsum poenituit; The Athenians, however, regretted this fact quicker than he himself. Nep. Ar. 3. Here belong the frequent connections by *quomobrem*, *qua de causâ*, *quapropter*, *quo tempore*. See Ex. 11-14.

OBS. 3. In the same way (but rarely) the relative adverbs *ubi*, *unde*, and *quo* are used for co-ordination in place of the adverbs of the definite form (*ibi*, *inde*, *eo*), as: Inde Emilius Lacedæmonem adit ac Pallantium. *Unde* per Megalopolim Olympiam descendit. *Ubi* et alia spectanda visa, et Jovem velut præsentem intuens motus animo est; From there he proceeded by way of Megalopolis to Olympia. There he saw etc. Liv. 45, 28.—Emilius Apolloniam ad decem legatos pergit. *Quo* quum Perseus obviam processisset etc.; When Perseus had come to that place to meet them. Ib. Ex. 15-17.

OBS. 4. The neuter relative *quod* is used as a GENERAL CONNECTIVE of a period which is opened by a PROTASIS with *si* (*quod* and *si* being often written as one word). In this connection *quod* does not refer to any antecedent, except to the whole result of what has been stated in previous periods. It represents the *protasis* (and sometimes the principal sentence) as connected in a general way with the preceding period or periods, having the force of the co-ordinating conjunctions *et*, *autem*, *itaque*, but with less definiteness than these. Originally it probably was conceived as having the force of '*quod attinet ad hoc quod dixi*', where '*quod attinet ad*' is only conceived in the mind, '*hoc quod dixi*' being represented by '*quod*'. If used with this original meaning, it is a mere particle of transition, and seems a mere expletive to those accustomed to the English conception, as: Venit mihi in mentem subverti interdum ne te delectet tarda decessio. *Quod si* nihil haberes sensum nisi oculorum, prorsus tibi ignoscere: Sometimes it strikes me that you desire a tardy departure. With respect to this (concerning this point) I would pardon you if you had no other sense than that of sight. Cic. Fam. 4, 10, 2.—Hence *quod si* may represent the action of the protasis, or of the principal sentence as occurring '*in spite of*' of what has been said before (the same as a weakened *nihilominus*): *notwithstanding* what has been said, where the previous discourse is incorporated in the protasis with the force of a concessive clause, being variously rendered (as '*however*', '*indeed*', '*nevertheless*'), as: *Quod si* a te non impetro, cogor fortasse facere quod non mihi reprehendunt; *However*, if (if indeed) you should not comply with my wish, I perhaps, shall be compelled to do what some people object to. Cic. Fam. 5, 12, 8. Thus with reference to the principal sentence: *Quod si* id egissemus quod ne in mentem quidem nobis veniret, omne tempus una fuisset; *However* (if nevertheless if) we had done what did not even enter our minds, we would have been all this time in each other's company. Cic. Fam. 5, 15, 5.—*Quod si* licet desinere . . . ego vero libenter desino; *Nevertheless* (indeed) if it is allowed to stop . . . I shall gladly stop (considering what is mentioned before). Cic. Mur. 4, 9.—*Quod si* in *quod si* may represent the previous statements as REASONS for doing the action expressed in the clause or in the principal sentence (*quod si* = *quæ de causâ*, *Ex quo*, or *igitur*). In this instance *quod si* may be rendered by '*if there-fore*', '*hence if*', '*if then*'; as: *Quod si* mihi tuâ clementiâ opem tuleris, omnibus has been said you should assist me by your generosity, I will be at your service in all things. Cic. Fam. 5, 4, 2.—*Quod si* te adducimus ut hoc suscipias, erit materies digna facilitate tuâ; *If, therefore*, we can induce you to undertake this, it will be a subject worthy of your talents. Cic. Fam. 5, 12, 3.—Lud. delectationem tibi nullam attulissent, quæ nostrum delectationis habuisti; The games would have given you no pleasure. *Itaque*, if you and indeed if you, during those days were engaged with your greater Perseus, you had far more enjoyment than any of us. Cic. Fam. 7, 1, 3.—*Quod si* is frequently used in the meaning '*but if*' (*si autem*), which is very rarely found, while '*si vero*' is frequently found, being more emphatical than *quod si*, as: *Quod si* veteris contumelia obliviſci vellet, nam etiam recentium injuriarum memoriam deponere posse? *But even if* he would forget the old score, could he also efface the remembrance of the recent offences? Cæs. B. G. 1, 14.—Sometimes *quod* in *quod si* expresses a copulative con-



nection of the protasis with the previous periods, rendered by 'and if', 'and again if' (= *praeterea si*): *Quodsi* essem eā perfidiā quā sunt ei qui... tamen eā stultitiā certe non fuisset ut etc.; *And if* I really were as treacherous as those who etc., I certainly would not have been foolish enough to etc. Cic. Fam. 3, 10, 6.—*Quodsi* id est maxime ascripti, omnia ad suam utilitatem referre, quid mihi tandem erat utilis quam hominis nobilissimi conjunctio? *And again* (aside from the reasons given before), *if* to have always one's private interest in view is the chief evidence of a schemer, what could have been more in my interest than the connection with one of the most prominent men? Cic. Fam. 3, 10, 9.—Very frequently *quodsi* serves to increase the force of a simple *si*, corresponding to 'nay if', 'indeed if' implying a *gradation* with respect to former similar statements: *Quodsi* Romae Pompēus privatus esset, tamen ad tantum bellum is erat diligendus; *Nay if* Pompey were in a private capacity at Rome, it would still be necessary to select him for that war. Cic. Leg. M. 17, 50.—If *quod* in connection with *si* has the meaning of an ordinary co-ordinating relative (= *hoc*), it is generally separated by one or more words from *si*, as: *Quod tu si* tanti facies quanti ego semper judicavi faciendum esse; *If you value this* as high as etc. Cic. Fam. 3, 10, 1.

Obs. 5. Sometimes (but rarely) *quod* is similarly used in connection with other subordinating conjunctions, as with *nisi*, *ubi*, *quum*, *ut* (in Plin. H. N. 18, 23), *ne* (in Col. 5, 11), and sometimes before the relative *qui* and the optative particle *utinam*. In all these connections it is either omitted in rendering, or translated in a way similar to the versions mentioned Obs. 4, as: *Quod ubi* ille intellexit id agi atque id parari ut etc.; *When* he (from these facts) understood that it was the plan to etc. Cic. Verr. 2, 1, 26.—*Quod ubi* Crassus animadvertit, suas copias non facile didici... non cunctandum existimavit quin pugna decertaret; *When* Crassus thus perceived that it was not easy to divide his troops... he did not hesitate to make an attack on the enemy. Cæs. B. C. 3, 23\*. See Nep. Ham. 1; Cic. Cael. 32, 79; Ib. Or. 2, 49; Liv. 6, 8; Cæs. B. C. 3, 68; Cic. Phil. 10, 4, 9.

1. Magna est vis conscientiae: *quam* qui negligunt, quum<sup>1</sup> me violare<sup>2</sup> volent, se ipsi indicabunt<sup>3</sup>. Cic. Cat. 3, 12, 27.—2. Centuriones nutu vocibusque<sup>4</sup> hostes<sup>5</sup> si introire vellent vocare cepērunt; *quorum* progredi ausus est nemo. Cæs. B. G. 5, 43.—3. *Quorum* iniqui<sup>6</sup> sermones<sup>7</sup> quum<sup>8</sup> ad me per homines honestissimos perferrentur<sup>9</sup>, habui non temporum solum rationem<sup>10</sup> meorum, sed etiam naturae<sup>11</sup>. Cic. Fam. 1, 9, 20.—4. *Quod quoniam* tibi exposui, facilia sunt ea quae a me de Crasso requiris, Ib. 1, 9, 19.—5. *Quod tibi ut*<sup>12</sup> planius<sup>13</sup> exponam, altius<sup>14</sup> paulo rationem consiliorum meorum<sup>15</sup> repetam necesse est. Ib. 1, 9, 1.—6. *Quae quidem* cohortatio<sup>16</sup> ne<sup>17</sup> tibi inanis<sup>18</sup> aut sine causa<sup>19</sup> suscepta<sup>20</sup> videatur, illa me ratio movit<sup>21</sup> ut considerares in omni reliqua vita quibus<sup>22</sup> crederes, quos caveres<sup>23</sup>. Ib. 1, 7, 9.—7. *Quod quamquam* minime miror, doleo tamen te non tuis bonis<sup>24</sup> delectari potius quam alienis malis laborare<sup>25</sup>. Ib. 4, 3, 1.—8. *Qui si* est talis qualem tibi vidēti scribis, ego quoque aliquid sum. Ib. 6, 18, 4.—9. *Quod cujusmodi* sit, satis intelligere non possum. Ib. 5, 2, 1.—10. Occupato in aliis bellis Cyri, Lyoi rebellare. *Quibus* iterum<sup>26</sup> *quod* *si* arma<sup>27</sup> *et* *qui* adstant<sup>28</sup> sunt. Just. 1, 7.—11. *Quod* colliberis<sup>29</sup> ad te scribo qui jam olim hostes Latini fuerunt. Cic. Fam. 1, 7, 8.—12. *Quod* non multo secus<sup>30</sup> feret, si is rempublicam tenet<sup>31</sup>, quem scilicet sumus. Ib. 1, 9, 2.—13. *Quod* quidem tempore non ego causam nostram, sed eos<sup>32</sup> improbam<sup>33</sup>. Ib. 6, 1, 5.—14. *Quoniam* *ut* paulo ante posui<sup>34</sup>, si essent omnia mihi solutissima<sup>35</sup>, tamen in republica non alius essem atque<sup>36</sup> nunc sum. Ib. 1, 9, 21.

\* Some grammarians (Kühner, § 145, note 21) assert that whenever *quod* introduces a clause whose predicate governs an infinitive clause, as for inst. in the above-quoted passages, *quod* is an ordinary relative with the force of what we call syndetic antecedent of the infinitive clause. This learned grammarian would probably have hesitated to make this assertion if he had considered that *syndetic antecedents* never can take a relative form. Moreover, syndetic antecedents are always 'emphatic', and he himself states that *quod* can never be used as a co-ordinating relative, if the determinative is emphatic.

<sup>1</sup> While, in as much as.—<sup>2</sup> to hurt.—<sup>3</sup> to betray.—<sup>4</sup> by gestures and words.—<sup>5</sup> mischievous.—<sup>6</sup> remarks.—<sup>7</sup> to communicate.—<sup>8</sup> *rationem alicujus rei habere*, to take something into account.—<sup>9</sup> their characters.—<sup>10</sup> in order to.—<sup>11</sup> more plainly.—<sup>12</sup> *paulo alius repetere aliquid*, to go rather far back in stating something.—<sup>13</sup> the scope of my dispositions.—<sup>14</sup> exhortation.—<sup>15</sup> lest.—<sup>16</sup> to consist of empty words.—<sup>17</sup> or to be made without sufficient cause.—<sup>18</sup> an ellipsis = *dicam tibi, me hac ratione motum esse ut*; let me tell you that I had the motive to make you consider etc.—<sup>19</sup> the persons whom (interrogative clause).—<sup>20</sup> to guard against.—<sup>21</sup> enjoy your own happiness.—<sup>22</sup> to be concerned by the misfortunes of.—<sup>23</sup> the more plainly.—<sup>24</sup> *ferre laudi alicujus*, to show interest in somebody's success.—<sup>25</sup> differently.—<sup>26</sup> *rempublicam tenere*, to be at the head of the government; to have possession of the government.—<sup>27</sup> to disapprove of.—<sup>28</sup> as I have put it just before.—<sup>29</sup> even if everything were wholly according to my wish.—<sup>30</sup> *non alius atque*, not different from.

—15. Berenice, quum ad se interficiendam missos didicisset<sup>1</sup>, Daphnæ se claudit. *774* quum obsidēri eam nuntiātum Asia civitatibus esset, auxilia ei omnes misere. Just. 27, 1.—16. Memorabat L. Papirius rempublicam Vejentibus indutiis et cunctatione Aequorum stare<sup>2</sup>. *Unde*<sup>3</sup> si quid increpare<sup>4</sup> terrōris, sine patricio magistratu placere<sup>5</sup> rempublicam opprimi? Liv. 4, 43.—17. Tumulus circumsessus ultra mediam noctem est. *Quo* quum nuntiātum esset castra deserta esse, et ipsi<sup>6</sup>, quacunque pavor tulit, fugerunt. Ib. 4, 39.

### III. CONSTRUCTION AND SIGNIFICATION OF THE RELATIVE CLAUSE.

§ 613. The Latin relative clause has the same logical force as the English relative clause, and, in regard to the grammatical form of its constituent phrases, follows the general rules on construction, tenses and moods, with the following peculiarities: 1) The phrase to which the relative belongs must regularly be placed FIRST in its clause, the relative preceding the other member of its own phrase (for exceptions see Obs. 2).—2) The relative sometimes agrees, BY ATTRACTION, in gender and number, with a member of its own clause, instead of agreeing with the antecedent (R. 10, Obs. 2).—3) The predicate, or the governing verb of the relative is frequently ELLIPTICALLY omitted, and must be supplied from the principal sentence (R. 11).—4) The relative often takes members of the PRINCIPAL SENTENCE into its own framework, and gives to its own members a form different from that of the English relative clause (R. 12; R. 11, Obs. 5).—5) Relatives (contrary to the English construction) are frequently made members of CLAUSES (either non-finite, or already introduced by conjunctions), so that the clause is either made grammatically dependent on two different sentences, or bears a twofold grammatical relation to the same sentence (INVOLUTION. R. 13, 14).—6) In relative adjectives or adverbs the connective element has often the meaning of an ADVERBIAL CONJUNCTION OF MODALITY, while the determinative element has the force of an adjective of the definite form, or of a personal pronoun (§ 614).—7) The MOOD of the predicate in relative clauses is often a *subjunctive peculiar to relative clauses alone*, and not falling under the general rules on dependent subjunctives (§ 614).

Obs. 1. The relative adjective or adverb regularly opens its own clause. Hence 1) the English position of the attributive relative 'of which', 'of whom' after its governing word cannot be imitated in Latin: Simuliter *quorum* contexta viminibus membra vivis hominibus complent; Figures, the limbs of which, bound over with brush, they fill with living men. Cæs. B. G. 6, 16.—2) If the relative is used as a co-ordinating periodical connective (Rem. 9), it must *always* open the period, and precede even the conjunctions of the clause to which it belongs, while the English corresponding demonstrative is always placed *after* the connective by which the clause is introduced: *Cujus rei quæ* conne-tudo sit docere non debeo; I need not show *what* is the custom in *this matter*.—*Quæ si*

<sup>1</sup> R. 6, Obs. 2, No. 2.—<sup>2</sup> i. e. that the preservation of the republic was solely owing to etc.—<sup>3</sup> from those places, i. e. Veji, and the land of the Aequi.—<sup>4</sup> if a thunderclap came from those regions.—<sup>5</sup> would they (the tribunes) like the republic to be surprised by the enemy without having etc.—<sup>6</sup> they likewise; See p. 252, Obs. 9.



colliges, omnia sapienter feres; *If you collect this, you will etc.* Cic. Fam. 4, 13, 7.—*Qui nisi decedat; If he would not leave.* Cæs. B. G. 1, 44.—*Quos quum Ariovistus conspexisset; When Ariovistus had perceived them.* Ib. B. G. 1, 47.—Thus if a demonstrative member of a relative clause is employed in a relative form for periodical connection, two relatives will be placed in immediate succession. In this instance the *coordinating* relative must precede the subordinating one. See Cæs. B. G. 6, 15 (quoted R. 9, Obs. 2).

Obs. 2. Sometimes, however (though rarely), relatives are placed *after* one or two words of their own clause. This is the case: 1) very rarely for rhetorical reasons, to give to certain members of the relative clause a greater emphasis, in which instance the emphatic words, in a few passages, are placed before the relative, as: *Romam quæ asportata sunt, ad ædem Honoris videmus; What has been carried off to Rome, we see in the temple of Honor.* Cic. Verr. 2, 4, 54.—*Quis autem, meum consulatum præter Clodium qui vituperaret, inventus est? But who was there that censured my consulship except Clodius?* Cic. Phil. 2, 5.—*Ut ei fuerunt modo quos nominavi; As those were whom I have just mentioned.* Cic. Am. 5, 19. Thus the passage Cic. Rose. Am. 8, 22, quoted p. 479 (in magnâ familiâ qui habeat)\*.—2) If a relative has the force of a modal conjunction, negative words may precede the relative, the same as those modal conjunctions whose place they take, as: *Unum (iter) angustum et difficile (erat), rix quâ singuli carri ducerentur; So that on it (on which) hardly one vehicle could pass at a time.* Cæs. B. G. 1, 6. (Compare: *Vix ut his rebus tempus daretur.* B. G. 3, 4).—3) In anteclassical and poetical style, the antecedent, incorporated in the clause as the governing noun of the relative, is sometimes placed *before* it, as: *Urbem quam (instead of quam urbem) statuo, vestra est.* Virg. Æn. 1, 573 (see p. 506).—The only part of speech which generally precedes the relatives are those prepositions by which the relative itself is governed. But even these are frequently placed after the relative, as '*quorum per finis ierant*', instead of '*per quorum finis ierant*'. Cæs. B. G. 1, 28.

Rem. 10. The relative, in its capacity as member of the different elementary phrases constituting the sentence, may be used in all relations in which absolute, disjunct, or attributive adjectives occur. Hence it may take the place 1) of the SUBJECT (whether nominative, or subject-accusative, or subject-ablative); 2) of a PREDICATE-NOMINATIVE; 3) of a COMPLETING OBJECT in any case, like a noun; 4) of an ADVERBIAL OBJECT (whether prepositional object, or case-object, or in the form of an adverb); 5) of an ATTRIBUTIVE OR PARTITIVE GENITIVE; 6) of an ATTRIBUTIVE ADJECTIVE.

In all these instances the CASE of the relative is determined by the general rules on the cases of nouns and adjectives. The gender and number of the relative adjective is determined 1) if it is absolute or disjunct, by its relation to its grammatical antecedent, according to the different rules under § 612; 2) if it is used attributively with a governing noun expressed, by the gender and number of this noun (R. 5, Obs. 2, 3). But if a disjunct relative is the SUBJECT of a *predicate-noun*, it generally agrees in gender and number with the latter; and, in the same way, if it has the function as a transitive object of a FACTITIVE verb (p. 101), it generally agrees in gender and number with its *predicate-accusative* (Obs. 2).

Obs. 1. If the relative (as disjunct) takes the place of a SUBJECT-NOMINATIVE, the predicate-verb agrees in person with the grammatical antecedent of the relative. Hence, if the grammatical antecedent is a PERSONAL PRONOUN, expressed or understood, the predicate is in the same person as the pronoun (see the Ex. quoted R. 7, Obs. 1-4, and Ex. 1-3 below). This is even then the case 1) if the relative is not directly dependent on a personal pronoun, but on the absolute syndetic antecedent *is* (or *ille*), denoting persons in general, referring as predicate-nominative to a personal pronoun as subject (R. 7, Obs. 4), as: *Tu es enim is qui me sententiis tuis sapientissime ornasti; For you are the man who have most frequently promoted my interests by your votes.* Cic. Fam. 15, 4, 11.—2) If the relative clause is dependent on a *predicate-noun* that denotes the general class of persons to which the person belongs which as subject is designated by a personal pronoun. In this instance we must frequently place the *English* predicate in the third person, while,

\* This passage shows that Madvig is mistaken if he asserts that this position of the relative, in prose, is confined to the instance that the principal sentence follows the relative.

in Latin, the predicate must even here agree in person with the pronoun expressed or understood, as: *Non sumus ei nos augures qui avium observatione futura dicamus; We are not those augurs who predict the future by the observation of birds.* Cic. Div. 2, 33, 70.—3) If the Latin relative clause is expressed in English in the form of an infinitive after 'to', the person of the Latin predicate cannot be directly determined by the form of the English predicate. This is the case if relative adjectives have the force of final conjunctions after *dignus, idoneus* etc. (see below), as: *Non es dignus qui habeas quæ tam bene facta sunt; You are not worthy of having what is so well made.* Cic. Verr. 2, 4, 20.

Obs. 2. If a disjunct relative adjective is in the relation of SUBJECT to a PREDICATE NOUN, connected by the copula *esse* or by its grammatical equivalents (*feri, videri, dici, appellari* etc., § 462), the gender and number of the relative, according to the general rule of § 366, mostly takes the gender and number of the predicate-noun, and not that of the antecedent, as: *Ætensis ager, et, quod caput est rei frumentariæ, ager Leontinus; The district of Ætna, and that of the Leontini, which is the leader in corn-raising.* Cic. Verr. 2, 3, 23.—*Exstat ejus peroratio qui epilogus dicitur; One of his closing speeches is extant, which is called 'epilogue'.* Cic. Brut. 33, 127.—*Carcer ille, qui est a crudelissimo tyranno Dionysio factus, quæ Lautumia vocantur; That prison which was built by that most cruel tyrant Dionysius, and which is called Lautumia.* Cic. Verr. 2, 5, 55.—*Ea quæ secunda est hieme, qui fuit annus Cn. Pompeio, M. Crasso consulibus; In the following winter, which was (belonged to) the year of Cn. Pompey's and M. Crassus's consulship.* Cæs. B. G. 4, 1.—*Cursorem ejus generis qui ἡγεροδρόμοι vocantur; a courier of that description which is called 'day-runners'.* Nep. Milt. 4, 3.—But sometimes (far more rarely, and hardly ever with the copula *esse*) the relative agrees with the grammatical antecedent\*, and not with the predicate-noun, as: *Nacti portum qui appellatur Nymphaeum.* Cæs. B. C. 3, 26.—*Stella Veneris quæ Lucifer dicitur.* Cic. N. D. 2, 20.—*Genus hominum quod Helotes vocatur.* Nep. Paus. 3.—In the same manner the relative generally agrees in gender and number with the predicate-accusative, if it is the logical subject of the latter, being a transitive object of factitive verbs, as: *Animal plenum rationis et consilii, quem vocamus hominem; That animal gifted with reason and reflection, which we call man.* Cic. Leg. 1, 7.—*Domicilia conjuncta quas urbis dicimus, moribus sepebantur; They surrounded with walls those united homesteads which we call cities.* Cic. Sest. 40. See Ex. 4-9.—In the same manner the relative agrees in the neuter gender with an absolute predicate-adjective, denoting the general idea of a thing, although the antecedent is a person, as: *Non dicam amicum tuum, quod apud homines carissimum est, non hospitem, quod sanctissimum; I will not say thy friend, which with men is the dearest (i. e. THING, DESIGNATION), not thy guest-friend, which is the most sacred.* Cic. Verr. 2, 2, 45.

Obs. 3. Relative adjectives (absolute or disjunct) cannot generally be used as predicate-nominatives (see § 210). But they may be so used whenever they include some idea besides that of a mere abstract reference. Wherever this construction occurs, the relative as predicate-adjective agrees in gender and number with its subject, and not with its antecedent, if the latter is different from the subject, as in the passages under No. 2 (below), and in the second and third examples under No. 4. Relatives are thus used predicatively: 1) If the relative expresses identity of a person or thing with the subject of the clause, as: *Prisus non is eras qui eras; nunc is factus qui tum non eras; Formerly you were not the one who you were; now you have become one who you, then, not were.* Plaut. Trin. 4, 2, 138.—2) In the LOGICAL relatives of the form '*quæ est tua humanitas*', mentioned p. 519, Obs. 7, D. In this construction the relative must be considered as a predicate-adjective, the clause being equivalent to '*Your humanity is such that I am entitled to make the statement in the leading sentence*'.—3) In the INDEFINITE relatives (see Rem. 4, Obs. 7 foll.), in which the relative expresses the idea '*of whatever kind*', as: *Oratorem me, quicumque sim, ex Academiæ spatii exstitisse; That I became an orator, whatever kind of one I may be (such as I am), in the halls of the Academy.* Cic. Or. 3.—4) In the NUMERAL, QUANTITATIVE, and QUALITATIVE relatives, as: *Totidem quot capita originis erant, coloniis missis; Having sent as many colonies as there were, mother-cities.* Liv. 5, 33 (The mother-cities were 'so many' = quot). If quot were not indeclinable, it would take the gender of capita, although 'coloniis' is the grammatical antecedent of the relative (comparative) clause.—*Tantum eorum multitudinem nostri interfecerunt, quantum fuit diei spatium; Our troops killed such a number of them, as there was space of the day (i. e. as the time of day admitted).* Cæs. B. G. 2, 11.—*Amicum habere talem volunt, quales ipsi esse non possunt; They wish to have such a friend as they cannot be themselves.* Cic. Am. 22.

Obs. 4. Relative clauses in which the relative (disjunct) adjective is in the relation of

\* The difference made by Madvig and other grammarians, that the former method is used if the antecedent of the relative contains an idea which is in itself complete, while the latter method is used, if the idea of the antecedent is determined by the relative clause, is without any foundation. This is sufficiently shown by the examples quoted.



an OBJECT are exceedingly frequent, and examples occur in any part of this grammar (from the fourth book). In all clauses of this kind the relative takes its case according to the general rules. Only if the relative is in the relation of an adverbial object (of place, time, and modality) some peculiarities occur. In this instance the leading adverbial idea is always expressed by the grammatical antecedent of the relative (*locus, tempus*, or other designations of time-points, or time-spaces; *modus, causa*, or *res*), which antecedent, in certain instances, may be omitted. These antecedents frequently are the adverbial objects of the principal sentence, taking those forms which are required by the rules on adverbial objects (p. 215 foll.). If the relative clause is used to describe these adverbial relations, the relative adjective regularly takes the same grammatical form as its antecedent, having the same grammatical relation to its own clause, as the antecedent has to the principal sentence:

A. For LOCAL clauses, which can take no other form but that of a relative clause, see No. IV.

B. In TEMPORAL clauses the noun *tempus* or one of its grammatical equivalents (*dies, annus* etc.) is made the antecedent of the clause.

(a) The time at which an action is said to happen requires the form *tempore quo* (*die quo, hora quâ, di-bus quibus* etc.; see p. 226), as: *Eo ipso tempore quo fieret indicium conjurationis*; At the very time that (when) the information was given about the conspiracy. Cic. Div. 2, 20.—Itaque quinque primis diebus, quibus haberi senatus potuit, de imperio Caesaris decernitur; Thus action was taken on Caesar's proconsular power in the first five days that (when) the Senate could meet. Caes. B. C. 1, 5.—Thus with a repeated antecedent, in the inverted form: *Quotempore illum a quaestione abdicari non licebat, eo tempore ad quaestionem ipse abreptus est*; Just at that time when it was not allowed to remove him from presiding over the trial, he was hurried away to his own trial. Cic. Clu. 33, 89. Or the antecedent, according to p. 505, Obs. 2, may be made the governing word of the relative: *Quo tempore cum primum liberam esse audivit, sine iudicio reddidit Cejo*; At the time when he first heard that she was a free person, he returned her to Cejus without waiting for a trial. Cic. Clu. 59, 162. Sometimes the antecedent may not be in an adverbial case, while the relative is in the ablative of time: *Dixerunt cum statu se ejus habuisse temporis rationem quo posita sit; cum homine ejus quo gereret bellum*; They said that with respect to the statue (of Mithridates) they had regarded the time when it was erected, with respect to the person they had regarded the time when he was in war with them. Cic. Verr. 2, 2, 65.

(b) If the relative denotes a time after another time-point (p. 232), either both the antecedent and the relative are in the ABLATIVE, or (if the antecedent has an ordinal numeral as attribute) the relative takes the form *ex quo* with its antecedent in the ABLATIVE. In neither case a relative clause can be used in English; as: *Diebus decem quibus materia copta erat comportari opere confecto*; The work having been finished ten days after the carting of the material had commenced. Caes. B. G. 4, 17.—Mors Sex. Roscii quadriduo quo is occisus est, Chrysogono nuntiatur; The death of Sex. Roscius was announced to Chrysogonus four days after he was murdered. Cic. Rose. Am. 36, 105.—Duodequadragesimo anno ex quo regnare coeperat Tarquinius; In the thirty-eighth year of Tarquinius's reign (after T. had commenced to reign). Liv. 1, 40. See Ex. 11, 12.—If the antecedent (according to the rules p. 232) takes a prepositional form with *post*, the clause must take a comparative form with *quam*.

(c) If the relative denotes a time in answer to the question 'how long', both the antecedent and the relative are placed in the ACCUSATIVE (p. 234): *Omnes illos quos (Chersonesi) habitavit annos*; All the years during which he had lived in the Chersonesus. Nep. Milt. 8.—Scævola fuit mecum triduum illud quod ego Ephesi commoratus sum; Scævola was with me during those three days which I spent (literally: during which I staid) at Ephesus. Cic. Fam. 3, 5, 5.—If the time during which an action has or had been in progress is stated predicatively (i. e. in regard to itself, and not to serve for determining the time of another action), the clause by which the lasting of the action is stated, is not expressed by a relative, but by a temporal clause with *quum* (sometimes by an *Ut*-clause, in the different forms mentioned p. 487, Obs. 9, 3). Clauses of this kind are either predicate-clauses (as in the Plautine passages mentioned p. 487), or attribute-clauses, as: *Anni sunt octo quum ista causa in meditatione versatur* [i. e. anni, quum (instead of quos, or per quos, which forms would not be admissible) ista causa versatur, sunt octo]; It is eight years that this case has been under deliberation. Cic. Clu. 30, 82. If the above-mentioned passage with 'triduum' were predicatively expressed, the clause would take the form with *quum* in the form of a subject-clause, and not the relative form with *quod* (triduum est quum Ephesi commoror; or 'triduum erat quum commorabar').

(d) Clauses denoting an action lasting 'ever since' another action occurred, almost always take a relative form in Latin, being introduced by *ex quo tempore* (= *ex eo tempore quo*), or by *ex quo*, where *tempore* is understood, as: *Fundus quem quadricennium, hoc est, ex quo tempore fundus venit, possedit Cæsennia*; An estate which had been in pos-

session of Cæsennia four years, that is ever since the estate had been sold. Cic. Cæc. 7, 19.—*Si, ex quo trajecimus in Græciam, adhibitus essem in concilium*; If I had ever been taken into the council since we crossed over to Greece. Liv. 36, 7.—See Ex. 13, 14. Sometimes *ex quo* is pregnantly used including both 'immediately after', and 'ever since', as: *Dixit, se, ex quo sui potens fuerit, Romam commigrasse*; He said he had moved over to Rome immediately after he had been of age, and had lived there ever since. Liv. 1, 35.

C. Relative adjectives or adverbs which express the different relations of MODALITY (p. 238 foll.) are treated in the same way as substantive objects of that kind, as: *Ei quorum interest pacem esse*; Those whose interest it is that there should be peace. Liv. 30, 30. They are frequently used in COMPARATIVE clauses; as: *Quæ facta sunt eadem ratione quâ Roscius occisus est*; This has been done in the same manner as the murder of Roscius (literally 'in the same manner in which Roscius was murdered'). Cic. Rose. Am. 33, 94.—*De te loquitur quem ad modum tu putas* (= 'ad eum modum ad quem', or 'eo modo quo tu eum loqui putas'); Of you he speaks in the same manner as you think. Cic. Quinct. 27, 84. For this form see 'Comparative clauses'.—Some peculiarities occur in the relation of CAUSE, in which the relative takes the following forms: (a) that of the adverbial relatives *quare, cur* (negatively *cur non*, or *quid*), *quamobrem*; (b) the prepositional form with *de, ob*, or *propter* (quibus de causis, quam ob causam, propter quem etc.); (c) the form of an attributive genitive with the ablative *causâ* (cujus rei causâ). These forms are used with the following distinctions:

(a) If *causa* or one of its synonyms (*ratio* etc.), or any noun implying the idea of a cause is the antecedent of the relative clause, the cause is generally conceived as 'cause efficient' (p. 277), i. e. an existing cause from which the action was done or should be done. In this instance the relative regularly takes an adverbial form, being expressed either by *cur* (negatively *cur non* or *quid*), or by *quare*, which adverbs have the force of 'qua de causâ', or 'qua ex causâ', as: *Cæsar satis esse causæ arbitrabatur quare in eum animadverteret*; Cæsar believed there was reason enough to proceed (why he should proceed) against him. Caes. B. G. 1, 19.—*Non fuit causa cur tantum laborem caperes*; There was no reason why (= from which) you should take such pains. Cic. Ros. C. 16, 49.—*Sic tibi persuadeas velim, unum mihi esse solatium quare facilius possem pati, te esse sine nobis*; I wish you would rest assured that your being without us is my only ground of comfort which enables me (literally from which ground, or 'why' I am able) to suffer more easily. Ib. Fam. 7, 10, 4. See Ex. 15, 16.—For the use of the subjunctive in these clauses, see p. 514, Obs. 3.

(b) In relative clauses dependent on *causa* or *ratio*, the relative rarely takes a prepositional form with *propter* or *ob* (the latter expressing a motive, being generally used with a repetition of the antecedent): *Ratio ab accusatore reddita non est, quum ob causam* (no reason why, or for which) patrem filius occiderit. Cic. R. A. 22.—*De causis propter quas innocens in periculum deducatur*. Quint. 4, 2, 12. Peculiar is the use of *quamobrem* referring to the antecedent *causa* in the plural: *Multe sunt causæ, quamobrem cupiam abducere*. Ter. Eun. 1, 2, 65. In publicistic language the relative sometimes takes the prepositional form with *de*, the antecedent *causa* being repeated: *Milites qui causas habeant, quibus de causis missi fieri debeant*. Cic. Fam. 8, 8.

(c) Frequently the antecedent *causa* is contained by implication in a neuter absolute adjective, especially in the negative *nilil*, or the interrogative *quid*, also in the mere negation *non*, in the predicative expressions *nilil est, quid est? non est* (= *nulla causa est, quæ causa est, causa non est*). In this construction relative adjectives are not used, the relative clause being introduced by the adverbs *cur, quare, quamobrem* (negatively by *quid*), or by a *Quod*-clause. See p. 514, Obs. 3.

(d) If the causal relative does not refer to *causa* or its equivalents as antecedents, the following distinction is made: 1) If a fact or thing is represented as the cause of the action contained in the relative clause, the relative takes the adverbial form with *cur, quare, quamobrem*, when the principal sentence is negative, or virtually so, as: *Si res vel minima reperiatur quamobrem...videantur*; If the slightest fact should be discovered why (on account of which) they should seem etc. Cic. R. A. 3.—*Quod neque commissum a se intellexeret (i. e. quicquam) quare timeret*; Because he knew that nothing had been done by him why he should be afraid. Caes. B. G. 1, 14.—*Quod commissum nilil esset quare ad istam rationem perveniretur*; Because nothing had occurred why that measure should have been adopted. Cic. Quinct. 19.—2) If the fact or thing is not connected with a negative, the relative clause takes the prepositional form with *propter* (sometimes *ob*), or the form *cujus rei* (*quarum rerum*) *causâ*, as: *Mihi etiam lippitudo hæc, propter quam* (on account of which) non ipse ad te scribo, sine ullâ lacrimâ est. Cic. Att. 10, 14, 1.—*Earum rerum obliti, propter quas fuerunt tibi infensi*. Ib. Phil. 1, 12.—*Rebus eis confectis, quarum rerum causâ* (for the sake of which) exercitum traducere constituerat. Caes. B. G. 4, 19.—*Reliquo sermone confecto, cujus rei causâ venerat*. Ib. B. C. 1, 8.—3) If the antecedent of the causal relative is a person, the relative must take a



prepositional form, almost always with *propter*, as: *Ei, propter quos ipse honestissimus putabatur*; *Those for whose sake he was himself held in the highest esteem.* Cic. R. A. 6. —If the relative is used for periodical connection, the forms *qua de causâ*, *qua ex causâ*, *quâmbrem*, *quare*, *quapropter*, *quocirca*, *quibus de causis*, are all used with the meaning 'therefore'.

Obs. 5. If the relative is used as an ATTRIBUTIVE of a noun expressed, it either has the form of an ATTRIBUTIVE ADJECTIVE to a noun, which is either the antecedent repeated or incorporated, or a noun pointing to the antecedent, or restricting it, as shown p. 505 foll.; or it has, if *disjunct*, the form of an ATTRIBUTIVE GENITIVE, occurring in any of the different relations in which a noun may be attributively used, as: *Quorum magnum numerum habebat*; *Of whom he had a great number.* Cæs. B. G. 1, 4. —*Quorum erat V millia numerus*; *Whose number was five thousand.* Ib. 4, 12. —*Multis de causis, quarum illa fuit justissima*; *For many reasons the most legitimate of which was this etc.* Ib. 4, 16. —The Latin language frequently uses relatives in the form of attributive adjectives governed by a noun expressed or understood, when the English language makes use of different forms. Here belong the following constructions:

1) A relative which in English has a form equivalent to a PARTITIVE GENITIVE dependent on definite or indefinite numerals (§ 374 foll.), generally agrees in Latin with the numeral in gender, number, and case, as: *Venio ad epistolas tuas, quas ego sexcentas\* uno tempore accepi*; *I come to your letters, of which I have received a million at a time.* Cic. Att. 7, 2, 3. —*Conviviis delector cum æqualibus, qui pauci admodum restant*; *I enjoy the entertainments with my equals in age, very few of whom are left.* Ib. Sen. 14. —*Ejus pontis custodes reliquit principes, quibus singulis urbium perpetua dederat imperia*; *He left as guards over the bridge the chiefs to each of whom he had given the government for life of a city.* Nep. Milt. 3, 1. —*Propter linguæ Gallicæ scientiam, quâ multâ jam Ariovistus longinquâ consuetudine utebatur*; *On account of his knowledge of the Gallic language, much of which Ariovistus had already acquired by a long practice.* Cæs. B. G. 1, 47. [*Multâ* may also be taken for an accessory predicate, = *sæpe*. See p. 251, Obs. 7.] —In a similar manner relatives agree in gender etc. with the adjectives *totus* and *universus*, corresponding to the English partitive phrase 'the whole of which', as: *De republicâ taceo, quam vos universam in hoc iudicio vestris humeris sustinetis*; *The whole of which you sustain in this trial on your shoulders.* Cic. Flacc. 37, 94. —If the partitive relative is dependent on *utroque*, it is used both in the form of a partitive genitive, and in that of an adjective agreeing with *utroque*; while *alter* always takes its partitive relative in the genitive; as: *Quorum utroque contempsit alterum*; *Either of whom despised the other.* Cic. Off. 2, 1. But: *Agitabatur inopiâ rei familiâris et conscientia scelerum, quæ utraque his artibus auxerat*; *He was pressed by the scantiness of his means, and the consciousness of his crimes, both of which he had increased by these devices.* Sall. Cat. 5, 7. —If the relative is dependent on *alius*... *alius*, it likewise occurs in both constructions, but more generally in the form of a partitive genitive, as: *Quorum alius aliâ causâ illâ etc.*; *Each of whom made use of different pretexts.* —If a partitive relative is dependent on the noun *numerus*, or *genus* it either takes the form of a genitive, or of an adjective attribute agreeing with *numerus*, as: *Itaque incitabat omnis studio suo; quo in numero fuerunt L. Torquatus etc.*; *In which number (i. e. in whose number, among whom) were L. Torquatus etc.* Nep. Att. 1, 4. But: *Si omnes societates venerunt, quarum ex numero multi sedent iudices*; *If all the societies came, from whose number many judges are sitting here (i. e. to which many of these judges belong).* Cic. Mur. 33, 69\*\*. See Ex. 17-20.

2) LOGICAL RELATIVES, which cannot be used in the genitive or dative (p. 516, Obs. 3), frequently take the form of an agreeing adjective, instead of being placed in a genitive dependent on *res* etc. (*cujus rei*, *cujus facti*), as: *(Numquam) obliviscar quanti me semper feceritis; quæ si vos cepit oblitio, cur id non meo potius capite luitur quam Milonis (instead of *cujus rei oblitio*)?* I shall never forget in what high esteem you have always held me; and if the memory of this fact is effaced with you, why is this not visited upon my head rather than upon Milo's? Cic. Mil. 36, 99. —*Per idem tempus adversus Gallos male pugnatum, quo metu Italia omnis contremuerat (= *cujus facti metu*)*; *And the whole of Italy had trembled from fear (concerning this fact).* Sall. Jug. 114, 1. —Here belong several passages quoted above, as: *Atticus remigravit Romam L. Cottâ L. Torquato Coss., quem diem (i. e. *cujus protectionis diem*) universa civitas prosecuta est.* Nep.

\* The Latin uses the numeral *sexcenti* with the meaning of a large indefinite number, often for the purpose of comic exaggeration.

\*\* Demonstrative adjectives frequently take the same form (*eo numero* = *eorum numero*). In the relative clause dependent on such demonstratives, the relative adjective frequently is in the plural, as if *eorum* had been used in the principal sentence, as: *Archias posita est eo numero qui semper apud omnes sancti sunt habiti.* Cic. Arch. 12, 31. —*Amicitia est ex eo genere quæ prosunt (= *ex eorum rerum genere quæ prosunt*).* Cic. Fin. 3, 21, 70.

Att. 4. —*Ubi prima impedimenta visa sunt, quod tempus (= *cujus rei tempus*) committendi praelium convenerat.* Cic. B. G. 2, 19. See Ex. 21.

3) Sometimes such attributive relatives pregnantly include whole sentences or clauses which must be supplied as connecting links between the relative clause, and the principal sentence, as: (*Dixit Divitiacus*) *fratrem per se crevisse, quibus ille opibus ac nervis ad perniciem suam uteretur (i. e. *fratrem crevisse, et opes ac nervos adeptum esse quibus etc.*)*; *Divitiacus said that his brother had grown through him, and acquired power and influence, which he was using towards his own ruin.* Cæs. B. G. 1, 22. —So in several passages quoted above, as: *Ut me per litteras consolärer, quem librum ad te mittam (i. e. *writing a book, which I will send to you etc.*)* Cic. Att. 12, 14. —*Basilius ad ipsum Ambiorigem contendit, quo in loco cum paucis equitibus esse dicebatur (i. e. *ad Ambiorigem contendit et in eum locum in quo cum paucis etc.*)*. Cæs. B. G. 6, 30.

4) Sometimes attributive relatives agreeing with a governing noun pregnantly imply a predicative phrase in which the relative subject, according to Obs. 2, agrees in number and gender with its predicate-nominative, as: *Interim Casari nuntiatur Sulmonense, quod oppidum a Cornificio VII. millibus passuum abest, cupere ea facere quæ vellet.* Cæs. B. G. 1, 18. [= *quod est oppidum quod... abest*, where *quod* refers to the name of the city (Sulmo) implied in the civic noun, in the same way as a relative may refer to a personal pronoun involved in a possessive adjective. See p. 515, Obs. 5\*.] This construction is frequently used with quantitative and numeral relatives, as: *Ea lis quinquaginta talentis aestimata est, quantus in classem sumptus factus erat*; *The damages in this process were laid at the figure of fifty talents, which was the amount of the cost expended for the fleet.* Nep. Milt. 7, 6.

5) To the relations which must generally be expressed by English equivalents of attributive genitives belong the relatives connected with GERUNDIVES, and often those connected as SUBJECT-ABLATIVES with participles in the construction of the ablatives absolute, as: *In eâ republicâ ad quam opprimendam eis vires defuerunt*; *In that government for the oppression of which they were not strong enough.* Cic. Flacc. 26, 61. —*Quod Darii regno ipsorum interetur dominatio, quo extincto ipsos civibus suis pœnas daturos*; *Because their power rested on Darius's rule, after whose fall they would be called to account by their countrymen.* Nep. Milt. 3, 5.

1. His de causis ego huic causâ patrônis<sup>1</sup> exstiti, non electus unus<sup>2</sup> qui maximo ingenio, sed relictus ex omnibus qui minimo periculo possem dicere. Cic. Rose. Am. 2, 5. — 2. Te solutum<sup>3</sup> Roman mittēbat, qui eadem scires quæ illos scire dicis? Ib. Dej. 7, 22. — 3. Neque is sum, inquit, qui gravissime ex vobis mortis periculo terrear. Cæs. B. G. 5, 30. — 4. Venio nunc ad M. Catonem, quod est firmamentum<sup>4</sup> ac robur<sup>5</sup> totius acceptionis. Cic. Mur. 28, 58. — 5. Veni me ad Leucopetram, quod est promontorium agri Rhodii, deinde<sup>6</sup>. Ib. Phil. 1, 3, 7. — 6. Anxur fuit, quod nunc Terracina<sup>7</sup> sunt, urbs erant. Ib. 42, 44. — 8. Cæsar certior fiebat Belgas, quam tertium esse Gallia<sup>8</sup> partem dixit. Flaminia<sup>9</sup> acta, quem nunc Ceream Flaminium appellant<sup>10</sup>. Liv. 3, 54. — 9. Cassivelan<sup>11</sup> finis a maritimis civitatibus flumen dividit quod appellatur Tamesis. Cæs. B. G. 5, 11. — 10. Diebus circiter quindecim quibus in hiberna ventum est, initium tumultus<sup>12</sup> ortum est ab Ambiorige. Ib. 5, 26. — 12. Sextus et vigesimus annus agebatur<sup>13</sup> ex quo pevirilem sumpsit<sup>14</sup>, nullo die prius ullam publicam privatamque rem egit quam in Capitolio<sup>15</sup>. ultro<sup>17</sup> mihi latronis speciem induit<sup>18</sup>. Ib. 40, 12. — 15. Hæc fuit causa quare toto pianicum vellet? Cic. Clu. 61. — 17. Ego de verâ et perfectâ amicitia loquor, qualis est odium, quos video esse nonnullos, cum ducibus ipsis conflant<sup>19</sup>. Ib. Balb. 27. — 19. Exaugurare<sup>20</sup> fana statuit Tarquinius, quæ aliquot a Tatio rege vota<sup>21</sup> fuerant. Liv. 1, 55.

\* In constructions of this kind the relative adjective might be taken as used in place of an attributive genitive, as in Cic. Flacc. 26, 62: *Adsum Athenienses, de quorum urbis possessione inter deos certamen fuisse proditum est.* But the genitive *quorum* in this passage has a force rather different from *quod* in the passage quoted above.

<sup>1</sup> I have accepted the conducting of this case. — <sup>2</sup> being not selected as the only one. — <sup>3</sup> should he have sent you free to Rome? — <sup>4</sup> the prop. — <sup>5</sup> strength. — <sup>6</sup> to carry off. — <sup>7</sup> bordering on. — <sup>8</sup> capital. — <sup>9</sup> i. e. sunt. — <sup>10</sup> which is called. — <sup>11</sup> the result. — <sup>12</sup> it was. — <sup>13</sup> at his prayer. — <sup>14</sup> to grant. — <sup>15</sup> togam virilem sumere, is virtually = to become of age, the minors wearing the toga prætexta, which was different from the toga worn by men (toga virilis). — <sup>16</sup> to lie in wait (supply *mihi*). — <sup>17</sup> on purpose, or 'virtually'. — <sup>18</sup> he brands me with the mark of a brigand. — <sup>19</sup> to fight with. — <sup>20</sup> to exaugurate, i. e. to deprive a sanctuary of its religious character, to secularize it. — <sup>21</sup> to vow.



—20. Meas litteras quod requiris<sup>1</sup>, impedior<sup>2</sup> inopiā rerum<sup>3</sup>, quas nullas habeo litteris dignas. Cic. Att. 11, 4, 1. —21. Lacedæmonii decemviralem potestatem a Lysandro constitutam sustulerunt<sup>4</sup>; quo dolore<sup>5</sup> incensus iniit consilia<sup>6</sup> reges Lacedæmoniorum tollere. Nep. Lys. 3, 1.

**Rem. 11.** Frequently the governing verbs of relatives, or the predicates dependent on them, and sometimes other words by which their case is determined, are *elliptically omitted*, and must be supplied from the principal sentence, the same as in coördinate propositions.

**Obs. 1.** The relative clauses in which such omissions occur, mostly have the nature of *comparative clauses* (*idem qui, tantum quantum* etc.); but omissions of this kind also occur in ordinary relative clauses. Such an ellipsis cannot be imitated in English unless the Latin relative may or must be rendered by the comparative conjunction 'as'; but we may sometimes use the auxiliary 'to do', instead of repeating the verb of the principal sentence. Such auxiliaries cannot be expressed by 'facere' in Latin; as: Magis ea percipimus quæ nobis ipsis prospere eveniunt, quam illa quæ ceteris (i. e. prosperare eveniunt); We perceive more what happens prosperously to ourselves, than that which so happens to others (than what does to others). Cic. Off. 1, 30. —Eisdem ut finibus nomen suum quibus vita terminaretur; So that his name is confined to the same limits as his life (= eisdem finibus nomen terminaretur quibus vita terminaretur). Cic. Tusc. 1, 15, 32. —Erat enim eodem quo Alcibiades sensu; For he was of the same mind as Alcibiades (= eodem sensu erat quo Alcibiades erat). Nep. Alc. 5, 3. —Intelligitis enim, nullis hominibus quemquam tanto odio quanto istum Syracusanis et esse et fuisse (= tanto odio et esse et fuisse, quanto istum et esse et fuisse; For you will understand, that nobody is and was so hateful to any men, as he (is and was) to the Syracusians. Cic. Verr. 2, 2, 5. See Ex. 1-4. —Sometimes both the principal sentence and the clause have the same object-infinitive, which is understood in both propositions, as: Perge quo cepisti (= perge ire quo ire cepisti); Go on to the place to which you have made arrangements to go. Cic. Cat. 1, 5.

**Obs. 2.** In the examples quoted above (Obs. 1), the verbs which are thus supplied in the relative clause have the same grammatical form in the principal sentence as must be understood for the clause. But this is not generally the case. Thus

(a) The verbs to be supplied in the clause may be of tenses, moods, or persons different from those in the principal sentence, as: Tam sum misericors, iudices, quam vos; tam mitis quam qui lenissimus (i. e. est); I am as merciful, O judges, as you are; as mild as the most lenient (literally: as he who [is] the most lenient). Cic. Sull. 31, 87. —Tam mihi gratum erit, quam quod gratissimum (i. e. est); It will be as pleasant for me as what is the most pleasant. Cic. Fam. 13, 3. —Non eadem mihi quæ superioribus consiliis lege et conditione utendum esse decrevi; I have resolved that not the same law and condition should be used by me, as had to be used by the former consuls (= quæ superioribus consiliis utendum fuit). Cic. L. Agr. 2, 3. —Frequently, however, in such constructions the verb, if it is in a different grammatical form from that required by the construction of the clause, is repeated in Latin, where in English we repeat only the auxiliary, as: Animus alitur et sustentabitur eisdem rebus, quibus astra sustentantur et aluntur; The soul will be fed and sustained by the same elements as the stars are. Cic. Tusc. 1, 19, 43. See Ex. 5.

(b) Sometimes the verb in the principal sentence is an infinitive, and must be supplied as a finite verb in the clause, as: Eum non penitēbat facere idem quod tu (i. e. fecisti); He was not ashamed of doing the same as you did. Cic. Mur. 31, 66. —Vult se eodem quo ceteri jure versari (= quo ceteri versantur jure versari); He wishes to be subjected to the same law as the others are. Cic. L. Agr. 2, 23.

(c) Most frequently object-infinitives or predicate-infinitives are supplied in the clause while, in the principal sentence, the same verb is used as the finite predicate, as: Impulsos semel terrōre eodem agunt quo cepērunt; Having once dislodged them, they drove them by means of the same terror as they did in the beginning (= quo agere eos cepērunt; by which they began to drive them). Liv. 10, 33. —Nemo est qui non equo quo consuevit (i. e. quo uti consuevit) libentius utatur quam intractato et novo; There is nobody who would not use rather a horse to which he is accustomed (literally: which to use he is accustomed) than an untried and new one. Cic. Am. 19, 68. —Nos tamen hoc confirmamus illo augurio quo diximus (i. e. quo confirmari diximus); We, however, prove this by that augury by which we have said it is proved. Cic. Att. 10, 8, 7. —See Ex. 6-10.

(d) Sometimes the governing words of the relative which must be supplied from the principal sentence, and by which the case of the relative is determined, are not verbs, or

<sup>1</sup> As for your missing my letters. —<sup>2</sup> supply 'from writing'. —<sup>3</sup> by the want of material, of news. —<sup>4</sup> to abolish. —<sup>5</sup> = *cujus rei dolore*; and embittered by grief on account of this fact. —<sup>6</sup> he resolved.

they are verbs along with other classes of words, as: Cæsar circiter DC ejus generis, *cujus supra demonstravimus*, navis invenit instructas; Cæsar found that about six hundred ships were furnished, of that kind which we have described above. Cæs. B. G. 5, 2. [Here the clause '*cujus supra demonstravimus*' is equivalent to *cujus* GENERIS NAVIS *supra demonstravimus* = *quibus supra demonstravimus*. The author could not idiomatically use the accusative '*quod demonstravimus*', because the verb *demonstrare*, on account of its concrete meaning, could, according to the Latin conception, not be directly referred to the abstract noun *genus*.] —Quum scribas et aliquid agas eorum quorum consuevit; While you are writing and doing some of those things which you are accustomed to do. Lucr. 1, 14, 1 [quorum consuevit = quorum aliquid agere consuevit]. —Ut statim apertis rationibus, quibus præscripsimus, benevolum faciamus audientem; That we may directly make the hearer well disposed by those open methods which we have stated. Anet. Her. 1, 7. —quibus ut auditor benevolus reddatur præscripsimus]. Here belongs the passage Liv. 5, 23, quoted p. 507, at the end of Obs. 3.

**Obs. 3.** In all instances of elliptical construction of the relative clause, the case of the relative agrees with that of the antecedent, because both are governed by the same verb or noun, which is expressed in the principal sentence, and understood in the clause. A peculiar elliptical construction of this kind sometimes occurs if the governing sentence has the form of an absolute, in which instance the relative is placed in the absolute ablative case of its antecedent, because it would be in the same case with its antecedent if the absolutes absolute were resolved into an ordinary finite clause, as: Raptim quibus quisque poterat elatis exibat (i. e. eis rebus elatis quas quisque efferre poterat); They went out after everyone had taken away what he could (take away). Liv. 1, 1, 29. [If resolved into a finite clause: Raptim exibat quum unusquisque extulisset quæ efferre poterat. Omitting the infinitive *efferre*, the words *extulisset quæ* are placed in ablative absolutes the same as they would be if *quæ* were a demonstrative.] —Quibus poterat satius ducis secum, ad urbem pergit (= eis sane is secum ductis quos ducere poterat; or changed into a finite clause: quum secum duceret quos ducere poterat); He proceeded to the city after taking with him all the wounded he could. Liv. 4, 39.

1. Ad Hannibalem quoque legati ab Carthagine eis diis quibus ad Magōnem venerunt. Liv. 30, 19, 2. Accidit huic quod ceteris mortalibus, ut inconsideration in secundā quam in adversā esset fortuna. Nep. Con. 5, 1. —3. Non licet mihi idem quod vis quibus omnia populi Romani beneficia<sup>1</sup> dormientibus<sup>2</sup> deferuntur<sup>3</sup>. Cic. Verr. 2, 5, 70. Cat. 1, 13, 33. —4. Quem tantā levitā<sup>4</sup> perfunde<sup>5</sup> ardeamus quā aut superiorem<sup>6</sup> Africā, Hannibale victo, aut posteriorem<sup>7</sup>, Carthagine eversa<sup>8</sup>. Ib. Fin. 5, 24, 70. —6. Eo die, quo consueverat<sup>9</sup> intervallo, hostis sequitur. Cæs. B. G. 1, 92. —7. Imitamur quos<sup>10</sup> ceteri visum<sup>11</sup>. Cic. Off. 1, 32, 118. —8. Sustinebimus nos, et spe qua<sup>12</sup> jubet niteri<sup>13</sup>. Ib. Att. 3, 9, 2. —9. Precibus eventum vestri senatus quem videbitur dabit<sup>14</sup>. Liv. 6, 26. —10. Probabo<sup>15</sup>, inquit; modo<sup>16</sup> istā sis equitate<sup>17</sup> qua<sup>18</sup> ostendis. Cic. Fin. 1, 8. —11. Sic tecum loquar, non ut odio permittas<sup>19</sup> esse videar, quo debeo<sup>20</sup>, sed ut misericordiam, quæ tibi nulla debetur<sup>21</sup>. Ib. Cat. 1, 7.

**Rem. 12.** The Latin relative clause frequently contains members which cannot have a place in the English relative clause. This is the case: 1) If the antecedents are transferred to the relative clause (p. 505, Obs. 2); 2) in regard to the indefinite form-adjective *quisque*, which, if it logically belongs to both the principal sentence and the relative clause, is generally expressed in the clause only (Obs. 1); 3) in regard to those *attributive adjectives*, which, according to English usage, are placed in the principal sentence as attributes of the antecedent, but according to Latin usage are transferred to the relative clause in the form of *accessory predicates* of the relative adjective (Obs. 2).

**Obs. 1.** If *quisque* is logically a member of both a relative clause and the principal

<sup>1</sup> Lucius was an historian of great prominence, though none of his writings are preserved, except the letter quoted above.

<sup>2</sup> Gifts. —<sup>3</sup> in their sleep. —<sup>4</sup> *de terri*, be offered, to receive. —<sup>5</sup> *qui ex constitutus*, whose worship was established. —<sup>6</sup> under the same auspices. —<sup>7</sup> who do we believe is so perverted by joy. —<sup>8</sup> the older. —<sup>9</sup> the younger. —<sup>10</sup> *i. e. sequi*. —<sup>11</sup> *i. e. imitari*. —<sup>12</sup> aliquid mihi videtur, something pleases me. —<sup>13</sup> *i. e. niti*. —<sup>14</sup> *niti aliquid*, to rely on something. —<sup>15</sup> Construe: *Senatus precibus vestris cum gratiam dabit* (will give that answer to your prayers, *quem deus exhibet*). —<sup>16</sup> I will approve of it. —<sup>17</sup> only. —<sup>18</sup> fairness. —<sup>19</sup> *i. e. te jore*. —<sup>20</sup> prompted by. —<sup>21</sup> *i. e. permittus esse*. —<sup>22</sup> none of which is owed (*due*) to you.



sentence, the English language places the equivalent of *quisque* in the principal sentence, and refers to it in the clause by a demonstrative, or a personal pronoun. But in Latin *quisque* is generally placed in the relative clause, directly after the relative adjective or adverb, while in the principal sentence it is either replaced by a demonstrative (*is*), or entirely omitted, if it may be easily supplied; as: *Ut sit per quem adsequatur quod quisque desideret*; That there may be somebody through whom every one may obtain what he desires. Cic. Am. 9, 29. *Monuit ut ea quæ in quoque maxima essent, imitaremur*; He exhorted us to imitate in every one what was greatest in him (= in quoque ea quæ maxima in eo essent, which arrangement would not be admissible in Latin). Cic. Or. 3, 12. Thus with comparative relatives, and with relative adverbs: *Ut quanti quisque se ipse faciat, tanti fiat ab amicis*; That every one should be held in such esteem by his friends as he holds himself. Cic. Am. 10.—*Vallum sumpsere unde cuique proximum fuit*; Each took the materials for the rampart from that place which was nearest to him (= *quisque ex eo loco qui ei proximus fuit*, which arrangement would not be admissible). Liv. 3, 27.—Generally the relative clauses in which *quisque* is thus incorporated are placed BY INVERSION before the principal sentence, in which instance the principal sentence is frequently introduced by a demonstrative (*is*) referring to *quisque*, instead of being introduced by the syndetic antecedent of the relative, as: *Roscium jamdiu hoc est consecutus ut in quo quisque artificio excelleret, is in suo genere Roscius diceretur*; Roscius, long since, has obtained the distinction that every one in that sphere in which he excels is called a Roscius in his specialty. Cic. Or. 1, 28. Thus *quisque* is sometimes placed after *quo* in those comparative clauses connected by *quo...eo*, as: *Quo quisque est solertior et ingeniosior, hoc docet iracundius ac laboriosius*; Every one teaches with so much greater ire and pains, as he is (more) skilful and ingenious. Cic. Rosc. Com. 11.—If *quisque* occurs in the same sentence in two different relations, the one may be placed in the principal sentence (mostly if it can take one of the constructions mentioned in § 362, R. 20, 3); while the other is incorporated in the relative clause, as: *Dionysius edixit ut quod quisque e sacris haberet, id ante diem certum in suum quodque tantum referret*; That every one should bring everything that he held of sacred utensils, before a certain day to the temple in which it belonged. Cic. N. D. 3, 34. Sometimes *quisque* is repeated in both propositions if it has the same relation in both, as: *Opportunitas ut quæ cuique apta esset ea cuique obveniret*; That opportunity should fall to every one's lot which is suitable to him. Cic. Fin. 4, 13.—Rarely, *quisque*, in this connection, is attached to the principal sentence alone. In classical language this occurs only if the principal sentence precedes, and *quisque* is placed after *suus* or *se*, as: *Inunte adolescentiâ id sibi quisque genus ætatis degendæ constituit quod maxime adamavit* (where the usual construction 'quod quisque genus ætatis degendæ maxime adamavit, id sibi constituit' would impair the rhetorical symmetry of the principal sentence); *Everyone chooses in his younger days that future vocation for which he has a predilection*. Cic. Off. 1, 32, 117.—Later writers (rarely) place *quisque* in the principal sentence even if no such position after *suus* or *se* can be assigned to it, as: *Bonus liber melior est quisque quo major* (inst. of *quo quisque major*, which construction has not been chosen, because in this arrangement *quisque* would have the appearance of an absolute adjective, = *quisque homo*); *Every good book is the better the larger it is*. Plin. Ep. 1, 20. See Ex. 1-3.

Obs. 2. The Latin Language frequently combines with a relative adjective descriptive adjectives as ACCESSORY PREDICATES of the relative (p. 249 foll.), which agree with the relative in gender, number, and case. This combination, which is not admitted in English, is used in the following instances:

1) If in English a SUPERLATIVE, used as an attribute of the antecedent, is qualified by a relative clause. Such relative clauses do not, logically, restrict the antecedent, but the superlative, and, if construed in the same way in Latin, would confuse the logical and grammatical relations of the clause. Hence the Latin takes the superlative out of the frame of the principal sentence, and joins it, in the form of an accessory predicate with the relative, i. e. makes the relative (instead of the grammatical antecedent) the logical subject of the superlative, as: *Massiliensium civitas Fontejum eis affecit honoribus quas habuit amplissimos*; The Massilian State conferred on Fontejus the highest honors (which it had) in its gift. Cic. Fonteij. 6, 14. It would not be admissible to express this sentence in the English way (Civitas Fontejum amplissimis honoribus affecit quos habuit), because (a) the principal sentence would imply that the State had 'highest' honors to confer, and perhaps no other honors; (b) the clause '*quod habuit*' would repeat an assertion already made in the principal sentence, namely that the State had such honors to confer. But the construction would not imply what the author meant to state, namely that the honors it conferred were the highest of those it held. This predicative relation is expressed in the form of an accessory predicate attached to the relative, = the honors which it had as the highest, being the highest.—Thus: *Agamemnon Diâne devoverat*

\* Instead of this form of the comparative clause, more frequently the form with *ut quisque* and two superlatives is used. See 'Comparative clauses'.

*quod* in suo regno pulcherrimum natum esset illo anno; Agamemnon had vowed as a sacrifice to Diana the most beautiful of what had been procreated that year in his kingdom. Cic. Off. 3, 25.—Often superlatives of this kind cannot, even in English, be attached to the antecedent, without impairing the sense of the passage, as: *Ille Ephesum ad eum quem tu ex tuis fidelissimum delegisti, pecuniam misit*; He sent that money to Ephesus to a man whom you had selected as the most trustworthy of your officials (different from 'to the most trustworthy of your officials' whom you had selected'). Cic. Dej. 5, 14.—See Ex. 4-7.—The same form is used in comparative clauses with *quantus* and *posse*, dependent on superlatives, and corresponding to 'as much (great etc.) as possible'. In clauses of this kind the superlative is always attached as an accessory predicate to *quantus*, and not to the antecedent, the syndetic antecedent *tantus* being generally omitted (See Ex. 10), as: *Ut in transversos quanto maximo possent impetu concurrerent (instead of impetu maximo quanto possent)*; To rush against their front with as hard a dash as they could. Liv. 10, 23. See Ex. 8-10.—Instead of *quantus* more usually the adverbial form with *quam* is employed. Thus the idioms mentioned P. I. p. 221, R. 17, must be explained: *Jugurtha quam maximas potest copias parat*. Sall. Jug. 48.—Superlatives if thus connected with relatives often have the meaning of a high (not highest) degree, being rendered like positives with an adverb of intensity, as: *Verres mittit ad Antiochum regem rogatum ea vasa quæ pulcherrima apud eum viderat*; Verres sent to king Antiochus, and asked him for those admirable (most beautiful) vases which he had seen in his house. Cic. Verr. 2, 4, 27. [If here the superlative could be attached to the antecedent, it would have the meaning 'for the most beautiful of the vases which he had seen'.] See Ex. 11.

2) The same construction is extended to adjectives in the positive degree, if the antecedent is conceived as being unqualified with respect to the action of the principal sentence, but as being restricted by an adjective in regard to the predicate of the relative clause. Such constructions are variously recast in English, as: *Phileas, vir iniqui animi, et minime otium quo tum diutino senescere videbatur, patientis*; Phileas, a man whose mind was restless and impatient of inactivity, which it then seemed was ever to continue till he would be an old man. Liv. 25, 7 (different from 'impatient of the long lasting inactivity in which he seemed to grow old').—Sometimes, in rendering such Latin constructions, we would combine the adjective with the antecedent, although, logically, the action of the principal sentence has no connection with it, as: *Romulus Sabinas virgines quæ Roman ludorum gratiâ venissent, quos tum primum anniversarios in Circo facere instituit, Consulibus rapi jussit*; Romulus gave orders to abduct, on the day of the Consualia, the Sabine virgins who had come to Rome for the sake of the annual games which Romulus had then first established in the Circus. Cic. Rep. 2, 7, 12.—*Privatis quibusdam ex pecuniâ quam consulibus mutuam dederant, tertia pensio dabatur*; To certain private citizens the third instalment was due of the loan (as if *pecuniâ mutuâ* quam dederant) which they had made to the Consuls. Liv. 31, 13.—If attributive adjectives referring to the antecedent, logically belong to both the principal sentence and the clause, they are, even in Latin, attached to the antecedent, and not to the relative, as: *Hoc rectum putabam, ex annuo sumptu qui mihi decretus esset (not 'sumptu qui mihi annuus decretus esset) referre in ærarium ad HS X*; I considered it my duty to return to the treasury 10,000 sesterces remaining from the yearly allowance which was decreed to me. Cic. Att. 7, 1, 6. Here, the 'returning' was made from the allowance of that year, and hence refers to both the principal sentence, and the clause.

1. Hoc privatorum consiliorum<sup>1</sup> ubique semper fuit, ut in quam cuique femine convenisset<sup>2</sup> domum nuberet. Liv. 4, 4, 10.—2. Quod cuique temporis ad vivendum datum est, eo debet esse contentus. Cic. Sen. 19, 69.—3. Eorum quæ naturâ fuerant communia quod cuique obigit<sup>3</sup>, id quisque teneat<sup>4</sup>. Ib. Off. 1, 7, 21.—4. Veniat Cæsar cum copiis quas habet firmissimas<sup>5</sup>! Ib. Fam. 10, 23, 5.—5. Themistocles noctu de servis suis quem habuit fidelissimum ad Xerxem misit. Nep. 2, 4, 3.—6. Quas res violentissimas naturâ genuit, earum moderationem nos soli habemus. Cic. N. D. 2, 60.—7. M. Popilius in tumultu quem proximum castris Gallorum capere potuit, vallum ducere cepit. Liv. 7, 23.—8. Hannibal quantum maximam vastitatem<sup>6</sup> potest caedibus incendiisque efficit. Liv. 22, 3.—9. Papirius Sp. Nautium jubet, inter ipsam dimicationem<sup>7</sup> mulos<sup>8</sup>, quando maxime<sup>9</sup> posset moto<sup>10</sup> pulvere, ostendere. Ib. 10, 40.—10. Tanta est inter eos quanta maxima potest esse, morum studiorumque distantia. Cic. Am. 20.—11. P. Scipioni ex multis diebus quos in vitâ celeberrimos<sup>11</sup> latissimosque vidit, hic dies clarissimus<sup>12</sup> fuit. Ib. Am. 3.

<sup>1</sup> A right of individual discretion.—<sup>2</sup> to be convenient.—<sup>3</sup> what has fallen to his lot.—

<sup>4</sup> Construe: *Id quisque teneat quod cuique obigit eorum (i. e. ex eis rebus) quæ naturâ etc.*—<sup>5</sup> with the most trustworthy (or effective).—<sup>6</sup> desolation.—<sup>7</sup> during the fight itself, i. e. when the fight would have fairly commenced.—<sup>8</sup> mules.—<sup>9</sup> Instead of an adjective (*maximo*) agreeing with *pulvere*, an adverb is used dependent on '*movere*' understood.—<sup>10</sup> to raise.—<sup>11</sup> the many famous and happiest days.—<sup>12</sup> the most glorious.



*Rem. 13.* It is a principle of the English language that the relative adjectives or adverbs must be actual members of that proposition which they subordinate to another sentence. According to this principle, it is not allowed in English to subordinate a sentence to another sentence by means of a relative which grammatically belongs to a clause dependent on the sentence which is to be connected by the relative\*. The Latin conception is different. Any Latin sentence may be relatively subordinated to another sentence by means of a relative adjective or adverb which is a grammatical member of some clause dependent on it. In this instance the relative (according to the rule p. 520, Obs. 2) *precedes* the conjunction or other connective of the clause to which it belongs, and the clause, in this construction, generally *precedes* that proposition which is logically subordinated to the principal sentence by means of the relative in the clause. This remarkable construction, which is very frequent, and is called 'INVOLUTION OF THE RELATIVE', must be rendered by variously recasting the English sentence.

**Obs. 1.** Wherever the Latin language uses an involution of relative clauses, it conceives the relative adjective or adverb as *two distinct words*, namely as a **CONNECTIVE ELEMENT**, consisting in the relative root *qu* (*cu*), which connects without being itself a member of the sentence which it connects; and a **PRONOMINAL OR DETERMINATIVE ELEMENT**, which represents the antecedent as belonging to the grammatical frame of a given clause. If the relative is 'involved', the relative root belongs, as if it were a conjunction, to another clause than the determinative element, as: *Vivit ille, quem si interfecisses salvi essemus*, which would be literally rendered: That man lives if whom you would have killed, we would be safe. But the Latin does not conceive or feel the construction in this way. The Latin thinks as we would think if employing a conjunction with a demonstrative: 'That man lives while if you had killed him, we would be safe'; *Vivit ille qu—, em si interfecisses, salvi essemus*, where *qu*, belonging to *salvi essemus*, has the force of a conjunction of general and looser import than any specific conjunction (= *quum*, *dum* etc. without their particular adverbial meaning), while *em*, belonging to *si interfecisses*, is conceived as an accusative *eum*\*\*.

\* Some of the English classical authors have attempted to introduce this form of construction in the English language, as: 'They venture to be hanged for those civil rights which their ancestors rather than to part with chose to be cut to pieces in the field of battle'. ADDISON, *FREEHOLDER* No. 1. Here are two propositions: 1) Their ancestors chose rather to be cut to pieces in the field of battle; 2) the comparative clause 'than to part with which' (= than they would part with which). The former proposition contains no member connecting it with the antecedent in the principal sentence ('those civil rights'), on which antecedent it is made dependent by means of a relative 'which', that belongs to the comparative clause dependent on it; thus leaving the governing proposition of this clause grammatically unconnected with its principal sentence. Such attempts have failed to find many imitators since they are repugnant to the principle of the English language, according to which the relative word is an *indissoluble unit*, and cannot be so separated in thought as to assign the connective, or relative element 'wh' and the determinative element 'ich', to different propositions. This is done in the above quoted passage, where the element 'wh' belongs to the proposition 'Their ancestors... in the field of battle', and the determinative element, to the comparative clause. To the same Un-English constructions belong such expressions as 'Than whom nobody is wiser', which, being an improper imitation of a Latin idiom, is sometimes used by English writers.

\*\* That this was really the Roman conception, appears from the remarkable fact that sentences thus subordinated by the mere root *qu*, have their predicates either in the *indicative* or *subjunctive* according to the rules on actual relative clauses, as: *O adolescentiam tractam eleganter! cui quidem quum quod licuerit obiciatur, tamen id ipsum falsum reperiatur*; O how unexceptionable must be the life of that young man! seeing that even those reproaches prove false, which, even if true, would contain no reproach. Cic. *Plane*. 12. 31.—Here 'reperiatur' is a relative subjunctive according to § 614, *R.* 16, as if the proposition to which *reperiatur* belongs, were a real relative clause, while the relative adjective grammatically belongs to the clause introduced by *quum*. To the proposition in which 'reperiatur' is the predicate, only the relative root can be referred, and its subjunctive form can be explained only if we separate in our minds this relative element from the determinative element.

**Obs. 2.** A relative may thus be 'involved' in any kind of finite or non-finite clauses, and, in these clauses, may have any grammatical relation which a demonstrative can have.

**A.** Of the **FINITE** clauses in which a relative may be involved, the most frequent are *conditional clauses* (see Ex. 1-4, and the Ex. in Obs. 4, 3; Obs. 6, 1; Obs. 7). But relatives may also be involved in completing *That-clauses* (Ex. in Obs. 6, 2), in *interrogative clauses* (Ex. 5-7, and the Ex. in Obs. 4, 1; 4, 3; Obs. 6, 2), in *temporal* (Ex. in Obs. 4, 2; Obs. 5, 1; Obs. 7), *causal clauses* (Ex. 8), *modal Ut-clauses* (Ex. 9, and the Ex. in Obs. 5, 3), *comparative clauses* (Ex. 10, 11, and Obs. 8), *concessive clauses* (Ex. in Obs. 4, 2; Obs. 7) and even in *relative clauses* (Ex. 12-14, and Obs. 4, 1; 4, 3; Obs. 6, 1; see below). In all these clauses, the relative has the same position, as in the coordination of periods which have a protasis, or begin with their clauses (p. 520): *Qui si, cujus si, cui quum, quem ne, quo quin* (= *si is, si ejus, quum ei* etc.). A relative may be involved in a *relative clause*, if both relatives have different grammatical relations in the clause. In this instance the 'involved' relative (i. e. that of the two relatives whose relative root belongs to the governing clause) *always* precedes that relative which originally belongs to the clause. This latter relative, in the English rendering, has always the force of an ordinary relative, while the 'involved' relative, as far as it belongs to the clause corresponds to a *demonstrative* (or to a personal pronoun, if its grammatical antecedent is a personal pronoun), as: *Accedit superstitio, quā qui est imbutus quietus esse numquam potest*; To this must be added *superstition, which* never allows rest to him *who* is affected by it (literally: by which who is affected can never be quiet). Cic. *Fin.* 1, 18, 60.—Similar is the form of involution if applied to *interrogative clauses* introduced by interrogative adjectives or adverbs. In such combinations the 'involved' relative always precedes, but frequently the governing clause, if consisting of a mere predicate, is elegantly inserted between the relative and the other parts of the interrogative clause, as: *Si quid est in me ingenitū, quod sentio quam sit exiguum* (= *quod quam sit exiguum sentio*; Which how little [it] is I feel, i. e. 'the insufficiency of which I feel'). Cic. *Arch.* 1, 1.—Sometimes other parts of the governing clause are inserted between the relative and the interrogative clause. See Ex. 5, 7.

**B.** In a similar manner the relative is involved in the different non-finite clauses, as:

(a) In **INFINITIVE CLAUSES**. Here the relative may be the *subject*, and is then in the accusative, as: *Ei quos speramus nobis profuturos*; Those of whom we hope that they will be of use to us (literally: Those, we hope that who will benefit us). Cic. *Off.* 1, 15, 48. But the relative may be in the relation of a transitive, intransitive, or adverbial object, or in that of an attribute; as: *Helvetiorum una pars quam Gallos obtinere dictum est*; The one part of the Helvetian country, which, as it has been said, the Gauls occupy. *Cæs. B. G.* 1, 1.—*Exercitatio dicendi, in qua me non infrior mediocriter esse versatum*; The exercise in speaking, in which, I own, I have been not a little engaged. Cic. *Arch.* 1, 1.—Cato post mortem in ea loca discessit quo mihi ipsi cernēbat esse veniendum; Cato, after his death, has gone to those places, to which, he saw, I must go myself. Cic. *Sen.* 13, 81.—See Ex. 16-18.

(b) If a relative is involved in *participial clauses*, not belonging to the *ablatives absolute*, the relative may be in any relation *except that of a subject* (See Ex. 19-22; and the Ex. in Obs. 5, 1).—In this instance many English authors permit themselves a literal translation of the Latin involution, as: *In Phidiae mente insidēbat species pulcritudinis*; In Phidias's mind there shone an ideal of beauty, looking at which he directed his art and hand to the expression of Jove's image (better: which was before his eyes when he directed etc.). Cic. *Or.* 2, 9.—Relatives, if involved in the construction of *ablatives absolute*, almost always are in the relation of *subject-ablatives*, as: *Sunt prima elementa naturae, quibus auctis virtutis quasi carmen efficitur*; The first elements (of virtue) are those of nature (are created by nature), and when these are enhanced, the poem, as it were, of virtue is built up (composed). Cic. *Fin.* 5, 15, 43.—But sometimes relatives thus involved are in the relation of *attributes* to the subject ablative, or to the objects of the predicate ablative as: *Quum L. Flacci res agitur, cujus virtute regibus exterminatis libertas in republica instituta est*; When the case of L. Flaccus is discussed, by whose bravery the kings were exterminated so that liberty was established in the republic. Cic. *Flacc.* 11, 25. See Ex. 23, 24 and the Ex. in Obs. 4, 2; 6, 1.

**Obs. 3.** Clauses with involved relatives cannot be literally rendered into English. For the purpose of rendering such clauses, the Latin relative must be 'DEVOLVED', i. e. the double relation of the Latin relative must be reduced to a *simple* relation. There are always three propositions which are affected by the involution of the relative: 1) The *principal sentence*; 2) the *governing clause*, to which the Latin relative root refers, and which is logically dependent on the principal sentence; 3) the *dependent clause*, in which the relative is involved, and which is thus made grammatically dependent on



both the principal sentence, and on its governing clause. The rearrangement of these three propositions by 'devolving' the relative, is called 'devolution of the relative', which consists in the following four methods: A) The governing clause is made GRAMMATICALLY dependent on the principal sentence by means of a relative or conjunctive connective, the dependent clause being so attached to it that a demonstrative or personal pronoun is used in place of the involved relative. This method is called 'DIRECT DEVOLUTION' (Obs. 4).—B) The grammatical relations of the governing and dependent clauses are reversed, so that what is in Latin the dependent clause, becomes the governing clause in English, and vice versa; the relative remaining in the same clause as in Latin, while the connective properly belonging to the clause (if there is any) is transferred to the other proposition. This method, which is called 'DEVOLUTION BY REVERSAL', is mostly applied to non-finite clauses, but sometimes also to the finite clauses (Obs. 5).—C) The governing and dependent clauses are contracted into one proposition, which is connected like an ordinary relative clause with the principal sentence. This method is called 'DEVOLUTION BY CONTRACTION' (Obs. 6).—D) Both the governing and the dependent clauses are coordinated with the principal sentence by using a coordinating conjunction with a demonstrative or personal pronoun, in place of the involved relative. This is called 'DEVOLUTION BY COORDINATION' (Obs. 7).

There are numerous instances in which, besides these methods of devolution, minor changes must be applied to certain members of the clauses, or in which connecting links must be placed between the principal sentence and the clauses. Sometimes, however, none of these different methods will do full justice to the elegance and concinnity of the Latin construction, and the finer shades which the Latin form imparts to the thought will be lost in the English rendering. Peculiar is the rare instance that a relative is involved in more than one dependent clause, in which instance several of the above-mentioned methods must be combined, as: *Doctrina, quam ego si nihil dicam adjuvare, mentiar*; A doctrine the usefulness of which in several respects, I do not dispute (literally: that which if I would say was not useful, I would lie). Cic. Or. 1, 32.—Ex. 8, 25.

Obs. 4. DIRECT DEVOLUTION.—This form may be applied in three different ways:

1) By using a relative adjective or adverb, which may be made a member of the governing clause, and at the same time refer to some member of the principal sentence as its antecedent, as: *Ad fugam hortatur turpitudine conjungendi cum tyranno, qui quidem incertum est, Phalarimne an Pisistratum sit imitaturus*; To fight the turpitude urges (me) of uniting with a tyrant, of whom it is uncertain whether he will imitate Phalaris or Pisistratus. Cic. Att. 7, 20.—*Infima est conditio servorum, quibus non male precipiunt qui ita jubent uti ut mercenarii (= quibus qui ita jubent uti ut etc., non male precipiunt)*; The lowest rank is that of the slaves, in regard to whom some lay down the good rule to treat them like paid servants (or more literally: in regard to whom those lay down a good rule who order 'to use them' like paid servants). Cic. Off. 1, 13, 41.

2) By substituting for the predicate of the governing clause a verb of kindred signification, but with a different (for inst. 'causative') relation to the antecedent, so that it may be attached to it by means of a relative, without changing the sense, as: *Nihil unquam patrem facere vidit quod quum imitatus esset non patris similis videretur*; He never saw his father do anything which, when imitated by him, would not make him appear the like of his father (i. e. in turpitude). Cic. Verr. 2, 3, 68.—An adolescentulum discere ea mavis quæ quum plane perdidicerit nihil sciat? Or would you rather have a boy learn what leaves him ignorant even when he has thoroughly mastered it? Cic. Fin. 2, 66, 76. Thus if the relative is involved in ablatives absolute: *Stajenus ea locutus est pariete interposito, quibus patefactis in judiciumque prolatis ille rei capitalis damnatus est*; Stajenus, within his own premises, used that language which, after it was betrayed, and carried to the courts, caused his condemnation for a capital crime. Cic. Top. 20, 75.

3) By using a conjunction, in place of the relative, to subordinate the governing clause to the principal sentence, as: *Quam dubium est, an merito accusetur qui an omniuo accusetur incertum est*; How doubtful is it whether a person is justly accused if it is uncertain whether he is accused at all! Plin. Ep. 7, 10.—*Gratulor tibi quod tantum vales apud Dolabellam quantum si ego apud sororis filium valerem, jam salvi esse possemus*; I congratulate you because your influence with Dolabella is so great that, if I had the same influence over my nephew (Antony), we might be all safe by this time. Cic. Fam. 9, 14, 3.—Sometimes a conjunction may be attached to an intermediate participle, or clause, thrown between the principal sentence and the clause, as: *Quum te intueor, Marcelle, quem si ad Cannas consulem habuissemus, melior nostra fortuna fuisset*; When I look upon you, O Marcellus, knowing (being convinced, satisfied) that our fate would have been better, had you been our consul at Cannæ! Liv. 25, 6.

Obs. 5. DEVOLUTION BY REVERSAL. This form may be applied:

1) To temporal clauses (both finite and participial) in which the same temporal conjunction is adapted to either of the two clauses, as: *Unas litteras video mihi a te non*

*esse redditas, quas L. QUINCTIUS QUUM FERRET, ad bustum Basilii vulneratus et spoliatus est*; I see that one letter has not been returned to me by you, (the one) which LUCIUS QUINCTIUS CARRIED when he was wounded and robbed at Basilii's tomb. Cic. Att. 7, 9, 1.—*Gordius planstrum, quo VERENTI regnum delatum fuerat, in templo Jovis posuit*; Gordius placed in the temple of Jupiter the wagon in which he rode when the crown was conferred on him. Just. 11, 7 (= quo quum veheret, regnum ei delatum fuerat).—Here belongs the passage Cic. Or. 2, 9, quoted Obs. 2, B. a. In the passage Cic. Flacc. 11, 25, quoted at the same place, a devolution by reversal is used, but with a modal conjunction, the relation of the two clauses being not interchangeable. Sometimes the reversal of the two clauses may be made by means of relatives, as: *Natura fit ut liberi a parentibus amentur*; A quo INITIO PROPECTAM communem humani generis societatem persequimur; That children are loved by their parents is established by nature; FROM WHICH LOVE that society of the human race has arisen which we perpetuate. Cic. Fin. 3, 62.

2) Generally this method is applied to infinitive, and sometimes to interrogative clauses, in which instance the governing clause is added as a parenthetical clause, either asyndetically, or by means of the conjunction 'as': *Socratis non ea frons erat quæ Crassi illius veteris, QUEM SEMEL ait in omni vita risisse Lucilius*; Socrates's face was not that of old Crassus, who, as Lucilius says, LAUGHED ONLY ONCE IN HIS WHOLE LIFE. Cic. Tusc. 3, 15, 31. See the passages in Obs. 2, B. a.

3) Sometimes this form of devolution may be applied with a change of the Latin conjunction, in certain instances when an involution is used to hide, as it were, the main point of a sentence under the form of a dependent clause, and to soften thereby with urbanity the directness of a statement, as: *Atticus 'Noli, oro te', inquit Sulla, 'adversus eos me ducere CUM QUIBUS NE CONTRA TE ARMA FERREM Italiam reliqui'*; Atticus said to Sulla 'Pray, do not lead me against those WHOM I WOULD HAVE JOINED IN FIGHTING YOU, if I had not preferred to leave Italy'. Nep. Att. 4\*.

Obs. 6. DEVOLUTION BY CONTRACTION.—This form is used:

1) By changing the predicate of the dependent clause into a corresponding VERBAL NOUN (in *ing* or otherwise), which is made an object (generally a prepositional object) or other member of the contracted proposition, the relative being used as the connective of the whole proposition. Frequently, with this method a change of the predicate according to Obs. 4 must be connected, as: *Recordor tua consilia, quibus si parvissem, tristitiam illum tempus non subissem*; I remember your counsels, by following which I would not have suffered the misery of those times. Cic. Att. 8, 12, 5.—*Quam te decebat eis verbis uti quibus si philosophi non uterentur, philosophi omnino non uterentur*; How well it became you to use that language without the use of which by the philosophers we would have no philosophy at all. Cic. Fin. 2, 16.—*Epicurus non satis politus est eis artibus quas qui tenent eruditi appellantur*; Epicurus is not polished enough in those accomplishments the holders (possessors) of which are called 'scholars'. Cic. Fin. 1, 7.—*Expulso cive qui morante, si quidem humanum certi est, capiti Roma non potuit, legati ab Chalcis venerunt*; After the expulsion of a citizen whose presence, if anything human is certain, would have made the capture of Rome an impossibility, envoys came etc. Liv. 5, 33. Voluntas a postulatorem (Ciceronis), quas qui legat non multum desideret historiam contextum librum temporum; Whose readers will not desire much a systematic history of those times. Nep. Att. 16, 3.

\* This is one of the instances in which we cannot approach the finer shades of the Latin sentence. The passage, as rendered above, contains the real meaning of Atticus's words, but this meaning is far more directly expressed in the English version than in the Latin text. If, however, the passage is rendered otherwise, the real point will be lost, which, in the Latin text, is intimated by the logical connection of the opening words *Am quibus* with the governing clause 'Italiam reliqui'. As rendered by our grammarians and editors, the sense of the Latin words will be all but unintelligible. Bröder renders: *For the sake of whom I left Italy, lest I might be compelled to bear arms against you*. Kühner and Meiring: *With whom I did not wish to bear arms against you, and therefore left Italy* (which form is as objectionable in regard to German style, as it is in the English version). MADVIG: *With whom I did not wish to bear arms against you, so that I left Italy for that very reason*. In all these renderings the unwillingness of bearing arms against Sulla is made the main point of the sentence, while the main point is 'that he, if he had remained in Italy, would have joined them in the fight against Sulla'. THACHER in his 'improvement' on Madvig's rendering, makes the wrong point more prominent still by translating: 'Against those with whom I was so unwilling to bear arms against you that I left Italy'. As if the unwillingness of Atticus to fight against Sulla could be a reason not to fight for him!—It is proper to add here the remark that the above-quoted passage is objectionable in the point of Latin style, since the words 'cum quibus' may be grammatically referred to both, the dependent clause 'ne contra te arma ferrem', and to the governing clause 'Italiam reliqui' (cum quibus Italiam reliqui, ne contra te arma ferrem). This glaring ambiguity cannot be excused with the elegance of the construction.







tively, making the governing clause *demonstrative*, while the English language must always give the relative form to the governing clause (in *eam* formam etc.).—Ex quo genere illud est Catonis, a quo *quum* *quereretur* quid maxime in re familiari expediret, RESPONDIT 'bene pascere'. Here belongs that saying of Cato's, WHO, when asked (literally 'when it was asked of him') what was the first requisite in a household, ANSWERED 'a good board'. Cic. Off. 2, 25. Here the determinative of the governing clause (the pronoun *is*) is left out as subject-nominative, while in English it takes the relative form (*who*). If the period had been arranged without involution, it would have been '*qui*, *quum* ab eo etc.' See Ex. 1-5.

Obs. 2. The same form of cross-involution is applied to *participial* clauses, which are 'devolved' in English in the same manner as finite clauses, as: Salutatio illius libri quo me Atticus affatus, quasi jacentem excitavit. The dedication of that book by which Atticus roused me from despondency when he addressed me BY IT (when addressing it to me). Cic. Brut. 3, 14. Here the demonstrative of the governing clause, being in the same case with the relative, is omitted (quasi jacentem eo excitavit), while in English it takes the relative form.

Obs. 3. Sometimes the demonstratives of the governing clause are left out in Latin, even if they are in oblique cases different from the case of the relative in the dependent clause, e.g. when they are subject-accusatives or transitive objects, and even if they are prepositional or adverbial objects: (Cæsar dixit) hos esse eosdem (Germanos) quibuscum saepenumero congressi Helvetii non solum in enis, sed etiam in illorum finibus ple-rumque superarint (instead of 'eos superarint'); Cæsar said that these were the same (Germans) whom the Helvetians had generally defeated when they had met with them both on Helvetian and German soil. Cæs. B. G. 1, 40.—(Cæsar dixit hoc nullo merito populi Romani accidisse), qui si alicujus injuriæ sibi conscius fuisset, non fuisse difficile cavere (= non fuisse ei difficile); ... of the Roman people, to which it would not have been difficult to guard against it, if it (they) had been conscious of any wrong. Cæs. B. G. 1, 14.—Quini erant ordines, quo qui intraverant se ipsi acutissimis vallis inducunt (i. e. ubi se inducunt); There were five rows, where those who entered them (literally 'thither'), spitted them-selves on the sharply pointed stakes. Cæs. B. G. 7, 73.—Sentences in which, as in the last two, the demonstrative supplied is not a necessary part of the clause, may be considered as *ordinary* involutions according to R. 13. And, indeed, cross-involution is nothing but a species of ordinary involution, to which the method of direct devolution is applied by attaching the relative of the dependent clause to the governing clause, and which, even in Latin, may be replaced by a construction in which the relative is *not* involved (Obs. 5). See Ex. 6, 7.—Sometimes two relative clauses, one of which is dependent on the other, which is again dependent on a governing clause, are thus involved with omission of the antecedents: Fundamentum oratoris vides locutionem emendatam et Latīnam, cujus penes quos laus adhuc fuit, non fuit rationis aut scientiæ, sed quasi bonæ consuetudinis; You see that the first requisite, for an orator, is a good Latin style, which with those who had the reputation of it (who had the reputation of a good style) was not a consequence of a scientific method, but of proper practice. Cic. Brut. 74, 258. This construction must be thus resolved: *que apud eos penes quos ejus laus fuit, non fuit rationis etc.* The first *que* is referred to the governing clause '*non fuit rationis*', where it is understood as the subject; '*apud eos*' is omitted, as being sufficiently implied in *penes quos*; '*ejus*' is turned by involution into the connecting relative of the whole of the three clauses.

Obs. 4. Sometimes the dependent clause has, besides the determinative which it has in common with the governing clause, another determinative referring to a different antecedent in the principal sentence. In this instance it would be grammatically correct to use either of the two determinatives of the dependent clause as the connecting relative. But the Latin prefers that relative connection which will not require the use of another demonstrative in addition to it, as: M. Grati-dius, M. Antonii familiaris, cujus quum præfectus esset in Ciliciâ, est interfectus; M. Grati-dius, the friend of M. Antonius, who was killed when he was his (Antonius's) prefect in Cilicia. Cic. Brut. 45, 168. [Instead of '*qui quum ejus præfectus esset*', which construction would require the use of a demonstrative, while, if construed as above, the determinatives of both clauses, being the subjects, are omitted.]

Obs. 5. Sometimes, but more rarely, clauses which might have been connected by cross-involution, are construed as in English, so that the demonstrative is placed in the dependent clause, while the relative belongs to the governing clause, as: Hoc ne P. quidem Clodius dixit unquam, quem, quia jure fui ei inimicus, doleo a te omnibus vitiis esse superatum (instead of cui quia fui inimicus, doleo (eum) a te...esse superatum). Cic. Phil. 2, 7.

1. Tecta igitur ambulatiuncula<sup>1</sup> addenda est, quam ut<sup>2</sup> tantam faciāmus quantam in

<sup>1</sup> Tecta ambulatiuncula, a little hall for promenading.—<sup>2</sup> which, if we make it etc.

Tusculano fecimus, prope dimidio minoris constābit<sup>1</sup> isto loco. Cic. Att. 13, 29, 2.—<sup>2</sup> Thrasyllo corōa a populo data est, quam quod amor civium, non vis expresserit<sup>3</sup>, nullam habuit inviam<sup>4</sup>. Nep. Thras. 4, 1.—<sup>5</sup> In hortos me M. Flacci Cortuli, cui quum<sup>6</sup> omnis metus<sup>7</sup>, exilium, mors proponeretur, hæc omnia perpeti magis quam custodiam mei capitis<sup>8</sup> amittere. Cic. Planc. 7.—<sup>9</sup> Is iterum, cui quum<sup>10</sup> hæret majores ex otio fructus capere quam ceteris, non dubitaverim me gravissimis tempestatibus obviam ferre<sup>9</sup>. Ib. Rep. 1, 4.—<sup>11</sup> Ex quo exstitit illud<sup>10</sup>, multa esse probabilia<sup>11</sup>, quæ<sup>12</sup> quamquam non perciperentur<sup>13</sup>, tamen, quia visum<sup>14</sup> habērent quemdam insignem et illustrem, eis sapientis vita rege-retur. Ib. N. D. 1, 5.—<sup>15</sup> Venit mihi in mentem illud dicere quod<sup>15</sup> quum apud M. Glabrio-nem nuper commemorassem, intellexi vehementer populum Romanum commoveri<sup>16</sup>. Ib. Verr. 1, 14.—<sup>17</sup> Id solum bonum est quod<sup>17</sup> qui possunt, necesse est beatus sit. Ib. Fin. 5, 28.

Rem. 15. Short relative clauses often take the form of PARTICIPIAL CLAUSES if the relative adjective is the *subject* of the clause. The relative, in this instance, is omitted, the finite predicate being changed into a *participle* (present or perfect, according to the sense), which agrees in gender, number and case with its antecedent, expressed or understood.

Obs. 1. The present participle is used if the action is conceived as coincident in time with the principal action, provided the verb is *active* or *deponent*, as: Non sustinissent primum impetum ni alius metus, insidens pectoribus (= qui insedit pectoribus), a fugâ contineret; They could not have resisted the first attack, had not another fear, that occupied their minds (occupying their minds), kept them from fleeing. Liv. 10, 41.—Misericordia est ægritudo ex miseriâ alterius, injuriâ laborantis (= alterius qui injuriâ laborat); Compassion is the grief (arising) from the distress of another person who is suffering wrongly. Cic. Tusc. 4, 8, 18. See Ex. 1-5.

Obs. 2. The past participle is used if the action contained in the predicate of the relative clause is anterior to the principal action, provided that the verb is *passive* or *deponent*: Ne munus humanum, assignatum a Deo, defugisse videamini; Lest you may seem to have deserted the duty of men assigned (which has been assigned) by God. Cic. Rep. 6, 15, 15.—A dis immortalibus constitutam inter homines societatem evertunt; They destroy the society which has been established by the immortal gods among men. Cic. Off. 3, 6, 28.—Pythagoras Crotōnam venit, populūque in luxuriam lapsum auctoritate suâ ad usum frugalitatis revocavit; P. came to Croton and recalled by his authority to frugality the people that had fallen into luxury. Just. 20, 4. Ex. 6, 7.

Obs. 3. If the *active* predicate of a relative clause denotes an action *prior* to the principal action, the clause cannot assume a participial form, except the verb is a *deponent* (see the last Ex. in Obs. 2), or if the construction may be so changed into a passive construction that the relative is made the *subject* of the passive verb, as: Timotheus enhanced by many (of his own) virtues the glory which he had inherited from his father; Timotheus a patre acceptam gloriam multis auxit virtutibus. Nep. Tim. 13, 1.

Obs. 4. If the *passive* predicate of a relative clause denotes an action *coincident in time* with the main action, the clause cannot take a participial form, except the predicate is conceived as a *periphrastic participle with the copula* (p. 127), as: In-ula est Melita, satis lato ab Sicilia mari dis-juncta (= quæ disjuncta est, which is 'a separated one'); Melita is an island which is separated from Sicily by a rather broad channel of the sea. Cic. Verr. 2, 4, 46.—Non tam utilitas parva per amicum quam amici amor ipse delectat; Not so much the advantage delights which is obtained through a friend, as the friend's love (itself). Cic. Am. 14, 51. Ex. 8, 9.

Obs. 5. Absolute participles are often used with the force of relative clauses with the absolute syndetic antecedent (*id*, *ei*), as: Uno et eodem temporis puncto nati dissimilis et naturas et vitas et casus habent; Those that are born at one and the same moment have different characters, lives, and fates. Cic. Div. 2, 45, 95.—Prima et secunda acies signavit ut victis ac summotis resisteret, tertia ut venientis sustineret; The first and second lines made the attack to oppose those that had been (already) conquered and dislodged

<sup>1</sup> Will cost almost one half less.—<sup>2</sup> because it was not a compulsory present, but the free gift of his countrymen's love.—<sup>3</sup> odium.—<sup>4</sup> who, although.—<sup>5</sup> violence. Metus frequently means 'moral compulsion' by some violence acting on the mind and producing fear.—<sup>6</sup> to threaten.—<sup>7</sup> the guard of my life.—<sup>8</sup> although.—<sup>9</sup> to expose myself to.—<sup>10</sup> Since so, the opinion has arisen that etc.—<sup>11</sup> There are many demonstrable things.—<sup>12</sup> quæ quum, *vis*, by which, although they etc.—<sup>13</sup> perceived by the eyes.—<sup>14</sup> because they are evidently and clearly visible in a certain sense of the word.—<sup>15</sup> quod quum commemorassem, *qua* dependent on commemorare quum id commemorassem.—<sup>16</sup> to arouse.—<sup>17</sup> = quod by which beatus sit qui eo potest.



(before); the third line, in order to meet those that were (newly) arriving. *Ces. B. G. 1, 25.*—*Nuperrime dictum facile memoriae mandatur*; What has been just said is easily committed to memory. *Auct. Her. 3, 10, 18.*—*Male parla male dilabuntur*; What has been badly acquired goes badly to naught. *Cic. Phil. 2, 27, 65.*—Such participles may often be rendered by English substantives or participles used substantively, as: *Equestris proelii ratio et cedentibus et insequentibus par periculum inferbat*; The character of an equestrian battle was equally dangerous for the fleeing and the pursuers. *Ces. B. G. 5, 16.*—*Quem pigeat longinquitatis bellorum scribendo legendoque, quae gerentis non fatigaverunt?* Who would be wearied by the length of wars in writing and reading (them), which did not tire out their actors (those that waged them)? *Liv. 10, 31.*—Often the Latin idiom gives to absolute participles, with the force of relative clauses, if they refer to the general idea of persons, a grammatical relation, as: *Magna ejus diei, quo in Sentinati agro bellatum est, fama est etiam vero stanti*; LITERALLY: The glory of the day on which the battle in the Sentinatio district was fought, is great even to one that stands by the truth (= even if there is nothing exaggerated). *Liv. 10, 30.*—*Nisi forte haec illi tunc arma dedimus ut nunc cum bene parato pugnaremus*; Unless perhaps we have then given him (to Caesar) arms in order to fight now with one that is well prepared (= in order to prepare him well for fighting against us). *Cic. Att. 7, 6, 2.* See Ex. 10-18.

1. *Nemo cunctam intuens terram de divina providentia dubitabit.* *Cic. N. D. 2, 39, 99.*  
—2. Probe<sup>1</sup> a Stoicis definitur fortitudo quum eam virtutem esse dicunt propugnante<sup>2</sup> pro aequitate. *Ib. Off. 1, 19, 62.*—3. *Animo nobis opus est non abhorrente<sup>3</sup> a quibuscumque consiliis.* *Liv. 30, 30.*—4. *Nullum vitium tetrus quam avaritia, praesertim in principibus<sup>4</sup> rempublicam gubernantibus.* *Cic. Off. 2, 22, 77.*—5. *Odiusum sane genus hominum (est) officia<sup>5</sup> (sua) exprobrantium<sup>6</sup>, quae meminisse debet is in quem collata sunt, non commemorare qui contulit.* *Ib. Am. 20, 71.*—6. *Superveniunt<sup>7</sup> his restituentibus* pagnam *L. Cornelius et C. Marcus ad praesidium collegae missi.* *Liv. 10, 29.*—7. *Profectis ab illo Romani Eumenes<sup>8</sup> rex cum auxiliis occurrit.* *Just. 31, 8.*—8. *Historia<sup>9</sup> est gesta res<sup>10</sup> ab aetatis nostrae memoria remota<sup>11</sup>.* *Cic. Inv. 1, 19, 27.*—9. *Quid est tam futile quam quicquam approbare non cognitum<sup>12</sup>?* *Ib. Ac. Pr. 2, 18, 59.*—10. *Jacet corpus dormientis ut<sup>13</sup> mortui.* *Ib. Div. 1, 30.*—11. *Proprium est<sup>14</sup> libenter facientis cito facere.* *Sen. Ben. 2, 5.*—12. *Verum dicentibus facile cedam.* *Cic. Tusc. 3, 21, 51.*—13. *Ventus a septentrionibus oriens<sup>15</sup> adversum tenet<sup>16</sup> Athēnis (Lemnum<sup>17</sup>) proficiscentibus.* *Nep. Milt. 1.*—14. *Visu<sup>18</sup> carentem magna pars veri latet.* *Sen. Oed. 295.*—15. *Nihil difficile amanti puto.* *Cic. Or. 10.*—16. *Romulus vetere consilio<sup>19</sup> condentium urbis locum, qui nunc septus descenditibus<sup>20</sup> inter duos lucos est, asylum aperit.* *Liv. 1, 8.*—17. *Clodius omnium ordinum consensu pro reipublicae salute gesta<sup>21</sup> resciderat<sup>22</sup>.* *Cic. Mil. 32.*—18. *Prisci Athenienses arare<sup>23</sup> et serere frumenta glandem rescentibus<sup>24</sup> monstrarunt.* *Just. 2, 6.*

#### Moods in Relative Clauses.

§ 614. Relative clauses have their predicates in the SUBJUNCTIVE 1) if the clause is conceived as lacking reality (SUBJUNCTIVE OF NON-REALITY);

<sup>1</sup> Correctly.—<sup>2</sup> *propugnare*, to be a champion.—<sup>3</sup> to shrink.—<sup>4</sup> prominent men.—<sup>5</sup> their past services and merits.—<sup>6</sup> *exprobrare aliquid*, to cast in somebody's teeth; always to refer to what one has done for another, so as to make it, as it were, a reproach to him.—<sup>7</sup> historical present. *Supervenire alicui*, to arrive while somebody is performing an action designated by a present participle which agrees with its logical subject.—<sup>8</sup> *i. e.* Eumenes occurrit Romani qui profecti erant.—<sup>9</sup> an historical fact.—<sup>10</sup> *res gesta*, an act performed, a transaction, an event.—<sup>11</sup> *i. e. quae remota est* (periphrastic participle), which is removed from, *i. e.* which is anterior to.—<sup>12</sup> which is not known, *i. e.* by those who approve it.—<sup>13</sup> as if.—<sup>14</sup> It is in the nature of one who performs an action with pleasure.—<sup>15</sup> the northwind.—<sup>16</sup> is against (contrary to) those who etc.—<sup>17</sup> from Athens to the island of Lemnos.—<sup>18</sup> the sense of sight.—<sup>19</sup> according to the customary device of those who found cities (of the founders of cities).—<sup>20</sup> a place which is now enclosed by two groves 'for those that descend'; *i. e.* which is enclosed towards the upper part of the hill, so that those that descend must pass between two groves.—<sup>21</sup> measures taken by the consent of all the ranks etc.—<sup>22</sup> to rescind.—<sup>23</sup> The two object-infinitives are dependent on *monstrare*, according to the construction of *docere* (p. 104). *Docere* has not been used because this verb would require the accusative *rescentis*, which, in the form it was used at Justin's time (*rescentes*), would not have been distinguishable from the nominative, and would have made the sentence ambiguous.—<sup>24</sup> literally: To those that ate wild fruit, *i. e.* 'while up to their time men were living on wild fruit'.

2) if the clause is logically connected with the principal predicate (GNOMIC SUBJUNCTIVE, § 615).

A relative clause is considered as lacking reality: (a) if it conveys a negative meaning under an affirmative form, or an affirmative meaning under a negative form (*R. 16, 17*); (b) if its predicate does not express actual existence, but is merely conceived in the mind of the speaker. (*R. 18, 19*.)

Obs. Several kinds of relative subjunctives belong to both of the above-mentioned classes, being subjunctives of non-reality, and at the same time gnomic subjunctives. Thus the relative subjunctive of purpose is a gnomic subjunctive, being logically connected with the principal predicate; but it is at the same time, a subjunctive of non-reality, the action existing only in the mind (intention) of the speaker (*R. 19, Obs. 6*). Often relative subjunctives fall under three and more different rules, each of which requires of itself the subjunctive.

Rem. 16. Relative clauses conveying a negative meaning under an affirmative form, and *vice versa*, always depend on 'negative antecedents,' and always require the subjunctive if the negation in the principal sentence affects the relative clause, so as to make it virtually negative if it has an affirmative form, and virtually affirmative if it has a negative form. If the negation in the principal sentence has no such force, the relative clause, generally, has its predicate in the indicative, as:

*Non adest qui hoc sentit* (= is qui hoc sentit, non adest); The person who has this opinion is not present. But: *Non adest qui hoc sentiat*, or *Nemo adest qui hoc sentiat* (= Ei qui adsunt hoc non sentiunt); There is nobody present who has this opinion. In the former example, the relative clause retains its affirmative meaning, being not affected by the negation in the principal sentence, and hence has its predicate in the indicative. In the second example the relative clause, although affirmative in form, is conceived as negative, being affected by the negation in the principal sentence. Hence its predicate must be in the subjunctive of non-reality.

Obs. 1. Sentences with negative antecedents (or what is virtually equivalent to these) of relative clauses dependent on them, occur in three grammatical forms: 1) The negative antecedent is the subject of the principal sentence, the predicate being the abstract verb *esse*, denoting mere 'existence' (p. 4-6, Obs. 8), as: *Nemo est qui hoc sentiat.*—*Nihil est quod aucti possit.*—*Nulla gens est quae etc.* (See Obs. 2, 3, 4).—2) The negative antecedent is the subject of the copula *esse* with a completing predicate, as: *Nemo est qui hoc sentiat* (see Obs. 5).—3) The predicate of the governing sentence is an ordinary verbal predicate, the negative antecedent being in any grammatical relation (as subject, object, or attribute), as: *Nemini, qui hoc sentiat, credendum est; neminem invenio qui etc.; nullius rei quae etc.* (See Obs. 7). In all instances the negative antecedents may be replaced by interrogative antecedents (*quis est qui etc.?* = *nemo est qui etc.* See Obs. 4), or by affirmative antecedents combined with negations in any of its forms (*numquam video hominem qui, = neminem unquam vidi qui etc.; neque quisquam = nemo; non habeo quod = nihil habeo quod*).

Obs. 2. If the predicate of the governing negative (or equivalent) sentence is the ABSTRACT verb *esse* (in English expressed by 'there is', 'there are'), the relative clause is always conceived as not existing if it has an affirmative predicate, and as real if it has a negative predicate. Hence the predicate of such clauses must be always in the subjunctive, as: *Nemo erat qui jus civile didicisset* (not *didicerat*); There was nobody who had learned the civil law. *Cic. Brut. 93, 322* (= *nemo jus civile didicerat*).—*Nulla est natio quam pertimescimus*; There is no nation which we are afraid of (= nullam nationem pertimescimus). *Cic. Cat. 2, 5, 11.*—*Nihil est quod vacet corpore*; There is nothing that is destitute of a body. *Cic. N. D. 1, 23, 65.*—*Nec fuit ex reliquis quisquam qui jurare dubitaret*; Nor was there any one of the others who hesitated to take the oath (= *nemo jurare dubitavit*). *Ces. B. C. 3, 87.*—*Quid est in hac causa quod defensionis indigeat?* What is there in this case that needs a defence? *Cic. R. A. 12, 34* (= *nihil defensionis indiget*).—*Quis est qui utilia fugiat?* Who is there that shuns things useful? (= *nemo fugit utilia*). *Cic. Off. 3, 28, 101.*—*Utrumne est tempus aliquod quo in senatum venisse turpe sit?* (literally: Is there any time at which to have come into the Senate, is a disgrace?) = Can it ever be disgraceful to have been in the Senate at whatever time? *Cic. Dom. 3, 7.*—See Ex. 1-10.



Thus the relative clause is conceived as *real* if it is negative: *Nihil est quod non expugnet pertinax opera*; There is nothing that persevering labor does not conquer. Sen. Ep. 51 (= Everything is conquerable by persevering labor). — *Nemo est istorum qui otium non timeat*; There is none of these men that is not afraid of idleness. Cic. Att. 11, 21, 4 (= Omnes isti otium timeant). — *Nullus est dolor quem non longinquitas temporis minuat*; There is no grief which time does not diminish. Cic. Fam. 4, 5 (= Every grief is diminished etc.). — *Quae latebra est in quam non intret metus mortis?* What hiding-place is there in which fear of death does not enter? Sen. Ep. 82. See Ex. 11-16.

In place of *esse* as abstract predicate other equivalent verbs are frequently used as *existere*, *existere*, and the passives *inveniri* and *reperi*, of which the perfects *inventus est*, and *reperitus est* occur both with preterite and present meaning, as: *Inveniebatur nemo qui se suffragium de me tulisse confiteretur*; There was nobody who owned to have voted in my affair (= nemo confitebatur). Cic. Sest. 31, 68. — *Nemo erat qui sex mensis videret*; There is nobody (alive) who faced six months at that place. Plaut. Trin. 2, 4, 112. Here belong certain verbs including a negation, as *desse*; *Plano nihil deest quod scribam* (= nihil est quod scribam). Cic. Att. 7, 5, 4. — *Milites qui sequerentur currum, defuerunt* (= nulli milites erant qui sequerentur). Liv. 37, 46. — See Ex. 17.

Obs. 3. Here belong the formulas '*Nihil est*', '*causa non est*', '*non est*', '*quid est*', followed by a relative predicate-clause introduced by the adverbs *cur*, *quomodo*, *quare*, and denoting 'there is no reason that (why)'. See p. 487, No. 3; p. 527, a. Such clauses, in which *cur* etc. are not interrogative, but relative adverbs, always require the subjunctive, as: *Causa nulla est cur hunc miserum tanta calamitate affici velis*; There is no reason why you should wish this unfortunate man to meet such a calamity. Cic. Clu. 67. — *Quid est quomodo consulares qui Catalinam adiungunt, repacherentur?* What is the reason (= there is no reason) that the ex-consuls who attended Catiline, should be surprised? Cic. Sull. 20, 81. — *Non fuit causa cur totum latrocinium exers*. Id. R. A. 50. — *Nihil est cur* (there is no reason why) te adventitibus esse castris. Id. Fam. 6, 20, 1. — *Non est cur eorum languisset industria*. Id. Orat. 1, 6. In place of *nihil est cur* etc., more usually the forms with the conjunction *quod* are employed (mostly '*non est quod*'), always requiring the subjunctive: *Nihil est quod metuas*; There is no reason why you should be afraid. Cic. Verr. 2, 2, 75. — *Non est quod existimemus etc.*; There is no reason why we should believe etc. Sen. Qu. N. 1, 2.

Obs. 4. '*Quis est qui*' (*quid est quod*) stands with the *indicative* if the question is not equivalent to a negation, but if '*quis*' expresses uncertainty, and is expected to be really defined by an answer, as: *Quis est qui nostris toribus facit injuriam?* Who is it (he) that injures our door? Plaut. Rud. 2, 4, 1. (*Quis est qui facit* would be 'nobody (he) that injures our door'). — *Quis enim est qui facit nihil nisi sua causa?* For who is he (what sort of a man is he) that does nothing but for his own sake? Cic. Fam. 7, 12, 2. (*Quis est qui facit* would be 'nobody (he) that does nothing but for his own sake'). — *Quid est quod nos tunc pigros inter Equos?* What is it that makes us lazy and indolent? Sen. Ep. 70. See Ex. 18, 19. Sometimes, however, relative clauses of this kind are found with a subjunctive, although they are not conceived as negative: *Quid ego est quod nonnumquamulationem adhibere soleat?* Cic. Off. 3, 4, 18. Thus the subjunctive is always used if the existence of the predicate is dependent on the reality of the principal predicate according to R. 17, Obs. 3, and when '*quid est cur* etc.' has the force of a real question: as '*Quid est propositum*' is a real public gubernationis quo cursum summa digne dedit? Cic. Sest. 45, 98. — *Quid est cur deos ab hominibus colendos dicas?* Id. N. D. 1, 41, 115.

Obs. 5. If the predicate of a negative subject, on which a relative clause depends, consists of the copula *esse* with a completing predicate (Obs. 1, No. 2), the predicate of the clause generally is in the *indicative*. The negation in sentences of this kind does not affect the relative clause, and the negative antecedent may always be replaced by an affirmative antecedent to which the unchanged relative clause may be attached, while the negation belongs to the principal predicate, as: *Nihil est stabile quod in fatum est*; Nothing, that is destitute of truth, is stable. Cic. A. 18, 67 (= Id. quod nullum est stabile esse non potest). If the subjunctive were used in this clause, it would not have the force of a copula, but of an abstract predicate: *There is no stable thing that is destitute of truth*. — *Quid potius bonum est quod non eum qui ut possidet meliorem facit?* Is anything a good that does not make its possessor a better man? Cic. P. 1, 3, 14 (= Id. quod eum qui aliquid possidet meliorem non facit, bonum esse non potest). But in the following similar passage *est* has the force of an abstract predicate, and hence requires the subjunctive in the clause: *Neque ullum bonum est, in quo non is qui habeat honeste possit gloriari*; There is no good of which its possessor might not justly boast. Id. 1, 3, 15. (In the former passage *bonum* is a predicate-noun, but in the latter *bonum* is the subject.) — *Neque est ulla fortitudo quod non est expert*; Nothing is (can be called) bravery that is destitute of reason. — What is without reason

cannot be called etc.; '*quae expert est*' would mean: 'There exists no bravery which is destitute of reason'. Cic. Tusc. 4, 22, 50. — *Nemo liber est qui corpori servit*; Nobody is free who is a slave to his body. Sen. Ep. 92 (= Is. qui corpori servit liber non est). — But: *Nullum est tempus quod iustitia vacare debeat* (not *debet*); There is no time which should lack justice (= iustitia numquam abesse debet). Cic. Off. 1, 19, 65. — See Ex. 20-22.

Obs. 6. To this rule (Obs. 5) there are three exceptions: 1) If both the principal sentence (with a copula) and the relative clause are negative, so that the whole sentence is virtually affirmative, the relative clause is always in the subjunctive, as: *Nemo rex Persarum potest esse qui non ante Magorum disciplinam perceperit*; Nobody can be king of the Persians who has not previously learned the lore of the Magi. Cic. Div. 1, 4 (= Every Persian king must be familiar with the lore of the Magi before his accession). See Obs. 7, No. 2. — But negative clauses of this kind may have the *indicative* if the whole sentence is not conceived as affirmative, as: *Judex esse nemo bonus potest qui suspitione certa non movetur*. Cic. Verr. 2, 5, 26. — 2) If the principal sentence expresses possibility (*nemo potest esse*), the predicate of the clause may be either in the indicative or in the subjunctive, since, according to R. 17, Obs. 3, such relative clauses may have a subjunctive even if the principal sentence is affirmative, as: *Nemo unquam in senatu potuit esse princeps qui maluerit esse popularis* (= si maluerit). Cic. Prov. Cons. 16, 38. — But: *Nemo justus esse potest qui mortem, qui dolorem, qui egestatem timeat*. Id. Off. 2, 11, 38. — See Ex. 23-25. 3) If the relative clause restricts the negative antecedent, making it less general or comprehensive, the relative clause has its predicate mostly in the subjunctive: *Quis me est mortalis miserior, qui vivat, hodie?* What mortal that lives is more wretched to-day than I am? Plaut. Rud. 5, 1, 1. — *Nihil est deo, quod quidem in terris fuit, acceptius quam concilia cœtusque hominum que civitates appellantur*. Cic. Rep. 6, 13. See Ex. 26, 27.

For the subjunctive dependent on sentences of the form: '*Nemo est tam ferus qui*,' and '*ego non sum is qui*' see R. 20, Obs. 2, 3, 9.

Obs. 7. If the principal predicate is an ordinary verbal predicate, the relative clause depending on an antecedent actually or virtually negative, the predicate of the clause is in the *subjunctive*:

1) If what is affirmatively stated in the clause is conceived as not existing. Such sentences may be recast by changing the relative clause into an independent negative sentence, and by attaching to it the principal sentence in the form of an affirmative relative clause, as: *Nihil dixerunt quod ad vestrum iudicium pertineret*; They said nothing that belongs to your decision. Cic. Cœc. 10, 27 (= quod dixerunt, ad vestrum iudicium non pertinet). — *Nihil quod ipsi esset indignum committerebant*; They committed nothing that was unworthy of them. Cœc. B. G. 5, 35 (= quod committerebant non indignum erat). See Ex. 28, 33. For the indicative in such clauses see Obs. 8.

2) If what is negatively stated in the clause, is conceived as *real*, the predicate of the clause is always in the subjunctive. In this instance the negative clause may be transformed into an independent affirmative sentence, as: *Quis unquam orator excellere iudicatus est vulgi iudicio, qui non idem a doctis probaretur?* What orator has ever been considered as distinguished by the judgment of the multitude that was not likewise acknowledged by the learned? Cic. Brut. 50, 189 (= every orator has been acknowledged by the learned who was praised by the multitude). See Ex. 34-36. Passages in which relative clauses of this kind occur with a predicate in the *indicative* are so rare that they must be considered as marks of inaccuracy, as: *Nec vero quicquam video quod non idem te videre certo scio* (instead of *certo sciam*). Cic. Fam. 6, 3, 2.

Obs. 8. An affirmative relative clause dependent on negative sentences requires the indicative if what is stated in it is conceived as *real* and *existing*, as: *Nihil quod ratio est expert, generare ex se potest compotem rationis*. Cic. N. D. 2, 8 (= Id. quod est expert, generare non potest). — *Nec quisquam peditum superavit qui in vallo pugnaverunt* (they really fought on the rampart). Liv. 28, 33. — *Nemo in summam nequitiam incidit qui unquam hæsît sapientiæ*; Nobody falls into great wickedness who has ever been attached to wisdom. Sen. Ben. 7, 19 (= Is. qui unquam hæsît, non incidit). But: *Nihil potest ad malos pervenire quod prosit*; Nothing (no benefit) can come to the wicked that is beneficial (to them). Sen. Ben. 5, 12 (= Prodesse non potest quod ad eos pervenit; but '*quod prodest*' = id quod prodest (a useful thing) ad malos pervenire non potest). — Sometimes it makes no difference in the meaning, whether a relative clause is conceived as *real*, or as not existing. In this instance either the indicative and subjunctive are equally correct, as: *Notati septem (a censoribus), nemo tamen qui sella curuli sedisset (or sederat)*; Seven members of the Senate were expelled, but none that had been a curule officer. Liv. 20, 37. This passage may be paraphrased either by a negative or by an affirmative sentence without affecting the sense, and hence either mood is admissible (= *Nemo, ut eis qui non hærent, sella curuli sedisset*, or *Is qui sella curuli sederat, nemo notabatur*). See Ex. 37, 39. If the relative clause has *restrictive* force, it generally











clause dependent on it. This construction occurs: 1) If the antecedent contains a *qualified* denial, as *pauca* (which denies the idea '*multi*'), *quotusquisque*, *rarus*, and the particle *vix* (Obs. 1). 2) If the relative clause refers to the indefinite numeral *solus* (or *unus*, in the meaning of *solus*), as predicate-adjectives (see Obs. 2. 3). 3) If the relative clause is a predicate-clause, dependent on any indefinite, or numeral antecedent, the principal predicate being the abstract verb *esse* (Obs. 4-9).

Obs. 1. If a relative clause refers to *pauca*, or equivalent expressions in the principal sentence, the predicate of the clause is in the subjunctive, if what is stated in the clause, is conceived as the act of 'few' or as happening 'rarely'. Such clauses may be replaced by qualified negative sentences, as: *Consecuti dies pauci omnino Januario mense per quos Senatum habere liceret*; But few days followed in January on which the Senate could legally meet. Cic. *Sest.* 31, 74 (= On most of the following days the Senate could not meet).—*Raros equis insidentis, raros quibus ferrum in manu sit invenies* (= most of those you will meet, will have no swords). Liv. 8, 38.—*Vix invenitur qui laboribus susceptis non quasi mercedem rerum gestarum desideret gloriam* (= almost every one desires glory as a reward etc.). Cic. *Off.* 1, 19, 65. See Ex. 1. 2.—Sometimes, however, in such clauses the indicative occurs\*, which always is necessary if the relative clause is conceived as a real fact to which the qualified denial, implied in *pauca* etc., does not refer, as: *Cum paucis collocati clientibus, quibus tantum facinus committere auderant*. Cæs. B. C. 3, 60.—*Pauci tamen boni inerant, quos refectione fugare ille non poterat*; But there were a few good men (among the judges) whom he had not been able to drive out by a challenge. Cic. *Att.* 1, 16, 3.—The interrogative formula '*quotus quisque est qui*' (= *quam pauci sunt qui*), and the similar formula '*quam multi sunt qui*', where the relative clauses are predicate-clauses, always require the subjunctive, as: *Quotus enim quisque est qui hanc in republica sectam sequatur?* For how few are there (= there are but very few) who follow this sect in the republic. Cic. *Flacc.* 41, 104.—*Quam multi dies reperiri possunt qui tali nocti anteponantur!* Ib. *Tusc.* 1, 41, 97. See Ex. 3. 4.

Obs. 2. Relative clauses, dependent on *unus* or *solus* as predicate-adjectives (*unus* or *solus est qui* = he is the only one who), almost always have their predicates in the subjunctive, on account of the negative meaning latent in such clauses (*solus est qui hoc dicit* implying that all others do not say so): *Sapientia est una quæ maeritiam pellat ex animis*; It is wisdom alone which expels sadness from our minds. Cic. *Fin.* 1, 13, 43.—*Si voluptas est sola quæ nos vocet ad se, et alliciat suapte natura*; If it is pleasure alone which calls and attracts us by its own nature. Ib. 1, 16, 54.—*Solus es (Cæsar) cuius in victoria ceciderit nemo*; You are the only one in whose victory no one has perished. Ib. *Dei.* 12, 34.—*Solus est hic homo qui sciat divinitus* (who knows it by divine inspiration). *Plant.* *Cure.* 2, 2, 33.—*Hæc est una contentio quæ adhuc permanserit*; This is the only dispute which still remained. Cic. *Ac.* 2, 24, 78.—See Ex. 5-7.—The subjunctive is also used if *unus* or *solus* are used as *accessory* predicates (p. 251, Obs. 7.): *Unum excipio Catonem in quo perfectissimo Stoico eloquentiam non desiderem*. Cic. *Brut.* 31, 118.—*Ego exstiti, non electus unus qui possem etc.* (not elected as the only one who could etc.). Ib. *Rosc.* *Am.* 2, 5. See Ex. 8. 9.—Sometimes *unus* or *solus* are implied in the predicate, as: *Cæsar quod Morini supererant* (= *uni erant*) *qui in armis essent*, eo exercitum adduxit: Cæsar, because the Morini were the only ones who were in arms, led his army to their territory. Cæs. B. G. 3, 28.—Sometimes, however, in relative clauses dependent on *unus* or *solus*, the indicative occurs, as: *Tu esses unus profecto qui vix ullam ceteris oratoribus laudem reliquisti*. Cic. *Or.* 1, 17, 76.—*Una est amicitia in rebus humanis, de cuius utilitate omnes uno ore consentiant*. Ib. *Am.* 23, 86. *Comp. Ter. Andr.* 5, 6, 9; *Sen. Ep.* 92. The indicative is *necessary* if the relative clause does not depend on *unus* as predicate-adjective but on its subject, as: *Id unum bonum est quod nunquam defringitur* (= *id, quod nunquam defringitur, unum bonum est*; what never is worn away is the only good). *Sen. Ep.* 92. Also, if *unus* means 'one,' the indicative is used: *Est unum jus quo devincta est hominum societas*; There is only one law by which society is bound (but '*quo devincta sit*' = it is the law alone by which etc.). Cic. *Leg.* 1, 15, 42.

Obs. 3. Often relative clauses are attached to *unus* or *solus*, and also to *primus*, *reliqui*, and other form-adjectives, instead of being attached to participle attributes of these words (see R. 16, Obs. 10). Such clauses *always* require the subjunctive, as: *Xenophanes unus qui deos esse diceret, divinationem funditus sustulit*; Xenophanes alone among those that believed in the gods, utterly rejected divination (= *unus ex eis qui deos esse dicebant*). Cic. *Div.* 1, 3.—*Quem vero exstet et de quo sit memoria proditum eloquentem fuisse, primus est M. Cethegus*; The first (among those) of whom it is known and placed

\* Thus in the passage Cæs. B. G. 3, 19 the subjunctive '*exaserint*', should be expected in place of the pluperfect indicative '*exaserant*', which is exhibited by all codices.

on record that he was (they were) eloquent. Is M. Cethegus. Cic. *Brut.* 15, 57.—*Hic, qui in collegio sacerdotum esset, primus post Romam conditam iudicio publico est condemnatus* (= *Hic primus (ex eis qui...erant)*). Ib. *Brut.* 33, 127.—*Reliqui sunt qui mortui sint*. L. Torquatus etc. (= *reliqui ex eis qui mortui sunt, sunt* L. T. etc.) Ib. 76, 265.

Obs. 4. Relative predicate-clauses with *esse*, or with verbs including the idea of existence, as *eroriri* (exortus est), *reperiri*, *inventiri*, *evenire*, *incidere*, *occurrere*, *adesse*, *præsto esse*, if these verbs are used as ABSTRACT PREDICATES (p. 486, Obs. 9), are introduced in English by '*there is*', '*there are*' etc. They occur in the following forms:

1) With an INDEFINITE ABSOLUTE FORM-ADJECTIVE as subject (*quidam*, *nonnulli*, *pauca*, *multi*, *aliquis*, *aliquid*, *quisque*, *quotusquisque*, *nemo*, *nil*), as: *Sunt quidam quibus mel amarum videtur*; *There are those*\* to whom honey seems bitter. *Sen. Ep.* 109.—*Sunt multi qui omnino Græcas non ament litteras*; *There are many* who do not like Greek literature at all. Cic. *Ac.* 2, 2.—*Si quis est qui hæc putet arte accipi posse etc.*; If *there is any one* who thinks that this may be learned by rules. Ib. *Or.* 1, 25.—*Quisquis erat qui aliquam partem sceleris attigisset, damnabatur*; *Whoever there was* that had his hand in any part of this crime, was condemned. Ib. *Sest.* 31, 68.—*Est aliquid quod non oporteat, etiamsi licet*; *There is something* which is not proper, although it is permitted. Ib. *Balb.* 3, 8. See Ex. 19-25.—*For nemo est qui, nihil est quod, pauci sunt qui etc.* see p. 543, Obs. 2 foll.; p. 550, Obs. 1.

2) With an INDEFINITE FORM-ADJECTIVE as subject UNDERSTOOD; as: *Sunt qui omnia nature nomine appellant*; *There are some* who call everything 'nature.' Cic. *N. D.* 2, 32.—*Sunt qui eo die magno prælio pugnatum esse auctores sint*; *There are some* who state that a great battle had occurred that day. Liv. 42, 66.—*Erant quos moveret Claudius*; *There were those* on whom Claudius made an impression. Liv. 3, 58.—*Eril mox qui arguat, nequequam Antiochum ultra juga Tauri emotum*; *There will soon be somebody* that argues that Antiochus etc. Ib. 42, 42.—*Si est quod desit*; If *there is anything* (that is) wanting. Cic. *Tusc.* 5, 8.—*Dum est unde jus civile discatur*; As long as *there is somebody* from whom to learn the civil law. Ib. *Verr.* 1, 45.—*Est quod differat inter justitiam et verecundiam*; *There is something* that is different between (i. e. there is some difference between) justice and respect (of the laws). Ib. *Off.* 1, 23.—*Est igitur quo quidque referatur*; *There is a something* to which everything refers. Ib. *Fin.* 5, 6, 16.—*Est quatenus amicitie dari venia possit*; *There is a limit* up to which friendship may be pleaded in excuse. Ib. *Am.* 17, 71.—*Adsumt qui vos hortentur ut a nobis desciscatis*; *There are those* present who exhort you etc. Cæs. B. C. 2, 32.—Sometimes '*est qui*' has the meaning of '*sunt qui*', as: *Est qui plus ei debere se iudicat per quem tutior est, quam ei per quem honestior*; *There are persons* who think they are owing a greater debt etc. *Sen. Ben.* 3, 12.—*Est ubi id valeat*; *There are instances* in which this holds good. Cic. *Tusc.* 5, 8.—See Ex. 10-18.

3) With NOUNS, taken in an INDEFINITE sense, as subjects, corresponding in the singular to the English indefinite article, and in the plural to nouns without article, or with 'some', as: *Sunt homines quos infamiae suae neque pudeat, neque tedeat*; *There are men* who are neither ashamed etc. Cic. *Verr.* 1, 12.—*Fuit quædam vis (there was a power)* quæ generi consuleret humano. Ib. *Tusc.* 2, 49.—*Sunt philosophi et fuerunt* (there are and were philosophers) *qui omnino nullam habere censèrent humanarum rerum procuratorem deos*. Ib. *N. D.* 1, 2. See Ex. 26, 28-31.

4) With DEFINITE NUMERALS with or without nouns: *Omnino duo sunt quæ condiant orationem*; *There are altogether two things* which spice the style. Cic. *Orat.* 55.—*Tria sunt quæ sint efficienda dicendo*; *There are three things* which must be accomplished by (public) speaking. Ib. *Brut.* 49.—*In eâ urbe sunt aedes, sed duæ quæ longe ceteris antecellant*. Ib. *Verr.* 2, 4, 53.—*Quatuor sunt capita quæ concludant nihil esse quod nosci possit*. Ib. *Ac.* 2, 26, 83.—*Duo tum excellēbant (=erant) oratores qui me excitarent*. Ib. *Brut.* 92, 317.—*Mille res inciderunt quæ nomina desiderarent, nec haberent*. *Sen. Ep.* 58.

5) With INDEFINITE SUBJECTS, expressed or understood, and '*inventus (reperitus) est*', '*inventi (reperi) sunt*', '*exortus est*', as abstract predicates, as: *Nostrâ in republicâ inventus est qui filiam interficeret*; *There was* in our republic a man who killed his daughter. Cic. *Fin.* 5, 22.—*Sin erunt aliqui reperi qui pecuniam præferri amicitie sordidum putent*; If *there will be those* who think it mean that money should prevail over friendship. Ib. *Am.* 17, 63.—*Inventus est Numida (=Numida quidam) qui præstaret etc.* Liv. 26, 4.—*Erortus est servus qui eum accuset*; *There came a slave* to accuse him. Ib. *Dei.* 1, Ex. 27.—Probably the *Qui*-clauses after '*inventus est*' etc. were originally conceived as relative clauses of purpose (p. 556 foll.) = '*Somebody has been found out, or singled out by fate or a higher agency to do something (qui aliquid faceret)*'. In this meaning, the mentioned expressions are also used with definite subjects, which is the only connection in which they occur in anteclassical style, as: *Tu enim reperitus Philocratem qui superes veriverbio*. *AR. Pol.* *tu inventus verâ vanitudine qui convincas* (You have been found out to surpass

\* The English demonstrative '*those*', in this construction, is never expressed by the Latin demonstrative *ei* or *illi*, but is either omitted, or expressed by an indefinite.



Philocrates etc.). Plant. Capt. 3, 4, 36.—*Tam exortus est Ti. Gracchus qui otium perturbaret*; Then Gracchus appeared to disturb the peace. Cic. Ac. 2, 5.—Sometimes both constructions, that with an indefinite, and that with a definite subject, are united: *Inventus est scribe quidam, Cn. Flavius, qui fastos populo proposuerit*; There was a certain scribe, namely Cn. Flavius, who exposed the calendar for the people's use. Cic. Mur. 11.—Sometimes definite subjects are used with *inventus est* etc. when *solus* or *unus* is added or unders. and as accessory predicate: *Pompius unus inventus est qui*. Cic. L. M. 23 (quoted p. 429).—*Terres tot annis inventus est qui* hac eveniret (*solus inventus est*). Ib. Verr. 2, 3, 8.

Obs. 5. The mood in the Qui-clauses after *inventus*, *reperitus*, and *exortus est*, on account of its original 'final' meaning, is always the SUBJUNCTIVE. In the Qui-clauses dependent on *esse* and its other equivalents, the mood, in the time before Cicero, was always the INDICATIVE, except when the clause requires a subjunctive for other reasons. In Plautus and Terence this construction (always with indicative) occurs in the following passages: *Sunt hic quos credo inter se dicere etc.* Plant. Cas. Prol. 67.—*Sunt quæ te volumus percontari*. Ib. Pseud. 1, 5, 47.—*Sunt ex te quæ sciscitari volo*. Ib. Capt. 2, 2, 13.—*Sunt quos scio esse amicos, sunt quorum ingenia non quo noscere*. Ib. Trin. 1, 2, 54.—*Sunt alii qui te vulturem vocant*. Ib. 1, 2, 64.—*Est genus hominum qui se primos omnium esse volunt*. Ter. Eun. 2, 2, 17.—Where the subjunctive occurs, it is 1) a subjunctive of purpose (with '*inventus est*'), in the passage quoted above (Obs. 4, No. 5); 2) a causal subjunctive, according to p. 566 foll.: *Sunt, quos miseros malique habes, quos tibi fecisti obnoxios* (= *sunt quos, etsi miseros habes, tibi fecisti obnoxios*). Plant. Trin. 2, 1, 48; 3) a subjunctive of GUARDED STATEMENT (p. 378): *Est paucis vos quod monitos voluerim*. Ib. Capt. Prol. 53; 4) frequently a subjunctive of non-reality with indefinite negative antecedents: *Nihil est quod metumam*. Plant. Capt. 3, 5, 84 (Comp. Capt. 1, 1, 35; 1, 2, 12, and often).—In Cato and Lucretius this construction does not occur at all. Of the prose-writers of Cicero's time, Varro uses the construction about ten times, and only three times with the subjunctive: *Sunt qui putent*, Varro R. R. 1, 8; *Sunt qui dicant*, Ib. 2, 7; *Fuerunt qui dixerint*, Ib. L. L. 4, p. 13. With the indicative: *Sunt qui tradunt*, Ib. L. L. 4, p. 13; *Sunt qui scripserunt*, Ib. p. 44; *Est quod inquinat*, Ib. R. R. 3, 7; *Sunt animalia quæ exeunt*, Ib. L. L. 4, p. 23; *Multa sunt in quibus consuetudinem sequimur*, Ib. 7, p. 118; *Est genus quod appellant*, Ib. p. 119; *Genera sunt vini quæ sunt fructuosiora*, Ib. R. R. 1, 65. In regard to the other authors, a difference must be made between the instance that the subject of *sunt* (etc.) is elliptically omitted, and that it is expressed by *quidam*, *multi* etc. For the latter see Obs. 6 and 7.

In the construction without a subject, CÆSAR has twice, and SALLUST once the indicative: *Sunt qui appellantur alios*, Cæs. B. G. 6, 27.—*Sunt qui piscibus atque ovibus vivere existimantur*. Ib. 4, 10.—*Sunt qui ita dicant*, Sall. Cat. 19. In both authors the subjunctive occurs several times. In Cicero the construction '*sunt qui*', etc. is extremely frequent (it occurs in more than two hundred places), always with the SUBJUNCTIVE, except in five passages: *Sunt qui putant posse te non decedere*. Cic. Fam. 1, 9, 23.—*Sunt qui, quod sentiunt, non audent dicere*. Ib. Off. 1, 21.—*Sunt qui putant* (Orelli and others read *putent* against all the codices) nonnumquam posse etc. Ib. Inv. 1, 40.—*Sunt qui propter utilitatem petendam putant* (some Codd. have *putent*). Ib. 2, 55.—*Sunt quæ præteriti*. Ib. Att. 10, 4, 11.—Livy very frequently uses this construction, and always with a subjunctive.—In the classical poets the subjunctive occurs about as often as the indicative (Esp.: Hor. Carm. 1, 1, 4; 1, 7, 5; Sat. 1, 4, 24; 2, 4, 47; SUBL.: Sat. 1, 2, 28; 1, 4, 75; Ep. 1, 1, 78; Ep. 2, 2, 182). The writers of the silver age, where this construction is exceedingly frequent, almost always use the subjunctive. In a few passages, however, the indicative occurs (*Sunt qui iudicant*, Sen. Ben. 5, 2; *Sunt qui putant*, Ib. Qu. N. præf.). From these facts it is evident that the subjunctive in the construction '*sunt qui*' etc. was unknown to the earlier language, and that this mood was first used in the time of Cicero, Varro still using the indicative oftener than the subjunctive, while Cicero almost always, and Livy always, has the subjunctive. This subjunctive, which occurs in no other language but the Latin, has been differently explained by the grammarians. They generally consider '*sunt qui dicant*' as equivalent to '*sunt homines tales ut dicant*'. But this explanation will fail in most of the passages quoted Obs. 4, and below, and is the less admissible because modal *ut*-clauses are never used in this connection (see p. 561 foll., Obs. 3). HAASE (in Reisch's lectures, p. 605) considers this subjunctive a 'linguistic necessity', because the predication proper is contained in the principal predicate, and hence the use of another indicative in the relative clause for the same predication would be a 'linguistic pleonasm'. But it is difficult to see how such a 'pleonasm' could be corrected by the use of the subjunctive. On account of the late introduction of this subjunctive, it is more probable that a mere analogy has caused its use. Such an analogy may be found in the negative constructions '*nemo est qui*' etc., and also in the construction '*inventus est qui*', in either of which the use of the subjunctive, in accordance with the general requirements of this mood, was established already in anteclassical style.

Obs. 6. If the subject of '*sunt*' etc. with predicate Qui-clauses is expressed, the subjunctive, in classical prose, is the prevailing mood (see the Ex. quoted Obs. 4, 1 and 3); but the indicative occurs considerably oftener than in the construction with subjects understood, as: *Multa res sunt in quibus de suis commodis viri boni multa detrahunt*. Cic. Am. 16.—*Sunt ejus aliquot orationes ex quibus lenitas ejus perspicitur*. Ib. Brut. 48.—*Quam multi sunt homines quorum pro salute se hic L. Sulla obligavit*! Ib. Sull. 26.—*Fuerunt etiam alia genera philosophorum qui se Socraticos esse dicebant*. Ib. Or. 3, 17.—*Sunt quidam qui molestas amicitias faciunt*. Ib. Am. 20.—*Multi sunt qui non donant, sed projiciunt*. Sen. Ep. 120.\* See Ex. 32-36.—Sometimes indicatives are necessary in this construction to remove ambiguities, as: *Sunt multi qui eripiunt aliis quod aliis latentes*. Cic. Off. 1, 14. Had the regular subjunctive *eripiant* been used here, the clause '*quod aliis largiantur*' would not clearly appear as a clause of purpose, which it is intended to be, since the subjunctive '*largiantur*' might pass for an ordinary subjunctive by attraction (= they take from some what they bestow on others). This ambiguity is removed by placing *eripiunt* in the indicative.—If *aliquis* (or *quis*) is used as subject in this construction, the mood of the relative clause is always the subjunctive, as: *Si quis est qui C. Rabirium reprehendendum putet* (not *putat*). Cic. Rab. Post. 1, 1.—*Sin aliquis castiterit qui possit dicere*. Ib. Or. 3, 21.

Obs. 7. Also in the instance that relative Predicate-clauses refer to DEFINITE NUMERALS as subjects (Obs. 4, No. 4), the indicative occurs about as frequently as the subjunctive, as: *Dux sunt artes quæ possunt locare homines in amplissimo gradu dignitatis*. Cic. Mur. 14, 30.—*Quatuor sunt provinciae de quibus intelligo*, etc. Ib. Prov. Cons. 2, 3.—*Tres erant quos in quotidie scribas servare de celo*. Ib. Vat. 7, 16.—*Duo sunt propter quæ delinquimus*. Sen. Ep. 94. See Ex. 37-40.—With *unus*, in the meaning 'one', relative clauses have always the indicative, to distinguish *unus* = 'one', from *unus* = alone. See Obs. 2.

Obs. 8. Relative clauses whose indefinite antecedents are OBJECTS of ordinary verbal predicates, are often virtually equivalent to predicate-clauses. Such relative clauses generally have their predicates in the SUBJUNCTIVE according to the analogy of the clauses mentioned R. 16, Obs. 7, as: *Audivi nonnullos quorum propemodum absolute concluderetur oratio* (= *nonnulli sunt quorum* etc.); I have heard several whose periods had an almost perfect rhythmical conclusion. Cic. Orat. 51, 171.—*Invenies profectos sapientiam qui vim afferendam vitæ suæ negent* (= *sunt profecti qui* etc.). Sen. Ep. 70.—*Habeo alia signa quæ observem*. Cic. Fam. 6, 6, 7.—*Si habes quod liqueat, neque respondis, superbis*. Ib. Ac. Pr. 2, 29, 94.

Obs. 9. Relative predicate-clauses are often used (both in English and Latin) to make a definite subject more emphatical. Such relative clauses, which in English are not introduced by 'there is' but by 'it is', generally have their predicates in the SUBJUNCTIVE, but also in the INDICATIVE, as: *Natura est igitur quæ continet mundum omnem; It is nature that holds the whole world together*. Cic. N. D. 2, 11, 29.—*Oculi sunt quorum tum intentione tum remissione motus animorum significamus; It is the eyes by whose fixed direction or relaxation we indicate the emotions of the soul*. Ib. Or. 3, 59, 222.—*Hæc sunt quæ conturbant; in deliberatione nonnumquam; It is this which sometimes disturbs (us) in deliberation*. Ib. Off. 3, 20, 81.—*Animus est qui sibi omnia commendat; It is the soul which assimilates everything to itself*. Sen. Ep. 55. Sometimes this construction is applied to sentences, virtually equivalent to the above, in which *esse* has the function of a copula, as: *Hæc sunt impiis domesticæ Furæ, quæ dies noctesque parentum pœnas a consceleratissimis filiis repetant*; These are to the wicked the domestic Furies who day and night inflict punishment on criminal sons in the name of their parents (= *It is these things which, as Furies, pursue the sons etc.*). Cic. Rosc. Am. 24, 67.—The following are examples of indications: *Tum es qui abisti herum accessum? Is ille qui te conduxit? It is (was) not I that hired you*. Ib. Merc. 4, 4, 18.—*Ille sunt qui vicia tradunt; It is those that teach vices*. Sen. Ep. 123.—

\* Some grammarians state that the indicative in relative predicate-clauses must be used if the author has in his mind a 'certain person or thing' to which a certain 'quality' is assigned. But this distinction is utterly unwarranted, as will easily appear by comparing the different examples. Others (for inst. Publ. Sch. Gr. p. 370) state that the indicative is used if the indefinite antecedent must be taken for a predicate-adjective (*multa sunt quæ dicuntur* = *Ea quæ dicuntur multa sunt*). But such instances are very rare, and the rule would certainly not apply to such indefinites as *quidam*, *nonnulli* etc. Moreover such clauses occur with the subjunctive, as: *Neque enim pauci, neque leves sunt qui se duo soles vidisse dicant*. Cic. Rep. 1, 10, 15.

† Some grammarians (Kühner, § 146, note 7) erroneously state, that in such clauses the indicative is necessary.

‡ Inferior manuscripts give *conturbant*.



*Temperantia est quæ rationem ut sequamur monet*; It is temperance which admonishes us to submit to reason. Cic. Fin. 1, 14, 47. These sentences must be distinguished from those similar constructions in which the relative clause expresses a quality indicated by *is* (expressed or understood), as a predicate-adjective. See R. 20, OBS. 4.

1. In omnibus sæculis pauciores viri reperti sunt qui suas cupiditates quam qui hostium copias vincerent. Cic. Fam. 15, 4, 15.—2. Rarum est quoddam genus eorum qui se a corpore avocent, et ad divinarum rerum cognitionem rapiantur. Ib. Div. 1, 49.—3. Quotus igitur est quisque qui somniis pareat? Ib. 2, 60, 125.—4. Quotusquisque est qui teneat artem numerorum ac modorum? Ib. Or. 2, 50, 196.—5. Solus est hic qui nunquam rationes ad ærarium referat. Ib. Verr. 2, 1, 38.—6. Unus est qui curet constantia magis quam consilio. Cato. Ib. Att. 1, 18, 7.—7. Quæ (vis), si est una ex omnibus quæ sese moveat, neque nata est certe, et æterna est. Ib. Rep. 6, 28, 28.—8. Hoc oppidum Verres invenit prope solum unde nihil posset auferre. Ib. Verr. 2, 2, 36.—9. Tu illic veneras unus qui ipsam eloquentiam locupletarisses. Ib. Brut. 97, 331.—10. Sunt qui discessum animi a corpore putent esse mortem. Ib. Tusc. 1, 9, 18.—11. De (Verre) impudentia singulari sunt qui mirentur. Ib. Verr. 2, 1, 2.—12. Erant qui censere de tertia vigilia in castra recedendum. Cæs. B. C. 2, 33.—13. Esse debet unde aliquid fiat, deinde a quo fiat. Sen. Ep. 65.—14. Est eisdem de rebus quod dici possit subtilius. Cic. Tusc. 3, 15, 32.—15. Fugie qui se statim dederent. Tac. H. 3, 6.—16. Inveniuntur qui honesta in mercedem colant, quibusque non placeat virtus gratuita. Sen. Ben. 4, 1.—17. Adsunt qui hæc non probent. Cic. Tusc. 1, 31, 77.—18. Præsto est qui neget rem ullam percipi posse sensibus. Ib. Ac. Pr. 32, 101.—19. Multi sunt qui non acerbum judicent vivere, sed supervacuum. Sen. Ep. 24.—20. Est aliquid quo sapiens antecedit deum. Ib. 53.—21. Quicquid est quod deo at, id tum apparet quam antegressa est honestas. Cic. Off. 1, 27, 94.—22. Multa conveniunt quæ mentem exturbarent meam. Ib. Qu. Fr. 1, 4, 4.—23. Quæ quibusdam admirabilia videntur permulti sunt qui pro nihilo putent. Ib. Am. 23, 86.—24. Multa occurrunt quæ in dicendo profutura videantur. Ib. Or. 2, 76, 384.—25. Consilio ac sapientia qui regere rempublicam possent multi nostræ, plures patrum memoria existerunt. Ib. 1, 2, 8.—26. Erant sententiæ quæ castra Vari oppugnanda censuerunt. Cæs. B. C. 2, 30.—27. Senator inventus est qui Milonem cum telo esse dicebat. Cic. Mil. 24, 66.—28. Est quædam animi avaritas quæ in insipientem quoque cadat. Ib. Tusc. 4, 13, 30.—29. Sunt nonnullæ disciplinæ quæ officium omne pervertunt<sup>1</sup>. Ib. Off. 1, 2, 5.—30. Fugere cives qui neque remque publicam obstinatis animis perditum irant. Sall. Cat. 36.—31. Syracusis lex est de religione quæ in annos singulos Jovis sacerdotem sortito capi<sup>2</sup> jubeat. Cic. Verr. 2, 2, 51.—32. Nonnulli sunt in hoc ordine qui spem Catilinae mollibus sententiis<sup>3</sup> aluerunt, conjurationemque nascentem non credendo corroboraverunt. Ib. Cat. 1, 12, 30.—33. Sunt bestię quædam in quibus inest aliquid simile virtutis. Ib. Fin. 5, 14.—34. Est quidam ornatus orationis qui ex singulis verbis est, alius qui ex continuatis conjunctisque constat. Ib. Or. 3, 37, 149.—35. Multi sunt et fuerunt qui a negotiis publicis se removerunt. Ib. Off. 1, 20, 69.—36. Est quædam dulcedo sermonis quæ irripit et blanditur. Sen. Ep. 105.—37. Duo sunt quæ, bene tractata ab oratore, admirabilem eloquentiam faciunt. Cic. Orat. 37, 123.—38. Tria sunt omnino genera quæ in disceptationem et controversiam cadere possunt. Ib. Or. 2, 26, 113.—39. Quando quatuor aut, ad summum, quinque inventi sunt, qui Milonis causam non probarent? Ib. Mil. 5, 12.—40. Duo sunt tempora quibus nostrorum civium spectentur judicia de nobis? Ib. Vat. 4, 10.

Rem. 18. If the principal predicate is represented as possible, doubtful, desirable, or necessary in regard to an INDEFINITE antecedent of a relative clause whose reality is dependent on the reality of the principal sentence, the predicate of the clause is generally placed in the SUBJUNCTIVE.

OBS. 1. The modes of non-reality mentioned above are, in the principal sentence, expressed by one of the grammatical forms mentioned OBS. 2, while in the relative clause the same kinds of non-reality are expressed by the SUBJUNCTIVE. Relative clauses of this kind always have indefinite antecedents (*aliquis*, expressed or understood), which are represented as possibly real in the event that the principal predicate becomes real, as: *Reperitendum est aliquid quod animum confirmet* (something must be found out, which may confirm the mind). If the '*aliquid*' is found, it will cease to be indefinite, the state of suspense being expressed by the subjunctive. Many of these subjunctives are quasi-oblique.

OBS. 2. The principal sentences to which relative clauses of this kind are attached, have the following grammatical forms:

<sup>1</sup> *Rationes ad ærarium referre*, to remit the balance of one's accounts to the treasury.  
<sup>2</sup> Contrary to the better codices, the vulgate has the indicative *pervertunt*.—<sup>3</sup> to elect. *Capere* is the typical term denoting the election of priests.—<sup>4</sup> by indulgent remarks.

A. That of POTENTIAL predicates (*posse, debere, or a gerundial*); as: *Potest alio (aliquo) consule, cui item exercitus in manu sit, falsum aliquid pro vero credi*; It is possible that under some other consul, who likewise has control over an army, something false be believed as true. Sall. Cat. 51, 36. Here the non-reality is possibility, which is indicated by the mere subjunctive in the clause, but expressed by a potential verb in the principal sentence. The antecedent (*consul*) is conceived as an indefinite person, who will be a certain person whenever the clause or the principal predicate becomes real.—*Reperitendum est fons in quo sint prima invitamenta naturæ*; A source must be discovered in which the first inducements of nature are contained. Cic. Fin. 5, 6.—Mors nullum habet incommodum; esse enim debet aliquis cuius sit incommodum; Death has no discomfort; for there must somebody exist to whom it is (could possibly be) a discomfort. Sen. Ep. 36. Thus if '*fortasse*' is added to the principal sentence: *Audisti ex aliquo fortasse qui vidisse eum diceret exeuntem*. Ter. Hec. 4, 1, 35. Here the subjunctive *diceret* expresses the same uncertainty as that which in the principal sentence is expressed by *fortasse*. See Ex. 1-7\*.

B. The principal predicate may have the form of an absolute question (§ 417), the indefinite antecedent and the clause being conceived as subject to the same uncertainty, as the predicate of the question, as: *Aliusne est aliquis improbis civibus peculiaris populus cui nos invisi fuerimus?* Is there any different people peculiar to bad citizens to which (people) we have been hateful? Cic. Sest. 58, 125.—*Vidistis (aliquem) qui tibi duceret chlamydatus cum machæris?* Did you see any one who had with him three men in uniforms and with swords? Plaut. Rud. 2, 2, 9.—*Aliquod tempus est quo non sit descendum?* Sen. Ep. 36. See Ex. 8-10.

C. The principal predicate may denote VOLITION and DESIRE, in which instance the predicate of the clause may often be considered as quasi-oblique, as: *Desiderat uterque aliquid cum quo conferat, cum quo quærat*. Sen. Ep. 109.—*Exempli causâ ponatur aliquid quod pateat latius*. Cic. Off. 2, 4, 19. See Ex. 11, 12.

D. The principal sentence may have the form of a conditional clause, the reality of the clause and of the indefinite antecedent being dependent on the same condition, as: *Si tibi est a Statio scriptum (aliquid) quod pertineat ad me, certior me facies*. Cic. Att. 15, 16a.—*Si aliquem nacti sumus cuius cum moribus et natura congruamus*. Ib. Am. 3, 27. See Ex. 13-15. Here belong sentences introduced by '*quum*' in the meaning 'whenever', as: *Quum aliquid actum est quo media officia compareant, id cumulate videtur esse perfectum*. Cic. Off. 3, 3, 15.—Hæc in antiquorum numerum rejiciuntur *quum aliquid novi luxuria commenta est, quo ipsa se obrueret*. Sen. Ep. 86. But in such clauses the indicative is as frequently used as the subjunctive. See Cic. Off. 3, 8, 36; Am. 19, 70.

E. The writers of the silver age frequently use subjunctives in relative clauses if their indefinite antecedents refer to future-predicates, in place of a dependent future, as: *Veniet aliquod tempus quod nos iterum jungat ac misceat* (instead of *jungat ac miscet*). Sen. Ep. 78. See Ex. 16, 17.

OBS. 3. Sometimes relative clauses dependent on the indefinite antecedents *aliquis* or *aliquid* (expressed or understood) take predicates in the subjunctive, even if the principal sentence is represented as real. Such subjunctives must be considered as conventional forms, caused partly by an analogy of relative clauses with negative antecedents, partly by the analogy of the subjunctives dependent on indefinite antecedents according to R. 18; as: *Nunc dicis aliquid quod ad rem pertineat*. Cic. R. A. 18, 52.—*Videsne quanta fuerit apud Academicos verecundia?* Plane enim dicant (i. e. *aliquid*) quod ad rem pertineat (something that is to the point). Ib. Tusc. 4, 21, 47.—*Magno in mœore*

\* If the antecedent and the clause are conceived as given ideas, and as real without regard to the non-reality of the principal sentence, the indicative is used in the clause (generally with *is, ea, id* as antecedent): *Discutienda sunt ea quæ obscurant*. Cic. Or. 3, 57, 215. Sometimes the clause may be conceived as real or non-real according to the conception of the writer, in which instance both moods would be correct, as: *Nec promissa sunt servanda ea quæ sint* (where some codices have '*sunt*') eis quibus promiseris, inutilla. Cic. Off. 1, 10, 3; where '*sint inutilla*' is conceived as non-real, being dependent on the fulfilment of the promise. But in a similar passage the indicative is used: *Ac ne illa quidem promissa servanda sunt quæ non sunt* eis ipsis utilia quibus illa promiseris. Ib. 3, 25, 94.

† The subjunctives in these relative clauses are generally interpreted as 'modal' subjunctives, the relative clause being considered as equivalent to a modal Ut-clause. To this interpretation the objection must be made that such modal Ut-clauses dependent on *aliquid* do not occur, and in none of the passages given in the text it would be admissible to replace the relative clause by a modal Ut-clause. It is difficult to comprehend how the Latin authors should have felt these clauses as Ut-clauses, when they never actually used Ut-clauses in their place.



inest tamen aliquid quod reipublice profuturum putem. Ib. Phil. 11, 1, 1.—Iste invenit (i. e. aliquem qui sibi biduo breviorum diem postularet. Ib. Verr. 1, 2, 6.—Habet unusquisque aliquid cui tantum credit quantum ipsi creditum est. Sen. Ep. 105.—Alexander victus est illo die quo vidit aliquid cui nec dare quicquam posset, nec eripere. Sen. Ben. 5, 6.

1. Omnia scientia aliquid debet habere manifestum ex quo oriatur et crescat. Sen. Ep. 121.—2. Commune aliquid querendum est his omnibus circum quod illa complectatur et sub se habent. Ib. 58.—3. Nunc fuit eo major adhibenda modicum quae hoc malum sanare posset? Cic. Dom. 5, 12.—4. Genus dicendi est eligendum quod maxime teneat eos qui audiant et quod non solum delectet, sed etiam sine satietate delectet. Ib. Or. 3, 25, 97.—5. Adhibenda praeterea munditia est, non odiosa, neque exquilita nimis, tantum quae faciat acrestem negligentiam. Ib. Off. 1, 36, 130.—6. Semper aliquid accipiendi sunt quos diligimus et a quibus diligimur. Ib. Am. 27, 102.—7. Erit fortasse ad quid quod concedi possit roganti? Ib. Phil. 5, 1, 3.—8. Numquid in quod te aut genere indignum sit tuo facis? Plant. Cure. 1, 1, 23.—9. Habent in amicum qui pectus sapient? Ib. Trin. 1, 2, 53.—10. Mea causa me moneat (aliquid) quod mihi magne utilitati esse possit. Ib. 2, 64, 132.—11. Pete eum magistratum in quo mihi magne utilitati esse possit. Ib. Planc. 5, 13.—12. Ego malo virum qui pecunie egeat quam pecuniam quae viro. Ib. Off. 2, 21, 71.—13. Si qua reliqua spes est quae sociorum animos consolari possit, ea tota in hac lege posita est. Ib. Caecil. 5, 18.—14. Si quisquam est qui placere se studet bonis quam plurimis. Ter. Eun. Prol. 1.—15. Si quem es nactus qui in tuam familiaritatem penitus intravit, hunc quantum credendum sit vide. Cic. Qu. Fr. 1, 1, 5.—16. Veniet iterum qui nos in lucem repñat dies. Sen. Ep. 36.—17. Hujus unius rei usum qui exeat dies veniet. Ib. 70.

Rem. 19. If the antecedent of a relative clause is represented as adapted or fit for the purpose expressed in the clause, or as intended for or serving a purpose designated in the same, the relative predicate is placed in the SUBJUNCTIVE of non-reality.

Obs. 1. If the antecedent is *indefinite*, the mere subjunctive of the relative predicate has the power of designating the antecedent as *fit*, *apt*, or *adapted* to the action expressed in the predicate. Such relative clauses are generally rendered by English relative clauses with 'may' or by an infinitive with 'to', as: Quos percontor video astare; I see persons present whom I may ask (i. e. adapted to be asked by me). Plant. Rud. 2, 2, 4.—Erat in aequitate Pisonis paratissimum refugium quo sine labore, sine molestia homines ulerentur; There was in Piso's fairness a ready refuge which men might use without trouble and difficulty (i. e. the refuge was adapted to their wants). Cic. Verr. 2, 1, 46.—Archias suppeditat nobis (i. e. locum) ubi animus ex hoc forensi strepitu reficitur; Archias prepares a place for us where the mind may recover from this forensic bustle. Ib. Arch. 6, 12.—Semper restabit etiam sapienti (i. e. locus) quo animus ejus excurrat; There will always remain, even for a wise man something to which his mind might apply itself. Sen. Ep. 109.—Tibi copia est qui rem solras omnibus; You have abundant means to pay the claims of all (i. e. means 'quantitatively' adapted, or 'enough too'). Plant. Rud. 2, 6, 73.—Nulla e corpore existunt quae acuant mentem; Many things proceed from the body, which sharpen (i. e. are fit, have the power to sharpen) the mind. Cic. Tusc. 1, 33, 80. See Ex. 1-4.

Obs. 2. In several conventional formulas relative clauses denoting adaptedness occur with the definite antecedent 'hic', referring to previous remarks, connected with habere and similar predicates, as: Haec habui de senectute quae dicerem; These remarks I had to make on old age (= this was what I had to say, what was adapted to be said). Cic. Sen. 13, 85. So: Haec habui de amicitia quae dicerem. Ib. Am. 27, 103.—Haec habebam

<sup>1</sup> Neatness.—<sup>2</sup> if it is asked for.—<sup>3</sup> This sentence belongs both to the rule R. 18. Obs. 2, and to R. 17, Obs. 4. But Terence, who construes est qui with the indicative, placed studeat in the subjunctive on account of the non-reality of the predicate in regard to the governing conditional clause.

\* If the antecedent is *definite*, a separate adjective expressing fitness etc. is generally needed (Obs. 3), except in the few conventional phrases mentioned Obs. 2.—In the following passage it should seem, at first sight, as if a relative clause of adaptedness were made dependent on a proper name as antecedent: In hoc fuit numero Miltiades cui illa custodia crederetur (Nep. Milt. 3, 2), where the relative clause seems to have the force 'as a fit person to be entrusted with this guard'. But more properly the clause is to be attached to hoc numero = eorum numero, so that it would be a clause attached to the governing word of a partitive attribute (according to R. 17, Obs. 3) instead of to the partitive attribute itself (= in numero eorum quibus illa custodia credebatur).—The editors generally take this clause as quasi-oblique.

quae te scire vellem (instead of quae scires, according to p. 405, Obs. 3). Ib. Att. 1, 6, 2.—Haec mihi in mentem veniebant quae dicenda putarem (instead of quae dicerem, p. 405) de naturis deorum. Ib. N. D. 2, 67.—Habere, in this meaning is also construed with an infinitive, with a gerundial, or with an interrogative clause: De republica nihil habeo ad te scribere. Ib. Att. 2, 22, 6.—De spatiis hoc praecipendum habemus. Col. 5, 5.—Etsi quid scriberem non habebam. Cic. Fam. 9, 3.

Obs. 3. The subjunctive of adaptedness led to the peculiar idiom of expressing the particular kind of adaptedness by a *descriptive adjective* to which the relative clause (always with its predicate in the subjunctive) is attached with the force of a completing object-clause. Such adjectives are those denoting fitness, worthiness, and sometimes readiness (idoneus, dignus, indignus, aptus, aptus, paratus). These relative clauses, which may have both definite and indefinite antecedents, are rendered by participial nouns in *ing* after a preposition (of, to), or by infinitives, if the relative is the subject of the clause. If the relative is in an oblique case, the clause must be variously recast in English; as: Is non idoneus erit qui mittatur? Will not that man be fit to be sent? Cic. L. M. 23, 66.—Qui modeste pareretur videtur qui aliquando imperet dignus esse; Who modestly obeys, seems to be worthy of commanding in the future. Ib. Leg. 3, 2, 5.—Eo mihi dignior visus est quem in amicitiam meam reciperem; The more worthy he seemed to me of being admitted to my friendship. Ib. Fam. 13, 16, 2.—Quid est dignus in quo omnis nostra diligentia consumatur? What is more worthy of receiving our whole attention? Ib. Verr. 2, 1, 44.—Nec vos digni estis quos silentium ac nox legat; Nor do you deserve to be hidden in silence and night. Liv. 7, 36.—Nulla videbatur aptior persona quae de illaetate loqueretur (more competent to speak on that age). Cic. Am. 1, 4.—Singulis articulis singula machinamenta quibus colorantur aptata sunt; Special machines are adapted to (made to fit) the torture of each limb. Sen. Ep. 24.—Si propius copias admovisset, paratos fore qui proderent urbem; They would be ready to surrender the city (or 'persons would be ready to surrender the city'). Liv. 43, 10. See Ex. 5-14.

Dignus is also construed with relative adverbs (ubi, cur, quare), with ut (rarely), and with an object-infinitive (in ante-classical, poetical, and post-classical style, and sometimes in Livy): Digna res est ubi in nervos intendas tuos (worthy of all thy efforts). Ter. Eun. 2, 3, 20.—Digna causa videbatur cur inimicitias hominis improbiissimi susceperem (= propter quam); The cause deserved that I should for its sake become the enemy etc.). Cic. Verr. 2, 2, 47.—Nihil dignum faciebat quare ejus fugae comitem me adjuverem; He did nothing to deserve my joining him as companion in his flight. Ib. Att. 9, 10, 2.—Si modo quos ut socios haberes dignos duxisti, haud indignos judicas quos in fidem receptos tuendis (where in the first proposition, a relative construction would have required a twice repeated 'quos'). Liv. 23, 42.—Digna res visa est ut simulacrum ejus dii Gracchus pingi juberet. Ib. 24, 16 (where the clause has no antecedent in the principal sentence, and hence cannot be replaced by a relative construction. Comp. Plant. Mil. 4, 4, 4; Liv. 22, 59).—Poets prefer an object-infinitive with dignus, as: Canāni dignus. Virg. Ecl. 5, 54; Legi dignus. Hor. Sat. 1, 10, 72. This construction is rare in classical prose; Cum auctoribus hoc dedi quibus dignus credi est. Liv. 8, 26.—Aptus and idoneus also occur with a gerundial dative, or with a gerundial after ad (p. 164, A. 210; p. 192).

Obs. 4. Want of adaptedness is sometimes expressed by relative clauses after comparatives with quam. For this construction see 'Comparative clauses'.

Obs. 5. In relative clauses denoting purpose, the antecedent is represented as serving the purpose mentioned in the clause. This distinguishes these clauses from final Ut-clauses, which are used either if the clause has no antecedent in the principal sentence, or if the antecedent is the conceiver of the purpose (Obs. 6). Relative clauses of purpose, which are used either with definite and indefinite antecedents, are rendered either by an English object-infinitive after 'to', or 'in order to', 'with the order to', 'so as to', or by participial nouns in *ing* after 'for', or 'for the purpose of', or by relative clauses with an infinitive, or with potential finite predicates denoting purpose ('to be to' etc.). If a new subject is introduced in the clause, the English clause generally takes the form of a final That-clause, or the subject is incorporated in the principal sentence by the preposition 'for' (See the Ex. in Obs. 6). Often personal pronouns must be added in English if the Latin relative is in an oblique case; as: Philippus Aristotelem Alexandro filio doctorem accipit a quo acciperet ille praecepta eloquendi; Philip summoned Aristotle as teacher for his son Alexander who was to learn from him the rules of eloquence. Cic. Or. 3, 25, 141.—Vos duo delēgi quos praecipue colebam, et quibus essem amicissimus; I selected you two to love you before all others, and to be in the most intimate relations to you. Ib. Att. 9, 11A, 2.—Has inter se capreolis conjungunt ubi (= in quibus) tigna collocant; They connected these by supports for placing the beams upon them. Caes. B. C. 2, 10.—Da mihi ex ista arbore quos seram surculos; Give me some cuttings of that tree to plant. Cic. Or. 2, 69, 278.—Ea qui conficeret, C. Trebonium reliquit; He left C. Trebonius to accomplish this. Caes. B. G. 7, 11.



Obs. 6. Clauses denoting purpose with antecedents which represent the *conceiver* of the purpose, do not generally assume a relative form (see Obs. 7), but are expressed by a final *ut*-clause. But if the antecedent is *not* the conceiver of the purpose, and is represented as 'serving' the purpose of some other person, the clause almost always assumes a relative form (if not expressed by one of the other forms mentioned p. 283), as: Germāni in castra venērunt *ut* (hardly 'qui') de indutiis impetrarent; The Germans came into the camp to procure an armistice. Cæs. B. G. 4, 13.—Tertia acies signa intulit *ut* (hardly 'quæ') venientis sustineret. Ib. 1, 25. But: Cæsar equitatum *qui* (hardly *ut*) sustineret hostium impetum, misit. Ib. 1, 24. The relative form is especially necessary if with *ut* a demonstrative would be required, as: Milites ex coriis tunicas fecerunt *quibus* (not *ut eis*) tela vitarent; The soldiers made tunics out of hides to parry (by them) the missiles. Cæs. B. C. 3, 44.—Cæsar sibi novum bellum exoptabat *ubi* (= *in quo*; but not *ut ibi*, or *ut in eo*) virtus enitescere posset; Cæsar was very desirous of a new war in which his greatness might shine forth (or 'that' his greatness etc.). Sall. Cat. 54, 4.—His delecti ex civitatibus attribuantur *quorum* (hardly *ut eorum*) consilio bellum administraretur; Select men from the States were assigned to those *that* the war might be administered by their advice. Cæs. B. G. 7, 76.—Scribebat orationes *quas* alii dicerent; He wrote orations for others to deliver. Cic. Brut. 46, 206\*.—See Ex. 15, 21.—Sometimes a connecting link must be supplied, containing the action to which the purpose is attached, as: Hoc non fugit Catōnem neque Lælium, *quibus* in hominibus erat summa virtus, et summa viriūte amplificata auctoritas, et *quæ* his rebus ornamento et reipublicæ præsidio esset eloquentia (= and eloquence 'which these men practised' that it might be an ornament and support etc.). Cic. Inv. 1, 4, 5.

Obs. 7. Rarely clauses of purpose in which the antecedent is represented as the conceiver of his own purpose, assume the relative form, mostly for particular reasons, as: Verres venerat ipse *qui* esset in concilio, et prima sententiam diceret (Here the relative form indicates that the purpose was carried out; diceret including pregnantly the meaning of an indicative). Cic. Verr. 2, 1, 29.—Nondum Romam Eumenes venerat *qui* calumniando omnia invisa faceret (where the action of the clause is only 'rhetorically' represented as a purpose of the coming; 'ut... faceret' would historically state the real purpose of Eumenes's coming to Rome). Liv. 42, 42.—Paucæ, *quæ* circum illam essent, manent; A few remained to attend to her (where *quæ* is used instead of *ut* on account of the metre). Ter. Eun. 3, 5, 33.

Obs. 8. If the whole principal sentence, or any part of it which is not a substantive, is conceived as the *logical* antecedent of a final clause (p. 515 foll.), and is represented as the *means* by which the purpose of the clause is attained, the clause frequently takes a relative form, being introduced by *quo* = *ut eo* (in order that *by it*), as: Corripisse dicitur Cluentius judicium pecuniæ *quo* inimicum suum condemnaret; in order to condemn 'by it' (i. e. corrumpeudo judicium) his enemy. Cic. Clu. 4, 9.—Dros hominesque testamur, nos arma neque contra patriam cepisse, neque *quo* pericula alia faceremus; nor in order to endanger others 'by it' (i. e. arma capiendo). Sall. Cat. 33.—Equites omnibus in locis pugnabant, *quo* se legionariis militibus præferrent; to gain 'by it' (i. e. omnibus locis pugnando) distinction over the foot soldiers. Cæs. B. G. 2, 27.—If the purpose refers to a comparative, the form with *quo* is almost always used in place of *ut eo*, as: Dixit sese iecirco ab suis discedere *quo* facilius civitatem in officio teneret; in order to keep 'thereby' (discedendo ab suis) the State (the) more easily under control. Cæs. B. G. 5, 3.—Thus if a comparative is implied in the predicate: cū finibus a Solone supposita erat celebritas virorum et mulierum *quo* lamentatio minuitur; in order to diminish 'by it' (i. e. tollendo celebritatem) the wailing. Cic. Leg. 2, 26.—See Ex. 22-24.—'Quo' in clauses of this kind is rendered like a simple 'ut', the demonstrative *eo*, implied in it, being either omitted, or expressed by 'the' before the comparative (*quo* facilius teneret, to keep the more easily).—Rarely final *ut* is used in place of *quo* before comparatives, as: Ut apertius hoc sit. Cic. Inv. 2, 57, 170.—Sometimes *quo* is used with the force of *ut* final, when neither *eo* can be supplied, nor a comparative follows, as: Ego vos, *quo* pauca monerem advocavi. Sall. Cat. 58, 3.

Obs. 9. Frequently the antecedents of relative final clauses are absolute indefinites. The indefinite *aliquis* (*quidam*) in this connection, in classical language, is generally omitted (according to p. 510 (2)), but must be always rendered by corresponding English

\* Such relative clauses frequently represent the antecedent as acting 'under orders', and thus pass over into imperative clauses, from which they can often be scarcely distinguished: Postea homines cursare non destiterunt, credo *qui* Chrysogono nuntiarent etc. Cic. R. A. 22, 60 (i. e. at the order of the accuser, or of the older Roscius; *ut nuntiarent* would imply their own purpose).—Thus in the frequent formula 'mittit *qui* dicerent' and similar phrases, as: Helvetii legatos ad Cæsarem mittunt *qui* dicerent etc. (who were to say). Cæs. B. G. 1, 7.

nouns (something, things, a subject, a fact, persons etc.), as: *Aliquem* velim *qui* mihi ex his locis viam monstret; I should like somebody to show me the way from this place. Plant. Rud. 1, 4, 36.—Sordidi etiam putandi *qui* mercantur a mercatoribus *quod* statim vendant; Also those must be considered as carrying on a sordid trade who buy from the merchants things to sell them directly again. Cic. Off. 1, 42, 150.—Dedisti mihi *quod* diluerem, de quo disputarem; You have given me a fact to refute and to discuss. Ib. Scaur. 2, 14.—Cæsar ad præfectos mittit *qui* nuntiarent ne hostis prælio lacesserent; Cæsar sent messengers to the commanders to announce (= sent word to the commanders) not to attack the enemy. Cæs. B. G. 4, 11.—If the antecedents are negative absolute adjectives (*nemo*, *nilil*), the indefinite element may be in the same manner omitted, so that the mere negation remains, as: *Qui* mitterentur non reperiebantur (= *nemo* reperiebatur *qui* mitteretur). Cæs. B. C. 1, 33; but: Homo justus *nilil* cuiquam detrahit *quod* in se transferat; An honest man does not take anything from anyone to appropriate it to himself. Cic. Off. 3, 19, 75\*. See Ex. 25, 26.

1. Undique mihi suppeditat *quod* pro M. Scauro dicam. Cic. Scaur. 2, 46.—2. Ego vero *quem* fugiam habeo, *quem* sequar non habeo. Ib. Att. 2, 4, 2.—3. Quum primum fuit *cui* recte ad te litteras darem<sup>1</sup>, nilil prius mihi faciendum putavi quam ut tibi gratulärer. Ib. 4, 1, 1.—4. Hæc faciliōra sunt philosophis quo minus multa patent in eorum vita *quæ* fortuna feriat<sup>2</sup>. Ib. Off. 1, 21, 73.—5. Cæsar idoneos nactus homines est per quos ea *quæ* vellet ad Pompējum perferrentur. Cæs. B. C. 1, 9.—6. Hunc pro suis beneficiis Cæsar idoneum judicaverat *quem* cum mandatis ad Pompējum mitteret. Ib. 3, 10.—7. Ille *qui* postulat idoneus non est *qui* impetret. Cic. L. Man. 19, 57.—8. Livianæ fabulæ<sup>3</sup> non satis *dignæ* sunt *quæ* iterum legantur. Ib. Brut. 18.—9. Perferre rem idoneam de *quâ* queratur, et homines dignos *quibus* cum disseratur putant. Ib. Ac. Pr. 2, 6, 18.—10. Eine *qui* postulabant indigni erant *qui* impetrarent? Ib. Rose. A. 41.—11. O virum magnum, *dignumque* *qui* in republica nostra natus esset! Ib. Off. 2, 23, 83.—12. Siculi statuērunt, si vobis indigni essent visi *quibus* opem auxiliumque ferretis, sedis suas relinquere. Ib. Verr. 2, 2, 3.—13. Me imperator *dignum* judicavit *cui* primum pilum hastatum assignaret<sup>4</sup>. Liv. 42, 34.—14. Si tibi idoneus videor *qui* de homine Siculo ac Græculo judicem. Cic. Verr. 2, 2, 29.—15. Lacedæmonii devictis Atheniensibus triginta viros imposuere *qui* rempublicam eorum tractarent. Sall. Cat. 51.—16. Præmittit equites *qui* primum impetum sustineant. Cæs. B. C. 2, 26.—17. Hannibal tria millia militum in silvis disponit, *qui*, signo dato, simul omnes e latebris exsisterent<sup>5</sup>. Liv. 25, 21.—18. Da mihi aliquid *ubi* condormiscam loci. Plant. Rud. 2, 7, 13.—19. Quasi Appius ille Cæcus viam muniverit non *quâ* populus uteretur, sed *ubi* impudē posterī latrocinarerentur. Cic. Mil. 7, 17.—20. Homini natura rationem dedit *quâ* regerentur animi appetitus. Ib. N. D. 2, 12.—21. Vos nunc quæstionculam, de *quâ* meo arbitratu loquar, ponitis? Cic. Or. 1, 22, 102.—22. Medico puto aliquid dandum esse, *quo* sit studiosior. Ib. Fam. 16, 4.—23. Cohortärer vos, *quo* animo fortiore essetis, nisi vos fortiores cognossem quam quemquam virum. Ib. 4, 7, 2.—24. Omnem orationem attribuius Catōni *quo* majorem auctoritatem haberet oratio. Ib. Sen. 1, 3.—25. Doctōrum est ista consuetudo ut eis ponatur (a theme is given to them) de *quo* disputent. Ib. Am. 5, 17.—26. Accusator esses ridiculus si illis temporibus natus esses quum ab aratro arcescebantur *qui* consules fierent. Ib. R. A. 18, 50.

§ 615. The GNOMIC SUBJUNCTIVE (§ 614) is used: 1) if the relative clause restricts the reality of the PREDICATE in the principal sentence

\* Anteclassically *edim* often occurs as SUBJUNCTIVE present of *edere*, to eat, especially in relative clauses of purpose, as: Miserrimus 'st *qui*, quum cupit esse, *quod* edit, non habet. Plaut. Capt. 3, 1, 3.—The relative subjunctive of purpose has a double nature, that of non-reality, and that of virtual obliquity (p. 404, R. 88). If the antecedent is negative, the subjunctive is of a threefold nature, being based on R. 16; R. 19, and on p. 401, R. 88, 1. Such subjunctives may sometimes give rise to ambiguities, as in the last passage quoted in the text, where 'transferat' would be required to be in the subjunctive, even if the clause were not conceived as final. This ambiguity has sometimes misled the grammarians into considering certain passages as 'clauses of purpose', in which nothing but a negative subjunctive of non-reality is contained, as: Germāni neque Druides habent *qui* rebus divinis præsent, neque sacrificiis student; The Germans neither have Druids presiding over religion, nor etc. Cæs. B. G. 6, 21 (= *Druides nullos habent qui præsent*, according to R. 16, Obs. 7; not, as Madvig supposes = *Druides ut præsent*, which might mean 'they have' Druids, but not for the purpose etc.).

<sup>1</sup> This subjunctive belongs both to R. 17, 3, and to R. 19.—<sup>2</sup> *patent... quæ feriat*, are exposed which fortune may strike, i. e. exposed to the blows of fate.—<sup>3</sup> The dramas of Livius Andronicus.—<sup>4</sup> of appointing me to the command of the first section of the hastati.—<sup>5</sup> leave their hiding-places.



OBS. 1. 2); 2) if it expresses QUALITY or MODALITY (R. 20); 3) if it is to the principal predicate in the relation of CAUSE and EFFECT (R. 21).

OBS. 1. Relative clauses restrict the reality of the predication in the principal sentence, if the facts of the latter are represented as holding good only within the limits of what is stated in the clause. Such relative clauses, in which often the particles *quidem* or *modo* (at least) are inserted, generally occur if the antecedent is negative (R. 16, OBS. 10); but they may also refer to substantives not qualified by any form-adjectives, or to absolute indefinites not negative (as *omnes, ceteri, reliqui, unus*), or to the whole sentence, conceived as antecedent. Restricting relative clauses generally contain various modifications of the idea 'as far as known', and may be generally rendered by 'as far as' with a personal pronoun, referring to the antecedent, as: *Omnium oratorum, quos quidem ego cognoverim, acutissimum judico Q. Sertorium*; Of all orators, as far as I know them (or 'at least of those with whom I am acquainted'), I consider Sertorius the most ingenious. Cic. Brut. 48, 180.—*Fuit Sulpicius vel maxime omnium, quos quidem ego audiverim, grandis orator*. Ib. 55, 203.—*Ex oratoribus Atticis antiquissimi sunt, quorum quidem scripta consent, Pericles et Alcibiades*. Ib. Or. 2, 22.—*Unus in hac civitate, quem quidem ego possim dicere, L. Opimius indignissime concidit*. Ib. Sest. 67, 140.—If the restricting clause does not express the idea 'as far as known', the predicate is often found in the indicative (except when there is a negative antecedent, see R. 16, OBS. 10); as: *Ceteri auctores, quorum quidem ego legi annales, nihil memorabile actum tradunt*. Liv. 32, 6.—*Reliquas omnis Græciæ laudes, quæ quidem erant expetendæ, studio suo majores in banc urbem transtulerunt*. Cic. Tusc. 2, 2, 5.—*Omnia, quæ quidem intus inclusæ sunt, ita locata sunt ut nihil eorum supervacaneum sit*. Ib. N. D. 2, 47, 121.

OBS. 2. If restricting relative clauses refer to the whole sentence, they are introduced by *quod* (p. 515, R. 8), occurring in the following conventional formulas: 1) With the meaning 'as far as known' in the formulas '*quod sciam*' (to the best of my knowledge, see p. 518, b), '*quod senserim*' (as far as I have noticed), '*quod exstet*' (as far as known by record), and equivalent expressions, as: *Numquam illum offendi, quod quidem senserim*. Cic. Am. 27, 103.—*Quod litteris exstet*, Pherecydes Syrius primus dixit animos esse hominum sempiternos. Ib. Tusc. 1, 16, 38. These formulas always require the subjunctive, except when *quantum* is used in place of *quod*, in which instance the clause is comparative, and as such not subject to the rules of relative subjunctives.—2) With the meaning 'as far as possible' (to the best of one's ability), or 'as far as consistent with something', generally expressed by the formulas *quod... facere* or *feri possit, quod fiat* (p. 518, b), but also by *quod* with *esse*; as: *Quæro, ut liceat, pace quod fiat tua* (if you have no objection, i. e. 'as far as it may be done with thy consent'), dare huic quæ volumus. Ter. Eun. 3, 2, 13. In the formulas of this kind the indicative (future) is sometimes used, as: *Tu edicto censuram in Macedoniam redibis, quod sine dolo malo facere poteris* (to the best of your ability, acting in good faith). Liv. 43, 15.—*Omnia hæc confugam, quod erit mihi bonum atque commodum* (as far as consistent with my own good). Ter. Phorm. 1, 2, 81. Comp. Cic. Att. 1, 5, 7, quoted p. 518.—3) The formula '*quod in te est*' (as far as you are (I am etc.) concerned), as far as it depends on you; being always in the indicative: *Sacra Clodiæ gentis cur intereant, quod in te est*? Cic. Dom. 13, 34.

Rem. 20. Relative clauses are frequently used with the force of QUALITATIVE UT-CLAUSES, and of ADVERBIAL UT-CLAUSES OF MANNER or INTENSITY, according to which we distinguish 1) relative clauses of QUALITY; 2) relative clauses of MANNER; 3) relative clauses of INTENSITY. Each of these three classes requires the SUBJUNCTIVE.

OBS. 1. The requirements of the subjunctive of quality are the following: 1) The clause must contain facts which are stated with the purpose of deriving from them a quality of the grammatical antecedent (*Gajus est is qui vim non timeat* = *Gajus est impavidus*). 2) The quality must be indicated in the principal sentence by one of the form-adjectives *is, talis, ejusmodi*, which are sometimes left out, but are always understood. 3) These form-adjectives must be either in the relation of predicate-adjectives, the antecedent being the subject (as in the above-mentioned example), or in the relation of attributes to the antecedent, in which instance, however, they must be conceived as logical predicates (*Eas res gessit quæ defendi nequeant* = *His acts are indefensible*). In this form the relative clause is virtually the predicate of the principal sentence. This logical relation of the clause to the principal sentence must be considered as the grammatical reason for the use of the subjunctive (§ 614).

OBS. 2. If any of the three requirements mentioned in OBS. 1 is wanting, the clause either cannot take a relative form, or its predicate must be in the indicative, or, if a subjunctive is used, it cannot be considered as a subjunctive of quality; as:

1. *Animus is est quem videlis; copiæ (cæ sunt) quas audis*; His spirit is such as you see; his resources are such as you have heard. Cic. Phil. 11, 13, 32 (Here the two relative clauses do not describe qualities of the antecedents *animus* and *copiæ*; hence the predicate is in the indicative).—Thus: *Quæ domus non ea est quam parietes nostri cingunt* (not *cingant*). Ib. Rep. 1, 13.—*Ego is ero qui semper fui* (not *fuero*). Ib. Att. 11, 12, 3.—*Eum te esse finge qui sum* (not *sim*) ego; Suppose yourself to be such as I am. Here the clause does not describe a quality of the antecedent, but determines it by a comparison with other qualities (*is qui = talis qualis*). Hence if *is qui* has the force of *talis qualis*, the clause must be in the indicative. Comp. Cic. Att. 7, 8, 1; Fam. 5, 19, 2; ib. 3, 12, 2\*.—But: *Ego is sum qui illi concedi putem utilius esse quod postulat, quam signa conferri*; I am the man who thinks (to think) it more useful to submit to his demands than to fight (= I am strongly inclined to peace). Cic. Att. 7, 5, 5. See the Ex. OBS. 3.

2. *Bithyniæ, quæ nunc vestra provincia est, vici exusti sunt complures*. Cic. L. M. 2, 4. Here the relative clause denotes a quality of the antecedent, but it is not, and cannot be designated in the principal sentence by any of the form-adjectives *is, talis, ejusmodi*, as syndetic antecedents of the clause (not: *Ejus Bithyniæ quæ est etc.*). Hence the mood of the clause is the indicative.

3. *Improbantur ei quæstus qui in odia hominum incurrunt*; (Those) gains which cause the hate of men, are disapproved. Cic. Off. 1, 42. Here the clause both denotes a quality of the antecedent, and refers to a form-adjective *is* as its syndetic antecedent, which, however, neither is a predicate-adjective, nor can be logically conceived as such (see OBS. 6); hence the mood must be the indicative.

OBS. 3. If the syndetic antecedent of a relative clause of quality is in the relation of a predicate-adjective, or of an attribute-adjective attached to a predicate-noun, or of a qualitative-genitive with the force of a predicate-adjective, the Latin language makes use of the following forms: 1. *Gajus est is qui*; 2. *Urbs est ejusmodi quæ*; 3. *Gajus est talis qui*; 4. *Gajus est is consul qui*; 5. *Hoc est ejus viri qui*. These forms are variously rendered by '*Gajus is the (a) man, to*', '*the (a) man who*', '*such as*', '*such as to*', '*such that*'. Sometimes different circumlocutions are required.

A. In the forms with *is qui*, the grammatical antecedent of the clause always is the subject of the sentence. These forms are mostly used if the governing sentence is negative (in which instance the subjunctive is used for two reasons; see R. 16); but it also occurs if the principal sentence is affirmative, as: *Tu is es qui in disputando non tuum judicium sequitur, sed auctoritati aliorum pareas*; You are such a man as not to follow (or 'you are a man who does not follow') in discussions your own judgment, but (who obeys) the authority of others. Cic. Leg. 1, 13.—*Ego sum is qui non possim dicere me hæc didicisse*; I am such a person (i. e. 'my knowledge is of such a kind') that I cannot claim to have learned these things. Cic. Or. 3, 9, 32.—*Sociâlis exercitus is est, quod adjungit Romani duplicem vim suas*; The army of the allies is such that the Romans double their strength by incorporating it. Liv. 8, 4.—*Quæ objecta sunt mihi, ea sunt quæ fatèri non erubescam*; The charges against me are such as (= those which) I am not ashamed to own. Liv. 42, 41.—*Ne actor quidem est is cui reus tam nocens impune eripi possit*; Not even the prosecutor is the man from whom a defendant so culpable could be snatched with impunity. Cic. Verr. 2, 1, 4. See Ex. 1-8.

B. The form *ejusmodi qui* rarely refers to persons, but almost always to antecedents

\* Thus *is qui* stands with the indicative if it has the force of *idem qui*, being chiefly used so in parenthetical sentences, where *is* has the relation of an apposition, as: *Nec audendus Socrates, is qui (being the one who) physicus appellatur*. Cic. N. D. 1, 13.—*Quorum princeps Socrates fuit, is qui... omnium fuit facile princeps*. Ib. Or. 3, 16.

† In sentences of this form (*Gajus est is qui*), the grammatical antecedent of *qui* is not a noun of general import understood with *is (talis)*, '*Gajus est is qui*' being not equivalent to '*Gajus est is homo qui*'. *Is* and *talis*, in this construction are predicate-adjectives of quality (*is = ita constitutus*), expressing the 'general idea' of a descriptive adjective of quality. The real grammatical antecedents are the subjects of the sentence. That the Latins thus conceived the predicate-adjective *is*, appears 1) from the construction with *ejusmodi*; *Genus est belli ejusmodi quod vestros animos excitare debeat*. Cic. L. M. 2, where '*quod*' evidently refers to *genus*, and not to '*modi*'; 2) from the fact that the person of the verb of the clause does not agree with the third person included in a predicate-noun understood, but with the person of the subject. Thus in the sentence '*Romana gens ea est quæ victa quiescere nesciat*', Liv. 9, 3, we cannot supply '*gens*' as predicate-noun understood, as the grammarians generally do (not = *Romana gens ea est quæ*, but '*ea est quæ*', *ea* being equal to '*ita constituta est ut ea*'). The Latins felt their qualitative form-adjectives in a manner quite different from the conception of the English equivalents of these adjectives.



denoting things. *Ejusmodi qui* and *talis qui* may also refer to *ind. finite* antecedents, while *is qui* always refers to *definite* antecedents: *Est res ejusmodi cujus exitus providi possit*: The affairs of such a nature that its result may be foreseen. Cic. Fam. 6. 1. 1. — *Quicquid ejusmodi est in quo non possint plures excellere, eo fit peritque contento*. Ib. Off. 1, 8, 26. See Ex. 9. 10.

C. *Talis*, as predicate-adjective, is rarely used with qualitative Qui-clauses\*, as: *Talem te esse oportet qui te bonis omnibus ducem praebeas*. Cic. Fam. 10. 63.—*Si quis est talis qui me vehementer accuset*. Ib. Cat. 2, 2, 3.—More frequently the predicate-adjective *talis* occurs with modal Ut-clauses, as *Si tales sunt di ut rebus humanis intersint*; If the gods are such that they interfere with the affairs of men. Ib. N. D. 3, 14, 47. On the other hand, if *is* and *ejusmodi* are predicatively used in the principal sentence, Ut-clauses more rarely occur than Qui-clauses, as: *Quum ille is sit orator ut nihil eo possit esse praestantius*. Cic. Or. 3, 9, 32.—*Non is es, Catilina, ut te unquam pudor a turpitudine revocarit*. Ib. Cat. 1, 9.

D. Similar is the construction in which *is* and *talis* are attributively attached to predicate-nouns, the subject being the grammatical antecedent, as: *Ego ero is consul qui contionem metuam, qui tribunos plebis perhorrescam?* Will I be such a consul as to be afraid of a public assembly, as to dread the tribunes of the people? Cic. L. Agr. 2, 37, 101.—*Non sumus ei augures qui avium observatione futura dicimus*. Ib. Div. 2, 57, 111.—*Innocentia est affectio talis animi quae nocet nemini*. Ib. Tusc. 3, 8.

E. Sometimes *is* takes the form of an impersonal predicate-genitive § 466, No. 2, either as an absolute adjective, or with a noun denoting the general idea of a person. This occurs if the grammatical subject is an *action* (referred to by the neuter *hoc*), the quality of which is described by a relative clause referring to the character of the doer. Such relative clauses cannot be replaced by Ut-clauses; but their predicate, according to the analogy of the above-mentioned forms, must be in the subjunctive, as: *Hoc est ejus uti quem de suscepta causa nullum periculum possit depellere*; This is the nature of a man whom no danger can deter from his purpose. Cic. Leg. 9, 26. *Hoc non erat ejus qui innumerabiles mundos mente peragrasset*; This was not the character of a man who in his mind had travelled through innumerable worlds. Ib. Fin. 2, 31.

Obs. 4. In this construction the predicate-adjectives *is*, *talis*, *ejusmodi*, are sometimes understood, as: *Domus est (i. e. ea or ejusmodi) quae nulli mearum villarum cedat*; The house (on your country-place) is such as to be second to none of my own villas. Cic. Fam. 6, 18, 5.—*Preces erant, sed (i. e. eae) quibus contradicere non posset*; It was a prayer, but such as to admit of no contradiction. Tac. H. 4, 8†. See Ex. 11.—For the co-ordination of relative qualitative clauses to descriptive adjectives see R. 21, Obs. 10.

Obs. 5. Relative clauses dependent on sentences of the form A of Obs. 3 (Gaius est *is qui*) have the INDICATIVE: 1) if they do not denote quality, provided the subjunctive is not required for other reasons (see R. 21, p. 563, note ‡); as: *Suscipe paulisper meas parvas, et eum te esse finge qui sum ego* (= think yourself to be in my place). Cic. Fam. 3, 12.—*Is erat qui ipse eam sedem roverat*; It was he who had himself voted that temple. Liv. 40, 34.—*Tu es is qui me sententiis tuis saepissime ornasti*; It is you who have most frequently protected my interest by your votes (in the Senate). Cic. Fam. 15, 4, 11. (See Obs. 2, No. 1.) 2) If the predicate *esse* of the principal sentence has the meaning 'to signify', 'to mean', 'serving for definition': *Vir bonus est is qui prodest quibus potest*; A good man is one who is useful to as many as he can. Cic. Off. 3, 15, 61. 3) If the facts stated in the clause have happened before the time of the principal sentence, the clause has its predicate in the indicative, even if it may be conceived as describing a quality of the subject‡. Hence, if there are several co-ordinate Qui-clauses dependent on the sen-

\* From *talis qui*, the combination *talis qualis* must be distinguished, which never has the value of a qualitative Qui-clause, but always has a comparative meaning, requiring the indicative (See Comparative clauses). *Talis qui* always requires the subjunctive (see Obs. 7, and foot-note †).

† Sometimes relative clauses of quality have as antecedents subjects to which a demonstrative (*is*) referring to a previous sentence, is attached. In this instance *is* is not repeated as predicate-adjective, as: *Is erat annus quo Caesari per longos consulens fieri liceret* (= *is* or *hic* annus erat *is* quo etc.). Caes. B. C. 3, 1. The clause '*quo liceret*' is conceived as a quality of the year by which it came (as all other similar years) under the general requirements of the election laws in regard to Caesar. The same clause with the indicative would denote a permission referring to that year only.

‡ Relative clauses of this kind, according to the general rules on the tenses of modal Ut-clauses, cannot be conceived as equivalent to such clauses. This, however, refers only to clauses dependent on sentences with the antecedent *is*. Those dependent on sentences of the forms B, and C, are always conceived as equivalents of modal Ut-clauses, and

tences of the form A, Obs. 3, those predicates referring to a time anterior to that of the principal sentence are placed in the indicative, while those belonging to the time spoken of, are in the subjunctive, as: *Et reus is est cui existimatio sancti-eima fuit semper, et iudex est is quem nos non minus bene de nobis existimare quam secundum nos judicare debemus*, et advocatio ea est quam propter eximium splendorem vereri debemus. Cic. R. C. 5, 15.—*Genus hominum (id) erat cui liceret libere facere quod vellet, legiones (erant) eae quae paullo ante apud adversarios fuerant*. Caes. B. C. 2, 29. See Ex. 12-14.—4) Sometimes, but rarely, in relative qualitative clauses of the form A, not belonging to any of the mentioned exceptions, the indicative is used, as: *Ista quidem sententia ea est quae neque amicos parat, nec inimicos tollit*. Liv. 9, 3.

Obs. 6. Often the syndetic antecedent '*is*' of a relative clause of quality is in the relation of an attribute to the grammatical antecedent (or it may be used as an absolute adjective), the principal sentence having an ordinary verbal predicate. The Latin language often uses this form of the sentence in place, and with the force of the predicative forms mentioned Obs. 3, in which instance the predicate of the clause is generally placed in the subjunctive. The criterion of this construction is, that it may be replaced by the predicative form considered in Obs. 3, and that the principal predicate, containing a fact conceived as already known and granted, may be relatively attached to the antecedent, as: *Eae res gesseram quarum non unus auctor, sed dux omnium voluntatis fuisset*; I had done (those) things of which I was not the sole author, but (in regard to which) I acted as the organ of the universal will. Cic. Sest. 16, 38. Here the author does not mean to assert the principal predicate *gesseram* as such, since the acts referred to were already spoken of in the previous sentences. But he means to assert the quality of these acts, described in the relative clause, so that the passage is logically equivalent to '*Res, quas gesseram, eae fuerant quarum... fuisset*'. In these constructions, the syndetic antecedent *is* (or *talis*, *ejusmodi*, see Obs. 7), being always emphatical, and showing, in connection with the subjunctive, the real meaning of the passage, is rarely left out in good prose, and always must be understood. Ut-clauses cannot be used in place of such relative clauses, unless the construction is first transformed into a construction of the form A, Obs. 3; as: *Non ab ea republica avellar, qua carendum esse doleam* (= *Respublica a qua avellar non est ea qua etc.*, or '*non est ea ut carendum ea esse doleam*'; The republic, from which I shall be torn away, is not such that I should be sorry for being deprived of it). Cic. Fam. 6, 4, 4.—*Ei mandasti cui expediret illud venire quam plurimo* [= *Vir cui mandasti*], *est is cui expediret*; He to whom you have given the order (is a man who) has an interest in its selling as high as possible. Ib. Fam. 7, 2, 1.—Caesar Vettium in rostra produxit, eumque in eo loco constituit quo Bibulo consuli aspirare non liceret (= locus, in quo eum constituit *is* erat ut Bibulo eo aspirare non liceret; assigning a place to him to which etc., or 'the place assigned to him being such that etc.'). Ib. Att. 2, 24, 3.—*Tu ibi eris ubi omnia scire possis* (= locus, ubi eris, *is* est ut ibi etc.). Ib. Fam. 6, 20, 2\*. See Ex. 15-19.—If relative clauses denote qualities re-

hence cannot have tenses referring to a time anterior to that of the principal sentence. Clauses dependent on sentences of the form E, admit these tenses, but must always have their predicates in the subjunctive.—If a perfect tense in relative clauses of the form A includes the present time (corresponding to the English present-perfect), it may be placed either in the subjunctive or indicative, as: *Is enim est ille qui semper voluntatem vestram contempserit*. Cic. Ph. 6, 3, 5.

\* The grammarians frequently consider subjunctives in relative clauses as qualitative subjunctives, although they do not correspond to the requirements of this rule, as in the following passages (MEIRING § 704): *Gyges in hiatum descendit animumque equum, ut ferunt fabulae, animadvertit, cujus in lateribus fores essent*. Cic. Off. 3, 9. It is true that this relative clause expresses a quality of the bronze horse. But the quality is simply stated as a fact without any predicate force, so that the clause could neither be replaced by an Ut-clause, nor could a syndetic antecedent '*eum*' be used, nor could the principal predicate '*animadvertit*', which is stated as an independent fact, be relatively attached to '*is equus*' taken predicatively. The subjunctive *essent* evidently is *quasi-oblique*, being represented as the statement of the fable.—*Natura nihil habet praestantius, nihil quod magis expetat, quam honestatem*. Cic. Tusc. 2, 20. Here the subjunctive *expetat*, evidently is not a subjunctive of quality, but a 'negative' subjunctive according to p. 545, Obs. 7, 1.—Some grammarians (for inst. the author of the Publ. Sch. Grammar) say: '*Is qui* takes the subjunctive if '*qui*' is consecutive and indefinite (= such a one that); but the indicative, if '*qui*' is definite (= the person who). This distinction will not determine the mood of the clause, because the grammatical antecedents in these clauses are generally definite, and the renderings '*the person who*' and '*such a one that*' are very frequently used without any appreciable difference. Moreover this rule does not determine the instance when *qui*, '*is* not consecutive and indefinite', which is just the one that has most perplexed the grammarians. See p. 568 foll., foot-note ‡.



ferring to 'is', but the principal sentence does not admit of the transformation mentioned, the *indicative* must be used, unless the subjunctive is required for other reasons, as: *Premebatur multitudo ab eis qui majores opes habebant*. Cic. Off. 2, 12, 41. Here the principal predicate *premebatur* contains a new fact, asserted as such by the author, the relative clause having merely a determinative nature, designating the passive agent. But if *habebant* is changed into the subjunctive *haberent*, the predicate *premebatur* would be represented as already known, or as mentioned before, while the statement in the clause would contain the real assertion (= *Homines, quibus multitudo premebatur, ei erant qui majores opes habebant*).—An indicative must also be used if the clause, even in the predicative construction, would require the indicative (according to Obs. 5), as: *Civis erat expulsus is qui rempublicam ex senatus auctoritate defenderat*. Cic. Sest. 24, 53.—Eidem in *eis* elaborant *quae sciunt* nihil ad se pertinere. Ib. Sen. 7, 24.—In urbe *ea* es ubi nata est ratio ac moderatio vitae (not = *Urbs*, in qua es, *ea* est ut ibi nata sit). Cic. Fam. 6, 1, 6. Compare with: *Sed in ea* es urbe in qua haec vel plura parietes ipsi loqui posse videantur. Ib. 6, 3, 3.—Sometimes, however, in clauses of this kind the *indicative* is used, even if all the requirements of a subjunctive exist, as: *Cato et ea sentit quae non sane probantur in vulgus, et in ea* est haeresi quae nullum sequitur florem orationis (= *Quae Cato sentit ea sunt quae...probantur*; haeresis in qua est, *ea* est quae...sequitur). Cic. Parad. Pro. 2.—*Id enim bellum gerunt quod* ab omnibus gentibus probatur (= *Bellum, quod gerunt, id est ut* ab omnibus gentibus probetur). Ib. Phil. 11, 15, 39.\*

Obs. 7. Sometimes *talis* and *ejusmodi* may be used with the force of *is* in clauses of this kind (Obs. 6), in which instance the *subjunctive* is always necessary, as: *Talem injuriam acceperant quam nullā lege satis digne persequi possent*. Cic. Verr. 2, 1, 32.—*Mihi causa talis oblata est in qua* oratio deesse nemini possit. Ib. L. M. 1, 3. See Ex. 20, 21.

Obs. 8. *Adverbial* Ut-clauses of manner of the form '*ita ut is*' can generally not assume a relative form, as: *Hi ita vivunt ut eorum probetur fides*. Cic. Am. 5, 19. This Ut-clause cannot be replaced by a relative clause '*Hi (ita) vivunt quorum probetur fides*', which would mean '*Qui vivunt ei sunt ut eorum fides probetur*'. But sometimes relative clauses have the force of *adverbial* Ut-clauses of manner, namely 1) if the relative *quod* refers to the whole principal sentence as antecedent (p. 515, R. 8), as: In enodandis nominibus vos Stoici, *quod miserandum sit*, laboratis; In the explanation of names you Stoics blunder so that it is pitiable. Cic. N. D. 1, 41.—*Etas nostra, quod interdum pudeat*, juris ignara est; Our time is so ignorant in the law, that it sometimes is a shame. Cic. Or. 1, 10, 40; 2) if relative clauses are coördinate to predicative or attributive descriptive adjectives. See R. 21, Obs. 10.

Obs. 9. Relative clauses are sometimes used to describe the 'INTENSITY' of a quality referring to their antecedents. The regular form of clauses of intensity is that of an *Ut-clause*, even if the principal sentence contains an antecedent of the clause (p. 437), as: *Tanta vis justitiae est ut ea* etiam latronum opes firmet atque augeat. Cic. Off. 2, 11, 40. But the clause takes almost always a relative form in the peculiar idiom of the form '*Nemo est tam bonus (fortis etc.) qui hoc faciat*', and in equivalent constructions with *nihil, nullus*, with interrogatives of negative force, or negative adverbs. These forms are the same as the relative predicate-clauses dependent on negative antecedents (R. 16, Obs. 2, 7), and are employed to make the statement of the clause more emphatical by denying that even the greatest intensity of certain qualities of the indefinite subject cannot affect the facts stated in the clause. Such relative clauses, having the adverb *tam* as syndetic antecedent (which is merged in *tantus* in place of *tam magnus*), must be con-

\* A peculiar species of qualitative relative clauses are those which designate things by certain QUANTITATIVE properties pertaining to them, for inst., by their value, size, distance etc. They always occur with a subjunctive, and generally without a syndetic antecedent, as: *O societatem captiosam et indignam, ubi alter HS quinquaginta millia, alter centum millium quod sit in societatem affert*; And where the other party brings into the partnership what is worth as much as 100,000 sesterces. Cic. R. Com. 10, 29 (= where what the other invests in the concern is worth etc.).—*Pauculis mensibus furta praetoris, quae essent HS duodecies ex uno oppido exportati sunt*; Within a few months the praetor's stealings, which were as high as 6 million sesterces, were sent off from a single city (= the stealings, which were sent from one single city, amounted to etc.). Cic. Verr. 2, 2, 75.—*At ille, mille et octoginta stadia quod abesset*, videbat; But that man saw (could see) things which were at a distance of 1080 stadia (= the distance at which he could see things amounted to 1080 stadia). Cic. Ac. Pr. 2, 25.—*Num vir bonus emet denario quod sit mille denarium?* (= If what he buys for a denarius is worth a thousand denarii). Cic. Off. 3, 23. The subjunctive in the last passage may also be referred to the rule p. 555, B.

† This passage is quoted by some grammarians (Publ. Sch. Gr. p. 370) with an *indicative* (*potent*) to prove that *talis qui* sometimes occurs with an indicative. But all the critical editions, by authority of the better codd., give the subjunctive *possit*. There is no other proof for the use of the indicative after *talis qui*.

sidered as equivalents of Ut-clauses of intensity, and hence frequently take the form of a *Quin-clause* if they are negative (R. 16, Obs. 11); as: *Nemo est tam senex qui se annum non putet posse vivere* (= *ut se non putet etc.*); Nobody is so old as not to believe he might live another year (the same as '*Nemo est qui se annum non putet posse vivere quamvis sit senex*'). Cic. Sen. 7, 24.—*In bello nihil tam leve est quod non magnae interdum rei momentum faciat*; In war nothing is so insignificant that it might not sometimes be of great influence on the course of events. Liv. 25, 18.—*Neque tam remisso animo quisquam fuit qui ea nocte conquieverit*; Nor was there any one of such equanimity that he could sleep in that night. Caes. B. C. 1, 21.—*Nec vero ulla vis imperii tanta est quae premente metu possit esse diuturna*. Cic. Off. 2, 7, 25.—*Quis homo est tanta confidentia qui sacerdotem audeat violare?* Plant. Rud. 3, 2, 32.—*Nihil tam absurde dici potest quod non dicatur ab aliquo philosophorum*. Cic. Div. 2, 58.—*Nemo est tam fortis quin rei novitate perturbetur*. Caes. B. G. 6, 39. See Ex. 22–28.—*Ut-clauses* are less frequently used in place of such relative or *Quin-clauses*, as: *Nec sum tam stultus ut te usura falsi gaudii frui velim*. Cic. Fam. 6, 12, 1.

Obs. 10. Aside from the form mentioned Obs. 9, clauses of intensity rarely take a relative form, as: *Statuerunt tantum illud esse maleficium quod aperiri illustrarique deberet*. Cic. Sull. 2, extr. Sometimes *tantus* is understood, as: *Vidi cisternam quae (i. e. tanta fuit ut) sufficere in usum vel exercitus posset*. Sen. Ep. 86\*.

1. Equidem *is sum qui* istos plausus semper contempserim. Cic. Phil. 1, 15, 37.—2. *Is enim sum qui* vigiliis, curis, periculis perfecim ut non obstarem reipublicae. Ib. 12, 8, 21.—3. Genus scribendi *id fuit quod* nemo abjecto animo<sup>1</sup> facere posset. Ib. Att. 12, 40, 2.—4. *Is enim fueram, cui*<sup>2</sup> quum liceret majores ex otio fructus capere quam ceteris, non dubitaverim me gravissimis tempestatibus obviam ferre. Ib. Rep. 1, 4, 7.—5. *Non sumus ei quorum vagetur animus errore, nec habeat umquam quid sequatur*. Ib. Off. 2, 2.—6. Si modo *is sum qui* id possum judicare. Ib. Brut. 49, 181.—7. *Neque is sum qui* gravissime ex vobis mortis periculo terrear. Caes. B. G. 5, 30.—8. *Non sumus ei quibus nihil verum videatur*. Cic. N. D. 1, 5, 12.—9. Nomen legati *ejusmodi esse debet quod non modo* inter sociorum jura, sed etiam inter hostium tela incolume pervestitur. Ib. Verr. 2, 1, 33.—10. Genus *ejusmodi* fuit criminum quod non totum pendere ex teste, sed quod ponderaret iudex ipse per se. Ib. Scaur. 2, 14.—11. Accessit consul hortator. At qui consul! Si prudentiam quaerimus, qui minime falli possit; si viriutem, qui nullam pacem probaret nisi Antonio victo. Ib. Ph. 12, 1.—12. Estne Sthenius *is qui* omnis honores, facillime quum adeptus esset, amplissime ac magnificentissime gessit? Ib. Verr. 2, 2, 46.—13. Hostes *ei sunt quos* proximo anno clamore debellastis. Tac. V. Agr. 34.—14. Non hostis *est is* cujus praesidium Claternā dejecit Hirtius? Cic. Phil. 7, 8, 21.—15. Majoribus vestris cum eo hoste res erat<sup>3</sup> qui haberet rempublicam, curiam, avariam, etiam brevem, aut nullam omnino sint relicturi<sup>4</sup>. Ib. Off. 2, 16, 35.—16. Quorum memoria aut brevem, aut nullam omnino sint relicturi<sup>4</sup>. Ib. Off. 2, 16, 35.—17. Cum eo hoste res est qui hesterno die delendi omnis exercitus fortia per se ordiam usus non sit<sup>5</sup>. Liv. 7, 35.—18. Manlius praepes ad id certamen agitur quo<sup>6</sup> vinceret an vinceretur, haud multum interesset. Ib. 8, 7.—19. Erat in oppido conventus *is qui* ex variis generibus constaret. Caes. B. C. 2, 36.—20. Natura dedit talem mentem quae omnem virtutem capere posset. Cic. Fin. 5, 21, 59.—21. Tales viri mittebantur quorum de consilio sperari posset, imperatores nihil indignum decretis esse. Liv. 45, 17.—22. Nulla tam detestabilis pestis est quae non homini ab homine nascitur. Cic. Off. 2, 5, 16.—23. Quis est tam stultus cui sit exploratum se ad vesperum esse victurum? Ib. Sen. 19, 67.—24. Nulla gens tam immānis umquam fuit, in qua tam crudelis hostis patriae sit inventus. Ib. Sull. 27, 76.—25. *Ecquem tam amentem* esse putas, qui illud quo vescatur deum esse credat? Ib. N. D. 3, 16, 41.—26. Numquam ullum periculum tantum putavi quod subterfugere mallem quam vestrae auctoritati obtemperare. Ib. Fam. 16, 1.—27. *Nemo est tam afflictus quin possit* navare aliquid et efficere. Ib. 6, 1, 7.—28. *Numquam tam male est* Siculis quin aliquid facere et commode dicant. Ib. Verr. 2, 4, 43.

\* *Tantus quantus* is always used comparatively, requiring the indicative, and is in the same relation to *tantus qui*, as *talis qualis* to *talis qui* (Obs. 4). If subjunctives occur with *tantus quantus*, they must not be considered as qualitative subjunctives, as: *Eumenes exceptus est tanto honore quantum meritis ejus existimaret deberi populus Romanus* (Liv. 42, 11), where *existimaret* is an idiomatic quasi-oblique subjunctive, according to p. 405, Obs. 3.

<sup>1</sup> Being in a despondent mood.—<sup>2</sup> See p. 539, R. 14.—<sup>3</sup> had to deal with.—<sup>4</sup> In this passage the relative clause is conceived predicatively (= If men spend money for things which are of a nature that they will not leave behind etc., they are spendthrifts).—<sup>5</sup> The time-point of the relative predicate is strictly prior to the time of the principal sentence; but the author has in his mind the time-period or stage of the war.—<sup>6</sup> involved according to p. 535, Obs. 2.



Rem. 21. If a relative clause contains the CAUSE of the principal predicate, the principal sentence being represented as the LOGICAL EFFECT of that cause, it generally has its predicate in the SUBJUNCTIVE. The cause may be conceived as a *direct*, or as an *adversative* (concessive) cause (Obs. 4). Often, however, the causal connection is of a looser nature, designating a general logical connection with the principal predicate, or with other statements.

Obs. 1. If the relative clause has a strictly causal meaning, *qui* has the force of a causal conjunction with a personal pronoun referring to the antecedent (*qui* = *quum* is, *quum* ego etc.; *quem* = *quum* cum etc.), in which instance the Latin relative clause may often be rendered by an English causal clause. Generally however the form of a relative clause is used both in English (with the indicative), and in Latin (with the subjunctive, or indicative). Adverbial relatives have the force of a causal conjunction with a demonstrative adverb (*ubi* = *quum* ibi; *quo* = *quum* eo etc.).

The constructions in which the causal relative subjunctive occurs, are the following:  
A. The clause is made dependent on particular nouns, or on one of the personal pronouns, expressed or understood [FORMULA: *Gajus, qui hoc sciret, parat*; *Gajus, si hoc he (although, or 'who') knew this, obeyed*. Obs. 2-5.]

B. The relative clause has the force of a *Quum*-clause denoting a fact which the principal sentence describes according to its inner bearings, according to p. 339, R. 69 [FORMULA: *Gajus peccavit qui hoc faceret*; *Gajus committed a blunder in (by) doing this (when he did this, in as much as he did this)*. Obs. 6.]

C. The relative clause takes the place of a completing *Quod*-clause after verbs of praising, censuring, thanking, complaining, admiring etc., see p. 388, Obs. 1, 2 [FORMULA: *Gajus laudat Sejum qui hoc dixerit*; *Gajus praises Sejus for having said this*. Obs. 7.]

D. The relative clause is made dependent on a general antecedent (*is, ea, id*), and has the double nature of determining this antecedent and representing the cause of the principal action [FORMULA: *Gajus is qui hoc dixisset parat*; *Gajus punished those who had said this and because they had said it*. Obs. 8.]

E. The clause depends on a general antecedent determined by it (*is, ea, id*), expressed or understood, but so that a certain person, previously mentioned, is meant by it; being mostly rendered by an English participial construction [FORMULA: *Qui nihil ejusmodi suspiceretur venire non dubitabant*; *Having no misgivings of the kind, they came without hesitation*. Obs. 9.]

F. The clause refers to a preceding descriptive adjective, dependent on its antecedent, and explains the reason why the adjective is applied to the antecedent [FORMULA: *Vir fortissimus, cui plurima dona militaria adreuerunt*; *a brave man, to whom (seeing that to him a great many military rewards were given)*. Obs. 10.]

Obs. 2. Causal relative clauses with PARTICULAR NOUNS, or their equivalents, as antecedents (Obs. 1, A), generally denote a LOGICAL REASON by which the facts stated in the principal sentence are explained, the relative being an equivalent of the causal conjunction *quum*, since (*qui* = *quum* is, *quum* ego etc.), as: *Hospes qui* (= *quum* is) *nihil suspicaretur*, hominem summā vi retinere cœpit; The guest-friend who (since he) did not suspect anything, began to retain the man with the greatest urgency. Cic. Verr. 2, 1, 25.—Iterum iste, cui (= *quum* ei) nullus esset usquam consistendi locus, Romam se contulit. Ib. Flacc. 21, 50.—Qui (= *quum* ego) mihi nullius umquam delicti gratiam fecissem, haud facile alterius libidini malefacta condonabam; I who (since I) never had pardoned myself for any offence, did not easily condone misdeeds to the lust of others. Sall. Cat. 52, 8.—See Ex. 1-9.

More rarely *qui*, in these clauses, has the force of *quod* or *quia* (but never of *quoniam*), as: Samnites, omissis Sidicinis Campanos adorti sunt, unde (= *propterea quod inde, i. e. ab eis*) prædæ atque gloriæ plus esset; The Samnites, having turned from the Sidicini, attacked the Campanians because more booty and glory was to be gathered there (from them). Liv. 7, 29.—Sometimes causal *Quod*-clauses after negations (*non quod sed* etc., see p. 690) take the form of a relative clause, which always requires the subjunctive, like *Quod*-clauses of this kind, as: Octo hominum millia tenebat Hannibal, non quos (= *non quod* eos) in acie cepisset, aut qui periculo mortis diffugissent, sed qui (= *sed quod*) relictī in castris fuissent a Paulo et Varrone; Hannibal held 8000 men, not in consequence of having captured them in battle, or of any attempt of theirs to flee under danger of life, but because etc. Cic. Off. 3, 32, 111\*. Peculiar is the subjunctive

\* The subjunctives in these relative clauses cannot be considered as *qualitative* (as some grammarians do), since they neither are predicatively conceived (R. 20, Obs. 6), nor admit of a transformation into an *Ut*-clause. The construction is evidently equivalent

in relative clauses, by which a cause referring to a different antecedent is pregnantly intimated, as: Is erat qui ipse eam ædem voverat quo die cum Antiocho ad Thermopylas depugnasset. Liv. 40, 34 (on the day he had defeated Antiochus, and because he had defeated him).

Often the causal force is not contained in the relative clause, but in its governing clause in which it is involved according to the rules p. 534 foll. In this instance, the predicate of the governing clause is placed in the subjunctive, while the predicate of the relative clause may be in the subjunctive by attraction, as: Numquam laudari satis digne philosophia poterit, cui qui pareat omne tempus ætatis sine molestia possit degere. Cic. Sen. 1, 2.

Obs. 3. Often a relative clause does not assign a cause to the action expressed by the predicate, but to the predication (assertion) as such, representing it as a proof for the truth of what is asserted in the principal sentence. The relative in clauses of this kind has the force of the conjunction *siquidem* (since = *seeing that*), as: Non est inhumana virtus neque superba, quæ etiam populos universos tueri solet; Virtue is not inhuman nor haughty, since it is wont to protect even whole nations (= which is proved by the fact that it is wont etc.). Cic. Am. 14, 50.—Atticus afflictis semper succurrit, qui quidem Serviliam, Bruti matrem, non minus post mortem ejus quam florentem coluerit; Atticus always assisted those in distress. Thus (= which was shown by the fact that etc.) he was not less devoted to Brutus's mother after the death of her son, than when she was in prosperity. Nep. Att. 11.—Quid? Istæ mutæ sunt quæ pro se fabulari nequeant? How? Are those women mute that (seeing that) they cannot talk in their own behalf? Plant. Rud. 4, 4, 69.—Tubero paullo etiam durior, qui quidem judicaverit vacationem augures non habere. Cic. Brut. 31, 117.—In M. Bruto magnum fuit dedecus generi vestro, qui accusationem facitaverit. Ib. 34, 130.—See Ex. 10-13.

Obs. 4. Frequently the cause designated by the relative clause is ADVERSATIVE (concessive), containing a reason from which the contrary of what is stated in the clause should be inferred. This force of the clause is frequently intimated by the particle *tamen* in the apodosis, but often it must be inferred from the connection alone, whether the cause is meant to be direct or adversative, as: Egomet, qui sero ac leviter Græcas litteras attigissem, tamen complures dies Athēnis commoratus sum; I, on my part, who (although I) had but late and slightly touched Greek literature, yet staid several days at Athens. Cic. Or. 1, 18, 82.—Pompejani miserrimo ac patientissimo exercitui Cæsaris luxuriam objiciebant, cui semper omnia ad necessarium usum defuissent; Which (although it); in the face of the fact that it had always been short of all necessities of life. Cæs. B. C. 3, 96.—Tu non adfuisti, qui diligentissime semper illum diem et illud munus solutus esses obire. Cic. Am. 2, 7.—Rex Antiochus, qui Romæ ante oculos omnium nostrum biennium fere fuisset, is... præcepit provinciâ populi Romani exturbatus est; Antiochus, who (although he) had been two years at Rome etc. Ib. Verr. 2, 4, 30.—Te solitum Romam mittebat, qui eadem scires? Should he have sent you free to Rome, who (although you) had a knowledge of the same things? Ib. Dej. 7, 22 (= He could not have sent you, because etc.).—Ut, qui non satis diu vixerit, Hortensius, tamen hunc cursum confecerit; So that Hortensius, although his life was too short, still has finished this career. Ib. Brut. 94, 326. See Ex. 14-18.—For the combination *qui tamen* see Obs. 12, 5.

Obs. 5. Relative clauses containing a direct or adversative cause, have not always predicates in the subjunctive. If the causal connection is evident, the indicative increases the force of positiveness of the statement, and the relative, in this instance, often has the force of the conjunction *quoniam* (which is not the case, if the relative clause has a subjunctive); as: Constituta respublica videbatur aliis, mihi vero nullo modo, qui (= *quoniam*) omnia te gubernante naufragia metuēbam. Cic. Phil. 2, 36, 92. Comp. Ib. Off. 1, 32, 118; Ib. 3, 29, 104. Thus in clauses denoting adversative cause: Contio quæ ex imperitissimis constat, tamen judicare solet quid intersit inter popularem civem et inter constantem. Cic. Am. 25, 95.—Atticus, qui pecuniam conferre noluerat florenti illi parti, abjecto Bruto HS centum millia muneri misit. Nep. Att. 8, 5.—Sometimes indicatives are used to avoid ambiguities: Clarissimum virum generis vestri nemo reprehendit, qui filium suum viâ privavit. Cic. Sull. 11, 32 (= *although* he deprived; *qui privasset* would make the clause indirect, = censured him for depriving).—Me autem quid pudeat, qui tot annos ita vivo ut etc. Cic. Arch. 6, 12 (= *since* I am living; *qui vivam* would make the clause oblique, = quid pudeat quod vivam, should I be ashamed of living etc.).

Obs. 6. Relative clauses are often used with the force of *Quum*-clauses stating facts lent to a causal *Quod*-clause after a negation, which always requires a subjunctive, since the relative clause is logically negative under an affirmative form (p. 543, Obs. 2; p. 545, Obs. 7). At the same time the clauses explain the cause of the captivity of the soldiers, and also the reason for the following statement: 'Eos senatus non censuit esse redimendos'.



which in the principal sentence are represented according to their inner import and bearing (p. 339, R. 69). Such clauses may be placed in the subjunctive, on account of their causal character ('in as much as'), as: Tarquinio quid impudentius, *qui* bellum gereret cum eis qui non tulerant ejus superbiam? What (= nothing) is more impudent than (the act of) Tarquin who (in as much as he) waged a war with those who had not borne his arrogance? Cic. Tusc. 3, 12.—Marius a fide justitiæque discessit, *qui* optimum civem, cujus legatus esset, in invidiam falso crimine adduxerit; Marius deviated from duty and virtue when he (in as much as he, by the fact that he) by a false charge created hatred against an excellent citizen etc. Ib. Off. 3, 20, 79. See the Ex. p. 425, a, and Ex. 19-21.—But frequently the indicative occurs in these clauses: Errastis vehementer, *qui* (= *quum*, or *quod*) sperastis, vos contra consulem popularem in evertendâ republicâ populares existimâri. Ib. L. Agr. 1, 7, 23.—Ingratus (fuit) L. Sulla, *qui* patriam durioribus remediis quam pericula erant, sanavit. Sen. Ben. 5, 16. Comp. Cic. Sen. 15, 52, where the codd. are divided between '*procrevit*' and '*procreet*'.—See Ex. 22, 23.

Obs. 7. Instead of completing Quod-clauses, dependent on verbs of thanking etc. (p. 388, Obs. 1, b; Obs. 2), which always involve a cause, Qui-clauses are frequently used. These generally have their predicates in the subjunctive: Ego te non reprehendo, *qui* illum ad ædificationem tuam tradideris; I do not blame you for having employed him in your building operations. Cic. Fam. 7, 20, 1.—Dictatorem increpabant, *qui* consulatum... cepisset. Liv. 7, 25.—Miseret tui me, *qui* hunc hominem facias inimicum tibi. Ter. Eun. 4, 7, 32. See Ex. 24-26.—Sometimes, however, if the principal predicate is in the present, such clauses have an indicative, as: Doleo te, cujus in adolescentiam incurrit misera fortuna reipublicæ. Cic. Brut. 97, 331. This is always the case if '*gratiam habere*' (referre) is the principal predicate\*, as: Maximas habeo gratias Pisoni, *qui* non cogitavit etc. Cic. Phil. 1, 7, 15.—Præclarum populo Romæo refert gratiam, *qui* te ad summum imperium exaltavit. Ib. Cæc. 11, 28. Thus Cic. Phil. 10, 1, 1. See Ex. 27, 28. Comp. Cic. Sen. 14.

Obs. 8. A relative clause, dependent on a 'GENERAL ANTECEDENT' (denoting the general idea of persons or things, or of classes of persons or things), may have the double function of DETERMINING the general idea of the antecedent, and of assigning a CAUSE to the principal predicate. Such general antecedents are mostly expressed by the absolute demonstrative *is, ea, id* (rarely by *hic* or *ille*). The predicate of such relative clauses is placed in the SUBJUNCTIVE of CAUSE if the author means to make the causal connection prominent. This kind of causal relative clauses cannot be replaced by clauses introduced by causal conjunctions†. They are mostly used if the principal predicate

\* After '*gratiam habere*' in the present, a subjunctive occurs only for particular reasons, as: Ego vero illi (Lycurgo) maximam gratiam habeo, *qui* me eâ poenâ multaverit quam sine mutuatione possem dissolvere. Cic. Tusc. 1, 42, 100. Here '*multare*' is used in a figurative sense, = eas leges dedit ex quibus multatus essem. If the indicative had been used, the predicate (*multavit*) would mean that Lycurgus performed himself the act of punishing.

† If the demonstrative antecedent is not determined by the relative clause, but has itself an ordinary noun as antecedent, the mood of the relative clause is treated as if its own antecedent were a noun according to Obs. 2. In this instance the demonstratives *hic, ille, iste* are used (rarely *is, ea, id*). See Ex. 5, 6, and the passage Cic. Flacc. 21, 50, quoted Obs. 2.

‡ Relative clauses dependent on the absolute demonstrative *is, ea, id*, belong to very different categories, according to which the moods of the clause are differently treated: 1. They may have the sole function of more or less definitely determining the general idea of the antecedent (Engl. = 'he who', 'those who', 'that which'; but sometimes 'such as', 'a man who', 'things which' etc.). Such clauses have their predicates in the indicative, as: Quid potest desiderare *is* cui omnia contingunt? What can a man desire who succeeds in everything? Sen. Ep. 92.—Non *is* solum gratus esse debet, *qui* accipit, verum etiam *is* cui potestas accipiendi fuit (= he who). Cic. Prov. Cons. 17, 41.—Duces deliguntur *ei* qui unâ cum Sertorio fuerant (= men who). Cæc. B. G. 3, 23.—Sepe homines aut *eos* laudant quos non debent, aut *eos* quos non expedit (= those who, or such as). Cic. Off. 2, 19, 68.—Quo modo geometres cernere ea potest *que* aut nulla sunt, aut inter nosci a falsis non possunt? (= things which). Ib. Ac. Pr. 2, 7, 22.—2. The antecedent *is* may be used to indicate a quality described by the clause. In this instance the rules R. 20 are applied.—3. The clause may have the double function of determining the antecedent '*is*', and of assigning a cause to the principal predicate. In this instance the rules Obs. 8 and Obs. 9 are applied.

Our grammarians have tried to establish another rule. MADVIG, and, after him, MEIRING and others, say that if the demonstrative *is* denotes an indefinite person or thing, the predicate of the relative clause is in the subjunctive, while it is in the indicative if *is* denotes a certain person or thing. But so sweeping a rule, without

belongs to the verbs of praising, censuring etc., mentioned Obs. 7; but they also occur with other predicates; as: *Eorum* constantiam laudamus *qui* non turbulente humana patientur (of those who bear human trials without fretting; i. e. we praise them for bearing etc.). Cic. Tusc. 4, 28, 60.—Ex hoc genere est illud quod tu nuper *ei* qui te rogasset... inquisti; 'Here belongs that answer which you lately gave to one who had asked you etc.', the question being represented as the cause of the answer, or as eliciting it. Cic. Or. 2, 64, 259.—See Ex. 29-33. A general antecedent may also be designated by a noun denoting a whole class of persons or things, as: Habet tamen suos laudatores, *qui* hac ip-sa ejus subtilitate admodum gaudent; Still he has his own admirers, who are greatly delighted by this very nicety of his (they are his admirers, because they are delighted). Cic. Brut. 16, 64.—Oppianicus obsignatores ad eum, *qui* neque Atinium, neque Aviliam nosset, adduxit ('witnesses who were not acquainted etc.'). which fact was the very reason that they were chosen. Cic. Clu. 13, 37. Often relative clauses, dependent on the general antecedent *is* (expressed or understood), have the value of conditional clauses with indefinite antecedents (*is* qui = *si quis*, or = *aliquis, si is*). Such clauses, which always are to the principal predicate in the relation of cause to effect, have sometimes a subjunctive, and sometimes an indicative, as: Non est contra naturam spoliare eum quem est honestum necare (= spoliare aliquem si eum necare honestum est). Cic. Off. 3, 6, 32. But: Neque conamur docere eum dicere *qui* loqui nesciat (= aliquem, si is nescit). Ib. Or. 3, 10, 38.—Nihil est tam alienum ab eo *qui* alterum conjurationis accusat, quam videri conjuratorum poenam lugere (= si quis alterum accusat, nihil est tam alienum ab eo etc.). Ib. Sull. 10, 31. See Ex. 34, 35.

Obs. 9. By a frequent Latin idiom, relative clauses with predicates in the subjunctive, are attached to general antecedents (mostly understood) referring to particular persons mentioned in a previous sentence, in order to intimate that, what is stated in the clause in regard to a particular antecedent, would hold good in regard to any other person or thing in the circumstances mentioned. Such relative clauses have a causal force in regard to the particular person meant; but they imply at the same time a general assertion holding good in regard to all. In English they are mostly expressed by participial constructions, or, if such constructions are not admissible, by relative clauses with indefinite antecedents; as: Verres nauarchos vocari jubet. *Qui* nihil metuerent, nihil suspicarentur, statim accurrunt; Verres had the naval commanders called. Fearing nothing, suspecting nothing, they directly came. Cic. Verr. 2, 5, 41 (the force of this construction may be fully expressed by the addition of the clause 'as every one would do under the circumstances'). The sentence, besides the particular fact, implies also the general assertion '*Qui* nihil metuit etc., statim accurrunt quum vocatus est'.—*Qui* nondum physica didicissent, tantum sibi persuaserant quantum naturâ admonente cognoverant; Having no knowledge yet of physical science, they (referring to the oldest inhabitants of Greece) believed only what they had learned in the school of nature. Cic. Tusc. 1, 13.—*Qui* jam ante inimico in nos animo fuisset, multo gravius hoc dolore exarsit; Having been always (before) of a hostile disposition towards us, he (i. e. Indutimarus) was inflamed into much greater anger by this (new) grievance. Cæc. B. G. 5, 4. (Comp. Ex. 40).—Evensit facile quod dis cordi esset; The gods taking an interest in it, it came readily to pass. (= It came readily to pass, as every thing does in which the gods take an interest). Liv.

any other discrimination, is not warranted by the usage of the Latin authors. In the passages quoted No. 1, the antecedents are certainly 'indefinite', and often correspond to the English indefinite article; still the predicate is always in the indicative. On the other hand in the passages belonging to No. 2 (see R. 20) the antecedent is almost always definite, and yet the subjunctive is used. The same is always the case in the instances falling under the rule Obs. 9.—Madvig tries to establish his rule by the following passages (§ 264, Obs. 1): *Qui* ex ipso audissent quum palam multis audientibus loqueretur, nefaria quedam ad me pertulissent. Cic. Att. 11, 8. Madvig says: '*Qui audissent*' = persons who; such persons as: '*qui audierant*' would mean 'those who' (Thacher improperly renders '*the particular persons who*').—But that the Latins did not make such a distinction, appears from passages like the following: Utrumque *qui* interfuerunt nunc quoque memorant (where the connection shows that '*qui interfuerunt*' cannot mean 'those who were present', but '*persons*' that were present). Tac. H. 4, 81.—Evidently '*audissent*', in the above-mentioned passage is a quasi-oblique subjunctive, '*qui audissent*' being: '*qui dixerant se audisse*' (p. 405, No. 2). At ille, nescio qui, mille et octoginta stadia quod abesset videtur. Cic. Ac. Pr. 2, 25. Madvig says '*Things which were distant*'; '*quod abesset*' would signify '*that which was distant*' (Thacher renders 'some particular thing that was distant'). This subjunctive is explained p. 564, n. †. From the other three passages, quoted there, it appears that Madvig's and Thacher's distinctions are improper. Compare: *Pictor vitel quæ nos non videmus*. Cic. Ac. 2, 27; where the correct *videmus*, according to Madvig's theory, would have to be changed into the improper subjunctive *videamus*.



1, 39.—Pugnatum ab hostibus ita acriter est ut a viris fortibus in extrēmā spe salutis contra eos qui ex vallo et turribus tela jacerent, pugnari debuit ('against adversaries who threw their missiles from the rampart etc.'): this advantageous position being assigned as the cause of the hopeless situation. *Cæs. B. G. 2, 33.* See Ex. 36-42. The same form is used if the cause is *adversative* (Obs. 4.): *Qui septingentis medimnis decidere natus erat, mille promisit: Having refused to pay 700 medimni by way of compromise (i. e. although he would not before pay 700 medimni), he now promised a thousand.* *Cic. Verr. 2, 3, 23.*—Absolvite eum qui se fateatur maximas pecunias cum summā sociorum injuriā cepisse: Acquit a man (referring to Verres), who (i. e. although he) owns to have appropriated immense sums by inflicting the greatest wrong on our allies. *Cic. Verr. 2, 3, 95*; *See Ex. 43-45.*  
—you cannot acquit a man who (i. e. cannot acquit that man, since etc.). See Ex. 43-45.  
—In clauses of this kind as in the instance of Obs. 3, the general antecedent may be expressed by a noun denoting a whole class of persons, to intimate that, what is stated in the clause, would apply to all persons of the same class under the same circumstances, as: *Is rex quem Senatus hoc nomine saepe appellasset, quippe illum ordinem ab adolescentiā gravissimum sanctissimumque duxisset, eidem rebus est perturbatus quibus nos.* *Cic. Dej. 3, 10*; That king who... had from his youth considered the Senate as the most august and sacred body, was led astray etc. i. e. every other king, who would have been in the same relation to the Senate, would have acted in the manner mentioned. See Ex. 46.—Sometimes such clauses have predicates in the indicative, as: *Qui locus quidēis plenissimus fore videbatur, in eo maxime moles molestiarum exstitit.* *Cic. Or. 1, 1, 2.* Comp. with: *Quas ego campus antea viridissimos vidissem, hos ita vastatos vidēbam ut etc.* *Ib. Verr. 2, 3, 18.* See Ex. 47, 48.

Obs. 10. Frequently relative clauses dependent on a noun as antecedent, are in a *logical relation* to a preceding *descriptive adjective*, attributively or predicatively dependent on that antecedent, in which instance the predicate of the clause is generally in the *subjunctive*. Such a logical relation of relative clauses to descriptive adjectives occurs 1. if the clause denotes a *quality* of the antecedent, *coördinate* to another quality expressed by the descriptive adjective; 2. if the clause describes the *manner* in which the action, designated by the adjective, is performed; 3. if the clause expresses *reason*, being represented as *proof* for the truth of the attribution or predication of the descriptive adjective. (See Obs. 2.)

A. If the clause denotes a *coördinate quality*, the subjunctive has the nature of the qualitative subjunctive according to R. 20, the coördination grammatically referring to the syntetic antecedent *is* of the clause, which is either expressed, or (more frequently) understood, and which has the nature of the qualitative *is*, explained p. 561, Obs. 3. Relative clauses of this kind require one of the coördinating conjunctions *et*, *sed*, or *aut*. This form of coördination is extremely frequent in the writers of the silver age, but also occurs in the classical writers. The antecedent, on which both the descriptive adjective and the relative clause are dependent, is most frequently in the relation of a predicate noun, or of an apposition; less frequently in the relation of a subject or object, as: *Est istud grave vitium, et intolerabile, et quod dissociat homines (= et id quod dissociat homines, according to R. 20, Obs. 2, 3.)*; This is a great and intolerable vice, which (or and one that) severs the society of men. *Sen. Ben. 7, 28.*—*Sed id leve est et quod (= et id quod) summam eum stringat*; But this is slight and such as to touch only the outer skin. *Ib. Ep. 72.*—*L. Pinaris erat vir acer, et qui (= et is qui) plus in eo ne posset decipi quam in fide Siculo rum reponeret*; L. Pinaris was a severe man, and so disposed that he placed more confidence etc. or a severe man, placing more confidence etc. *Liv. 24, 37.*—*Cum homine edaci tibi res est, et qui (= et eo qui) jam aliquid intel igit.* *Cic. Fam. 9, 20, 2.*—*Circumsessus es a quibus? A Lampacenis, barbaris hominibus, credo.* *Ib. Verr. 2, 1, 32.*—*Intercessit res parva aut eis qui populi Romani nomen contemnerent.* *Ib. Verr. 2, 1, 32.*—*Intercessit res parva dictu, sed qua studiis in magnum certamen excessit* (but by party-animosity it resulted in a great strife). *Liv. 34, 1.*—*Crebro reficit lippitudo, non illa quidem perniciosa, sed tamen qua impedit scriptio nem meam.* *Cic. Att. 10, 17, 2.*—*Causidicum quendam sequuntur, subilem et elegantem, et qui (= et cum qui) in forensibus causis praestare possit consistere (and able to acquit himself creditably in law cases).* *Cic. Or. 9, 30.*—See Ex. 49-57.—Sometimes these coördinate relative clauses have the syntetic antecedent *quasi* modi, as: *Notarium facimus atque ejusmodi qui uno maleficio seclera omnia complexa esset videtur.* *Cic. R. A. 13, 37.*—Sometimes coördinate relative clauses (but not if they have the syntetic antecedent *is* or *ejusmodi*) are found with predicates in the *indicative*, as: *Hae sunt meae imagines, hae nobilitas non hereditate relicta, sed qua ego plurimis laboribus et periculis quaesivi.* *Sall. Jug. 85, 30.*—*Homo justus, atque quam sententiam virum bonum, nihil cuiquam detrahet.* *Cic. Off. 3, 19, 75.*—*Socrates, vir fortis, et cuius per figuras sermo procedere solitus erat, induit illi nasute negare quam superbe.* *Sen. Ben. 5, 6.*

B. If the relative clause denotes the *MANNER* in which the preceding descriptive adjective is performed, or takes place (*qui* being = *ita ut is*), it cannot be connected with

the adjective by coördinating conjunctions, as: *Hec quum flebilibus modis, qui (ita ut ei) totis theatris maestitiam inferant, concinuntur*; When this is sung in doleful strains, so as to fill whole audiences with sadness. *Cic. Tusc. 1, 44, 106.*—*Multi vulnerati, etiam quos vires sanguisque deserebant, ut intra vallum caderent nitebantur (= etiam ei qui ita vulnerati erant ut eos etc.).* *Liv. 25, 14, Comp. Cic. Verr. 2, 5, 27; ib. 28; ib. 2, 4, 51; R. A. 9, 26.*—See Ex. 52, 53.

C. Relative clauses denoting *proof* with regard to the use of the preceding adjective, do not take coördinating conjunctions, as: *Repente ad me venit Heraclius, homo nobilis, qui sacerdos Jovis fuisset* (the high standing of Heraclius being proved by the fact that he had been a priest of Jupiter.) *Cic. Verr. 2, 4, 61.*—*Iste novus astronomus, qui non tam caeli rationem quam calati argenti duceret* (the clause explaining the reason for applying the attribute *novus* to the noun *astronomus*). *Ib. 2, 2, 5, 2.* Comp. *Cic. Cæc. 7, 18.*—See Ex. 54, 55.

Relative clauses of this kind (C) are mostly used to explain adjectives which, with their governing nouns, form an elliptical exclamation, as: *O virum simplicem, qui nos nihil celat; sapientem, qui servendum necessitati putet!* Oh, for the simple-minded man who does not conceal anything from us! Oh, for the wise man who thinks he must submit to necessity (make the best of it)! *Cic. Or. 69, 230.*—*Me miserum qui non adfuerim!* How unfortunate am I, that I have not been present! *Ib. Fam. 3, 11.*—*O fortunata adolescentem, qui tuae virtutis Homæ præconem invenieris!* *Ib. Arch. 10.*—See Ex. 56-58.

Relative clauses explaining a preceding adjective by adding a proof, often have their predicates in the indicative, as: *Quam rem pauci impedi verunt, cæci avaritiæ, quibus omnia vendere mos erat.* *Sall. Jug. 80, 5.*—*O fortunata mors, quæ naturæ debita pro patriâ est potissimum reddita!* *Cic. Phil. 14, 21.* See *Cic. Or. 3, 27*, and Ex. 59.

If relative clauses referring to preceding descriptive adjectives belong to none of the preceding categories (A, B, C), they have their predicate in the *indicative*, as: *An imitari debemus agros fertiles, qui multo plus efferunt quam acciperunt?* *Cic. Off. 1, 15, 48* [Here the clause contains a *quality* of the *agri fertiles*, but not a *quality* of the 'agri', coördinate to *fertiles*]. See Ex. 60.

Obs. 11. Relative causal clauses frequently assign a cause to some intermediate predicate in the mind of the author, which must be supplied, in order to account for the use of the subjunctive, as: *Oppianicus L. Clodium, pharmacopolum circumforaneum, qui casu tum Larinum venisset, aggreditur, et cum eo...transigit; Oppianicus applied to Clodium, a peddler in drugs, who had just come by chance to Larinum, and concluded the bargain with him.* *Cic. Clu. 14, 40* (The intermediate fact is 'Oppianicus made use of his casual presence, and concluded etc.').—*Quod quum percrebrisset, Pythius quidam, qui argentarium faceret Syracusis, ad cenam Canium invitavit.* *Cic. Off. 3, 14, 58.* (The intermediate fact is that Pythius, in consequence of his business as money-broker, 'easily became acquainted' with Canius as a foreign resident, so that he might claim the right to invite him to dinner).—*Qui per tot annos Hieronem et Gelonem nec vestis habitu, nec alio ullo insigni differentis a ceteris vidissent, conspexere purpuram ac diademata.* *Liv. 24, 5.* (The Syracusians 'were amazed' to see purple and diadem, since they had never seen such badges of royalty even with their own kings).—*Socii navales, ad depopulandum agrum Nucernum profecti, proximis raptim vastatis, unde reditus tutus ad navales esset, longius progressi, excivere hostem.* *Liv. 9, 38.* [= The crews of the ships rapidly plundered the region next to the shore 'by which they exposed themselves to no danger', since they could safely return from there to their ships; but, going farther, they aroused the enemy].—*Sthenius, qui Romam pervenisset, omniaque habuisset equiora et placabiliora quam animum prætoris, rem ad amicos suos detulit.* *Cic. Verr. 2, 2, 38.* (Supply 'non parvit prætori', to which the relative clause 'qui pervenisset, et habuisset' assigns the cause).—*Homo, qui semper ita palam dicebat, pupillos certissimam prædam esse prætoribus, optatum negotium sibi in sinum oblatum esse dicebat.* *Cic. Verr. 2, 1, 50* (Supply: 'Mirum non est, Verrem dixisse, optatum negotium etc.' To this the Qui-clause assigns the reason).—*Diploma statim non est datum, quod est mirifica improbitas in quibusdam, qui tulissent acerbis veniam tibi dari.* *Cic. Fam. 6, 12, 3.* Here after 'quibusdam' the connecting link 'who caused this delay' must be understood, the reason of which action is explained by the relative clause.

Sometimes a subjunctive is used in a relative clause, to represent it as a cause for statements, contained in subsequent sentences, as: *Atqui ille apud Accium pastor, qui navem nunquam ante videret, ut procul vehiculum Argonautarum conspexit, hoc modo loquitur: etc.* *Cic. N. D. 2, 35, 89.* Here the relative clause (= 'being a man who had never seen a vessel before'), explains the import of the remarks quoted in the subsequent passage.—*Hujus provinciae, quæ ex hoc genere varietate constaret, Fontejus præfuit.* *Cic. Fontej. 6, 13.* (Here the subjunctive foreshadows the future argument which the

\* Here the connecting link 'which were so situated that they could safely retreat' might be supplied, which would make the relative clause a clause of manner.



author is going to derive subsequently from the 'variety of the inhabitants' in favor of the accused\*).

Sometimes relative clauses have the subjunctive on account of some inner connection of the fact stated in it with the facts of the principal sentence, the nature of which connection is left unexplained, as: *Mirabile quod eo ipso tempore quo fletur indicium conjuratiōis, signum Jovis collocabatur*. Cic. Div. 2, 20, 46. Here the coincidence of time of the facts in both propositions, is represented as a proof that there must be some inner connection between them.

Obs. 12. Frequently causal relative clauses are used in connection with conjunctions and particles. Such combinations are *quippe qui, ut qui, utpote qui, praesertim qui*, and, for adversative cause, *qui tamen*.

1. *Quippe qui* (= since he, since they, since I, etc.) represents the principal sentence as a self-evident consequence of the facts stated in the clause. Cicero always uses the *subjunctive* in clauses introduced by *quippe qui*. In anteclassical style these clauses are generally, in Livy often, and in Sallust always, construed with the *indicative* † (in Caesar the combination *quippe qui* does not occur): *Hos libros non contemno quippe quos numquam legerim*. Cic. Tusc. 2, 3, 7.—*Convivia cum patre non infbat Roscius, quippe qui ne in oppidum quidem, nisi perraro, veniret*. Ib. R. A. 18. But: *Quippe qui certo scio*. Plaut. Truc. 1, 1, 49.—*Quo maturius Persens hostis judicabatur, quippe quem per omnia grasari scelera vitabant*. Liv. 42, 18.—*Imperator omnis fere res asperas per Jugurtham agere, quippe cujus neque consilium, neque inceptum ullum frustra erat*. Sall. Jug. 7, 6. So in Liv. 8, 26; Sall. Cat. 13, 2; 48; Jug. 1, 3; 14, 10, and often.—See Ex. 61–63.—Sometimes, in place of a relative clause, a participial clause is combined with *quippe*, as: *Est hoc haud nimis amplum, quippe concedentibus Romam caput Latii esse (= nobis amplum, quippe qui concedamus)*. Liv. 8, 4.

2. *Ut qui* has arisen from *ut is qui* = 'as a man (would do) who etc.'; as: *Ad eum venit Dejotarus evocatus ut is qui senatus parere didicisset, as a man (would do) who had learned to obey the Senate*. Cic. Dej. 5, 13. This 'is' is almost always understood, and generally represents the clause as applying to every one besides the antecedent, under the circumstances mentioned in the clause. Clauses introduced by *ut qui* have always the *subjunctive*; but the construction (except in its original form with *ut is qui*), does not occur in Cicero. *Ut qui* is generally rendered by 'since he, they, etc.', or by a participial construction, as: *Tarquinius ad jus regni nihil praeter vim habebat, ut qui neque populi iussu, neque auctoribus patribus regnaret*. Liv. 1, 49. See Ex. 64, 65.—Sometimes (with negative clauses) *ut qui* is used in the meaning 'although', as: *Nam, ut qui ne alteri quidem exercitui se ad certamen credidissent pares...*, advenientem Marcium aggrediuntur. Liv. 9, 43. Sometimes it has the force 'as if he etc.', as: *Primā luce sic ex castris proficiscuntur, ut quibus esset persuasum* (as if they were assured, i. e. 'as persons would act who are assured etc.'), non ab hoste, sed ab homine amicissimo consilium datum. Caes. B. G. 5, 31. In this sense *velut qui, quasi qui, tamquam qui*, are sometimes used: *Tarentini, velut destituti, ac non qui ipsi destituisent, increpare Palaeopolitānos*. Liv. 8, 27.—*Meo allegatu venit, quasi qui aurum mihi ferret abs te*. Plaut. Trin. 5, 2, 18.—*Alius accipit fastidiose, tamquam qui dicat etc.* Sen. Ben. 2, 24.

3. *Utpote qui* has the force of *ut qui* ('since he' etc.), being construed with the *subjunctive* ‡: *Lucius, frater ejus, utpote qui peregre depugnaret, familiam ducit*; His brother Lucius, since he has done fighting abroad, is at the head of his household. Cic. Phil. 5, 11, 30.—*Utpote qui* is sometimes used = *ita ut, or ita si*, in the meaning 'provided that': *Similiorem mulierem magisque eandem, utpote quae non sit eadem, non reor deos facere posse*. Plaut. Mil. 2, 6, 49.

4. *Praesertim qui* (= *praesertim quum is*, etc.; especially since he, you etc.), in classical language, is construed with the *subjunctive*: *Nemo adfuit, ne hic quidem Hortensius, praesertim qui illum solus antea de ambitu defendisset*. Cic. Sull. 2, 6.—*Valde metuo ne*

\* This and the previous sentence, and many similar passages, are generally understood as equivalent to *Ut*-clauses of quality (although *Ut*-clauses could not be used in their place). Such explanations explain nothing, since the question will arise, *why* the author conceived such clauses as qualitative *Ut*-clauses, and *why*, for instance, in a relative clause immediately preceding the last passage, which expresses exactly the same thought, an *indicative* is used (Gallie Fontējus praefuit, quae constat ex eis generibus hominum qui etc.). The reason that in this relative clause the *indicative* is used, is evidently because here the author states a mere fact, while in the next passage (quoted in the text) he repeats the same fact in order to show its importance for the subsequent defence.

† In Cic. Mil. 18, 4 (*quippe qui* obvious ei futurus non erat) the reading is doubtful.

‡ Livy uses the *indicative* with *quippe qui* about as often as the *subjunctive*. The *subjunctive* occurs for instance in 21, 60; 26, 31; and 37, 20.—For particulars about the use of *quippe* see p. 688 foll. For the derivation of *quippe* see p. 708.

§ In Cic. Att. 2, 24, 4 (*Utpote qui nihil contemnere solemus*), the reading is doubtful.

*frigeas in hibernis, praesertim qui sagis non abundas*. Ib. Fam. 7, 10, 2. See Ex. 66.—With the *indicative*, it sometimes occurs in Plautus, as Rud. 2, 1, 2.

5. *Qui tamen* generally represents the *principal sentence* as 'concessive' in regard to the clause, being rendered by 'who however', 'which however', or by 'although', with restrictive meaning, as: *Perturbat me etiam illud interdum, quod tamen, quum te penitus cognovi, timere desino*; Sometimes this, too, disturbs me, *which, however*, I cease to fear when I thoroughly examine your character. Cic. Dej. 2, 4 (= although it disturbs me, I cease to fear when etc.).—Sometimes a clause introduced by *qui tamen* has the force of a concessive parenthetical sentence, restricting the predication of the principal sentence by a 'concession', similarly to *quamquam* if used as co-ordinating conjunction (See 'Concessive clauses'); as: *Alter, qui tamen se continerat, senerat tantum aliud atque homines expectabant*; The other one, although (I cannot deny that) he had restrained himself, only felt differently from what men expected. Cic. Sest. 53, 114.—Sometimes *qui tamen* approaches the meaning of a concessive subordinating conjunction (almost = *etsi*), as: *Caesar dixit, ejus hostis periculum factum esse nuper in Italiā, servili tumultu, quos tamen aliquid usus ac disciplina, quae a nobis accipissent, sublevarent*; That this enemy had been lately tested in Italy in the war with the slaves, although these had the advantage etc. Caes. B. G. 1, 40.—*Qui tamen* generally stands with the *indicative*, unless the relative clause as such requires the *subjunctive*, as: *Fuit mirificus in Crasso pudor, qui tamen (= ita tamen ut is) non modo obsessus ejus orationi, sed etiam prodesset*. Cic. Or. 1, 26, 122.—*Si vetustum verbum sit, quod tamen (= ita tamen ut id) consuetudo ferre possit*. Ib. 3, 43, 170.

1. Homo, qui semper hospitalissimus nostrorum hominum existimatus esset, noluit videri Rubrium invitum domum suam recepisse. Cic. Verr. 2, 1, 26.—2. Habonius, qui legem nosset, et qui non putaret sibi expedire ita accipere, negat id sibi deberi. Ib. 2, 1, 51.—3. Neque spes veniae ab Scipione erat Celtiberis, quem, bene meritum de se, in Africam oppugnatum venissent. Liv. 30, 8.—4. Itaque jam in Tusculano, qui non meminissent, me jam usum isto proemio, conjecit id in illum librum quem tibi misi. Cic. Att. 16, 6, 4.—5. I-te, qui jam illum praedam devorasset, commotus est. Ib. Verr. 2, 1, 51.—6. Volcatius animo requissimo nummos affert, qui nihil amitteret. Ib. 2, 23.—7. Inde barbari dissipati, quibus nec certa imperia, nec duces essent, vertunt impetum in suos. Liv. 7, 24.—8. Tum demum Titurinus, qui nihil ante providisset, trepidare et concurrere; at Cotta, qui cogitasset haec posse accidere, nulla in re communi saluti deerat. Caes. B. G. 5, 33.—9. Primo mirantur omnes improbitatem, deinde, qui istum nosset, videbant adjectum esse oculum hereditati. Cic. Verr. 2, 2, 15.—10. Atticus multorum consulum praefecturas delatas sic accepit ut neminem in provinciam sit consecutus; qui ne cum Quinto quidem Cicerone voluerit ire in Asiam. Nep. Att. 6.—11. Hannibal prius animam quam odium erga Romanos deposuit; qui quidem, quum patriā pulsus esset, numquam destitit animo bellare cum Romanis. Ib. Hann. 1, 3.—12. Satin' tu sanus mentis, qui conditionem hanc repudies? Plaut. Trin. 2, 4, 54.—13. Neque hoc fugit sapientissimum regem Philippum, qui Aristotelem Alexandro filio doctorem accierit. Cic. Or. 3, 35, 141.—14. Ego, qui ab ineunte aetate incensus essem studio Crassi, verbum ex eo numquam elicere potui de ratione dicendi. Ib. 1, 21, 97.—15. Statuae, quae illius causae nihil prodessent, reponuntur. Ib. Verr. 2, 2, 67.—16. Sulpicius, qui in eadem invidiae flamma fuisset, hos in tribunatu spoliare instituit. Ib. Or. 3, 3, 11.—17. Ego, qui in foro judicioque ita verser ut nemo plures causas defenderit, et qui omne tempus in his studiis consumam, tamen quo die mihi dicendum sit, non solum commoveor animo, sed etiam toto corpore perhorresco. Ib. Caec. 13, 41.—18. Itaque, qui in maximā celebritate atque in oculis civium quondam vixerimus, nunc abdimus nos, quantum licet. Ib. Off. 3, 1, 3.—19. At stulte fecit (Regulus) qui non modo non censuerit captivos redimendos, verum etiam dissuaserit. Ib. 3, 27, 101.—20. Sed tu in re militari multo es cautior quam in advocatibus, qui neque in Oceano natāre volueris, neque spectare essedarios. Ib. Fam. 7, 10, 2.—21. Ego stulta multum, quae cum hoc insano fabulem. Plaut. Mil. 2, 4, 18.—22. Corporis nostri magnam naturā videtur habuisse rationem, quae formam nostram, in qua esset species honesta, eam posuit in promptu. Cic. Off. 1, 35, 126.—23. Credo ego miseram fuisse Penelopam, quae tamdiu viro suo caruit. Plaut. Stich. 1, 1, 1.—24. Sic vestra ista providentia reprehendenda, quae rationem dederit eis quos scierit ea perverse usuros. Cic. N. D. 3, 31, 78.—25. Illi Sacerdotes execrabantur, qui verrem tam nequam reliquisset. Ib. Verr. 2, 1, 46.—26. Homo Ligurem accusare cepit, qui tam diligens, tam attentus esset. Ib. 2, 1, 48.—27. Maximam tibi gratias habere debemus, qui ne minimam quidem moram interposu-

<sup>1</sup> The most hospitable toward our citizens.—<sup>2</sup> although he had well deserved of them.—<sup>3</sup> I inserted it in that book which etc.—<sup>4</sup> in your law-practice. Cicero wrote this letter to the lawyer Trebatius, who took part in Caesar's Gallic war, but did not go with him to Britain.—<sup>5</sup> an ironical allusion to the British charioteers, *spectare* being generally used of gladiatorial shows.—<sup>6</sup> a boar, being an allusion to Verres's name.



*istū* quin maximo gaudio frueremur. Ib. Ph. 10, 1, 1.—28. Bonam est quod habeas gratiam mihi. *qui* te ex insulso salum feci operā meā. Plant. Rud. 2, 6, 33.—29. Duces eos ludavistis *qui* contra illum bellum suscepissent. Cic. Ph. 5, 2, 3.—30. Socrates *eis qui* hæc, quæ nunc no-querimus, tractarent, commune nomen (philosophorum) eripuit. Ib. Or. 3, 16, 60.—31. Homo, inimicus *his qui* recitassent<sup>1</sup>, hostis omnibus *qui* acclamassent<sup>2</sup>, exarsit iracundiā. Ib. Verr. 2, 2, 20.—32. Non ingrati, sed miseri (erant ei) *quibus* red dere salutem, a quo acceperant, non liceret. Ib. Sest. 57, 122.—33. *Qui* potest temperantiam laudare *is qui* ponat summum bonum in voluptate? Ib. Off. 3, 33.—34. Hæc *qui* videat, nonne cogatur confiteri deos esse? Ib. N. D. 2, 4.—35. Has epistolas *qui* legat, non multum desideret historiam illorum temporum. Nep. Att. 16, 3.—36. *Qui* adolescentis nihil nisi gravissime fecerit, se eā ætate saltavit? Cic. Dej. 9, 27.—37. *Qui* ex calamitate senatoris P. R. spolia domum referre ausus sit, is ullam calamitatem poterit deprecari? Ib. Verr. 2, 1, 59.—38. Cupiditates *qui* possunt esse in eo *qui* ruri semper habitavit? Ib. R. A. 14, 39.—39. Non illo otio fruor quo debēbat *is qui* quondam peperisset otium civitati. Ib. Off. 3, 1, 4.—40. Hæc impulsu occasione, *qui* jam ante se P. R. imperio subjectos dolerent, liberius atque audacius de bello consilia infra incipiunt. Cæs. B. G. 7, 1.—41. In eo *qui* ad D. Brutum obsidione liberandum profectus sit, timere non debētis, ne memoria maneat domestici doloris. Cic. Ph. 5, 18, 51.—42. Quia *qui* barbaros homines ad bellum impulisset, non debēbat minuere illorum suspicionem. Ib. Sull. 13, 36.—43. *Qui* chirographa<sup>3</sup> Cæsaris defendisset, lucri sui causā, is leges Cæsaris, eaque præclaras, ut rempublicam concutere possit, evertit. Ib. Ph. 2, 42, 109.—44. *Qui* in suā re fuisset egenti-simus, erat insolens in aliēnā. Ib. R. A. 8, 32.—45. Et *qui* se artem dicendi tradidit etiam ceteris profectus, ipse omnibus iudiciis victus est. Ib. Flacc. 18, 42.—46. Prope inspectantibus vobis classis *ea cui* consul P. R. prepositus esset, a prædonibus capta est. Ib. L. M. 12, 33.—47. Mihi periculum accidit, tantam temeritatem fuisse in eo adolescente *cujus* ego salutem duobus capitis iudiciis defendi. Ib. Fam. 3, 10, 5.—48. *Qui* reus pridie jam ipse se condemnatum putabat, is posteaquam defensor ejus consul est factus, absolvitur. Ib. Verr. 1, 7, 20.—49. Oratorem perfectum, et cui nihil admodum desit, Demosthenem facile dixeris. Ib. Brut. 9.—50. Legioni Messalla præerat, claris majoribus, egregius ipse, et *qui* solus ad id bellum artis bonas attulisset. Tac. H. 3, 9.—51. Tynēta abest a Carthagine XV millia passuum, locus quum operibus, tum suapte naturā tutus, et *qui* a Carthagine conspici et præbere ipse conspectum in mare urbi possit. Liv. 30, 9.—52. Erant in eā legione fortissimi viri, centuriones, *qui* (= ita fortes ut) jam primis ordinibus appropinquarent. T. Pullo et L. Vorenus. Cæs. B. G. 5, 44.—53. Me impedit pudor ab hominum omnium gravissimo, *qui* genus hujusmodi disputationis semper contempserit, hæc exquirere. Cic. Or. 1, 35.—54. Est vera lex recta ratio, naturæ congruens, constans, sempiterna, quæ vocet ad officium iubendo, vetando a fraude deterreat. Ib. Rep. 3, 22.—55. Roscius hunc miserum, *qui* nondum paterno funeri iusta solvisset<sup>4</sup>, ejecit. Ib. R. A. 8, 23.—56. O miserum senem, *qui* mortem contemnendam esse in tam longā ætate non viderit! Cic. Sen. 19.—57. O magna vis veritatis, quæ contra hominum calliditatem facile se per se ipsam defendat! Ib. Ciel. 26.—58. Me cæcum *qui* hæc ante non viderim! Ib. Att. 10, 1.—59. O solem ipsum beatissimum, *qui*, antequam se abderet, fugientem vidit Antonium! Ib. Ph. 14, 10, 27.—60. Quintus etiam Cæpio (in numero disertorum est habitus), vir acer et fortis, cui fortuna belli crimini, invidia populi calamitati fuit. Ib. Brut. 35, 135.—61. Mihi quidem pestifera videtur tribunicia potestas, quippe quæ in seditione et ad seditionem nata sit. Ib. Leg. 3, 8.—62. Nullas res habeo litteris dignas, quippe cui nec quæ accidunt, nec quæ aguntur illo modo probentur. Ib. Att. 11, 4, 1.—63. Plurimum terroris Romam celeritas hostium tulit, quippe quibus ægre ad undecimum lapidem occursum est. Liv. 5, 37.—64. Aequorum exercitus, ut *qui* permultos annos imbelles egissent, sine ducibus certis, sine imperio trepidare. Liv. 9, 45.—65. Igitur pro se quisque iermes, ut quibus nihil hostile suspectum esset, in agmen Romanum ruebant. Ib. 30, 6.—66. Veritus est ne hostium impetum sustinere non posset, præsertim quos recenti victoria efferri sciret. Cæs. B. G. 5, 47.

## IV. LOCATIVE CLAUSES.

§ 616. LOCATIVE CLAUSES are those introduced by one of the locative adverbs of the interrogative or relative form (*ubi*, *unde*, *quo*, *qua*, *ubicun-*

<sup>1</sup> Who had read the report.—<sup>2</sup> who had shown their approval of it by their clamor.—<sup>3</sup> i. e. Deiotarus.—<sup>4</sup> meaning Verres.—<sup>5</sup> referring to S. Roscius.—<sup>6</sup> referring to the speaker. = 'Since I have given peace to the community, I ought to enjoy it myself'.—<sup>7</sup> referring to Octavianus.—<sup>8</sup> the autograph notes left by Cæsar.—<sup>9</sup> had performed his duties in regard to his father's funeral.

*que* etc., see p. 215, R. 3. 4; p. 216), according to which they belong either to the INTERROGATIVE or to the RELATIVE clauses.

Obs. 1. RELATIVE locative clauses are either in the relation of *adverbial object-clauses* (p. 482, C), or in that of *attributive clauses* (Obs. 2). The former (locative adverbial clauses) have the grammatical value of an object of PLACE (p. 215), determining the local relation of the principal predicate. Their syndetic antecedents (expressed or understood) are the *demonstrative locative adverbs* (i. e. those of the definite form: *ibi*, *inde*, *eo*, *ed*, see p. 216, 2). The relative locatives may be either in the same adverbial case as the syndetic antecedent (*ibi ubi*, *inde unde*, *eo quo* etc.), or their cases may be different (*ibi unde*, *inde ubi*, *ibi quo* etc.); as: Nulla est laus *ibi* esse integrum *ubi* nemo est qui aut possit aut conetur corrumpere; it is no praise to be incorrupt *where* there is nobody who can or dare corrupt. Cic. Verr. 1, 16.—*Ubi* libido dominatur, innocentia leve præsidium est. Ib. Or. 65, 219.—Ejici est, *inde* repelli *unde* invitus recedas. Sen. Ep. 54.—Major pars hominum *eo* deterri solet *quo* a natura ipsa deducitur. Cic. Off. 1, 41, 147.—*Quā* triduo ascenderat, (*eā*) biduo est degressus; *By the way on which* it took him three days to ascend the mountain, he descended in two. Liv. 40, 22.—Palæopolis fuit haud procul *inde ubi* nunc Neapolis sita est; Palæopolis was not far from *where* now Neapolis lies (= from the present site of N.). Liv. 8, 22. See Ex. 1-6.—Indefinite-relative adverbs either take no syndetic antecedents, or the ordinary demonstrative locatives, as: *Ubi* cunque homo est, *ibi* beneficio locus est. Sen. Vit. B. 24.—Romam se ire significabant, *quacunque* ibant, immensum obtinentes loci. Liv. 5, 37. See Ex. 7.—The relative locative adverbs may be replaced by attributive phrases with the noun *locus* to which they are equivalent (*quo in loco*, *quem in locum*, *quo ex loco* etc., see p. 215, R. 4) as: Quum viderent *quo in loco* (= *ubi*) antea, qui sociis injurias fecerant, accusari et condemnari solēbant, *ibi* esse palam posita ea quæ a sociis ablata essent. Cic. Verr. 2, 1, 22. Instead of '*quo in loco*', the mere ablative (*quo loco*) is often used: Hannibal, *quo* constituerat loco (= *ubi* constituerat), quinque milia ferme ab urbe posuit castra. Liv. 27, 16.

Obs. 2. ATTRIBUTIVE locative clauses describe the local relations of an ordinary substantive which is the grammatical antecedent of the relative adjective, implied in the locative adverb. The antecedents of such clauses are either names of cities, or proper names denoting other localities, or common nouns denoting places.

A. If relative clauses with the name of a city as grammatical antecedent, are introduced by those prepositions which, according to § 455, would require names of cities to be placed in the genitive, accusative, or ablative, without a preposition (as 'locative cases'), the relative *always* takes the form of a *locative adverb* (*ubi* = in which; *quo* = to which; *unde* = from which), as: Tarquinienses Volscorum bello ad Anxur, *ubi* (not '*in quo*') præsidium obsidebatur, occupatos videbant Romanos. Liv. 5, 16.—Tantum terroris fuit Romæ, *quo* (not '*ad quam*') multiplex fama pervenerat; So great a terror was at Rome, *to which* (city) many rumors had found their way (*where* many rumors had arrived). Liv. 5, 18.—Maxima pars Vejos profugit, *unde* ne nuntius quidem cladis Romam est missus, *whence* (from which city) not even a messenger was sent to Rome to carry the intelligence of the defeat. Liv. 5, 38.—Often the antecedent denotes the *inhabitants* of the city, while the relative refers to the city as a *place*. In this instance, the relative likewise takes an adverbial form, as: Bellum cum Volturnensibus exortum, *quo* exercitus duci nequiverit. Liv. 5, 31.—Adsunt Athenienses, *unde* humanitas, doctrina, etc. in omnis terras distributæ putantur. Cic. Flacc. 26, 62.—See Ex. 8, 9.

B. Relatives generally take an adverbial form in place of relative adjectives dependent on those prepositions which correspond to any of the four locative adverbial cases, if their antecedent is any proper name denoting localities, as mountains, countries, castles, etc. (where often the name of the inhabitants is used instead of the place), as: Iter per Alpēs, *quo* magno cum periculo mercatores ire consueverunt, patefieri volēbat. Cæs. B. G. 3, 1.—Accepimus, statuam in Aventinum, *quo* vota Romani dictatōris vocaverant, perlatam, *ubi* templum ei postea Camillus dedicavit. Liv. 5, 22.—Qui in Sallentinis, aut in Bruttis prædia habent, *unde* vix ter in anno audire nuntium possunt. Cic. R. A. 46, 132.—Instead of these local adverbs, equivalent attributive phrases with '*locus*' frequently occur, as: Venit ad castellum Axiam, *ex quo loco* fundus is de quo agitur non longe abest. Cic. Cæc. 7, 20.

C. The same 'locative' adverbial form of relatives is often used when the antecedent is a common noun denoting locality (as *locus*, *urbs*, *regio* etc.), as: Intelligēbat, in *eis locis* sibi bellum gerendum *ubi* L. Valerius legatus interfecus esset. Cæs. B. G. 3, 20.—Videtisne hoc totum nomen, coram *ubi* facit delatum, esse in litura? Do you not see that the whole *passage*, *where* he says that the complaint was made in person, shows the marks of erasure? Cic. Verr. 2, 2, 42.—Ex *eis oppidis qua* ducebantur; From those towns *through which* they were conveyed. Ib. 2, 5, 26.—Vadis Rhodani *quā* minima altitudo fluminis erat: by the fords of the Rhodanus, *where* (i. e. 'through which') the



water had the least depth. Cæs. B. G. 1, 8.—See Ex. 10-12.—But the use of relative adjectives with such antecedents is as frequent as that of the locative adverbs, as: Mox redacti ad eum locum in quo (or ubi) commissa pugna erat. Liv. 10, 36.—Eis regionibus quibus (or quâ) nos iter facturos cognoverat. Cæs. B. G. 5, 19. The use of locative adverbs, however, is necessary if the local antecedent is expressed by an absolute adjective, as: Ad extremum provinciae Galliae ubi (not in quo) castra Marcellus habebat; To the extreme boundaries of Gaul where (or at which) Marcellus had his camp. Liv. 40, 16.

D. If relative clauses refer to persons as antecedents, the relative may take an adverbial locative form, if by the relative the place is meant where the persons are staying, as: Rem ad patres conscriptos detuli, quo quum Catilina venisset, quis eum senator appellavit? Cic. Cat. 2, 6, 12.—But, even if the relative has no local meaning, locative adverbs are sometimes used in place of prepositional relative adjectives. This, however, is confined to the adverb unde, as: Quodsi saltatorem avum habuisses, neque eum virum unde (= ex quo) pudoris pudicitiaeque exempla peterentur, tamen etc. Cic. Dej. 10, 28. See Ex. 13, 14.—Rarely ubi, with reference to persons, is used in the meaning 'apud quem', as: Neque adhuc præter te quisquam fuit ubi nostrum jus contra illos obtineremus. Cic. Quinct. 9.

Obs. 3. The mood of locative relative clauses is determined by the rules referring to relative clauses in general (§ 614, 615), both in respect to the subjunctive of non-reality (Ex. 15-17), and the gnomic subjunctive (Ex. 18). In the case of the subjunctive of adaptedness and purpose, the antecedent locus, implied in the locative form of the relative, is omitted in the same way as the antecedents of relative adjectives, as: Habes (i. e. locum) ubi ostentes tuam illam præclaram patientiam frigoris etc. Cic. Cat. 1, 10, 26.—Effecerunt ut esset (i. e. locus) ubi tegimenta præpendere possent. Cæs. B. C. 2, 9.

Obs. 4. INTERROGATIVE locative clauses, which (according to p. 482 foll.) are either subject-clauses, or object-clauses, must always have their predicates in the subjunctive, according to the general rules on interrogative clauses (p. 390, foll.), as: Istud non beneficium sed fenus est, circumspicere, non ubi optime ponas (i. e. beneficium), sed ubi questuosissime habeas, unde facillime tollas. Sen. Ben. 4, 3.

1. Obsecrat animos fortuna ubi vim suam ingruentem refringi non vult. Liv. 5, 37.—2. Ubi cuique valles abdita spem salutis aliquam offerēbat, (ibi) considerat. Cæs. B. G. 6, 34.—3. Ibi cognoscit, LX navis eodem, unde erant profectæ, revertisse. Ib. 5, 5.—4. Ibis tandem aliquando quo te jam pridem ista tua cupiditas effrenata ac furiosa rapiēbat. Cic. Cat. 1, 10, 25.—5. Hæc exsecratus in se hostisque, quâ confertissimam cernēbat Gallorum aciem, concitat equum. Liv. 10, 28.—6. Retulerunt, eo se progressos unde in omnis partibus circumspicere esset. Ib. 10, 34.—7. Ad virtutem eundem est, quocunque vocāvit, quocunque misit, sine respectu rei familiaris. Sen. Ben. 4, 1.—8. Labienus revertitur Agedicum, ubi impedimenta totius exercitus relicta erant. Cæs. B. G. 7, 62.—9. Lilybæum, unde digressa est oratio, revertamur. Cic. Verr. 2, 4, 16.—10. Loca superiora, unde erat propinquus despectus in mare, ab exercitu tenebantur. Cæs. B. G. 3, 14.—11. Ad castra Samnitium perrexit, quo multitudo omnis consternata agebatur. Liv. 10, 29.—12. Tantis sceleribus notatus es, ut omnem locum quo adisses, exilii similium redderes. Cic. Dom. 27, 72.—13. Quasi jam divinarem, illo extincto, fore unde dicerem neminem. Ib. Sen. 4, 12.—14. (Ita) ut, qui eum necasset unde ipse natus esset, careret eis rebus omnibus ex quibus omnia nata esse dicuntur. Ib. R. A. 26, 71.—15. An vero ullam oram tam desertam putatis, quo non illius diæ fama pervenerit? Ib. Leg. M. 15.—16. Quid erat in terris, ubi in tuo pedem poneret? Ib. Phil. 2, 19, 48.—17. Tum sibi M. Pisonis domum, ubi habitaret, legerat. Ib. 2, 25, 62.—18. Veluti ex composito ibi obviam habuere hostem, ubi et intrare ac vastare ipsi Samnitium agrum prohiberentur, et regredi inde in pacata, sociorumque P. R. finis, Samnitium prohiberent. Liv. 10, 32.

#### ENGLISH EXERCISES.

I. INDEFINITE RELATIVES (R. 4, Obs. 9).—1. I shall send you<sup>1</sup> all the books<sup>2</sup> on this subject<sup>3</sup> I can discover<sup>4</sup> in my library.—2. All the soldiers<sup>5</sup> that survived<sup>6</sup> after<sup>7</sup> the rout, retreated to their former<sup>8</sup> camp.—3. The general sent a foraging party<sup>9</sup> to the surrounding country<sup>10</sup> to<sup>11</sup> collect<sup>12</sup> all the corn that was left<sup>13</sup> after the depredations<sup>14</sup> of the enemy.—4. I wish you would employ all the time that will be at your disposition be-

<sup>1</sup> Where was a place etc.—<sup>2</sup> in your own (property).—<sup>3</sup> a subjunctive of quality, according to R. 20 (= prohibebantur vastare agrum ubi hosti obviam venerant).—<sup>4</sup> instead of *et unde*, according to p. 474 Obs. 7, fin.—<sup>5</sup> Render: *You will have*.—<sup>6</sup> = whatever of books.—<sup>7</sup> res.—<sup>8</sup> investigare.—<sup>9</sup> superesse.—<sup>10</sup> § 444, R. 52.—<sup>11</sup> superior.—<sup>12</sup> frumentatōres.—<sup>13</sup> surrounding country, agri.—<sup>14</sup> qui.—<sup>15</sup> colligere.—<sup>16</sup> reliqui esse ex.—<sup>17</sup> populatio.

fore<sup>1</sup> entering upon your official duties, to acquire that knowledge without which you cannot successfully perform your duties.—5. I wish you would enter upon<sup>2</sup> this business with the understanding<sup>3</sup> that I will myself do<sup>4</sup> what [pari] of it you might leave<sup>5</sup> unfinished.—6. Examine<sup>7</sup> the man in whatever way<sup>8</sup> you can.—7. In whatever way we may shape our actions<sup>9</sup>, yet that which is to be, will happen<sup>10</sup>.—8. The consul ordered<sup>11</sup> the lictor to hurry to execution<sup>12</sup> whomsoever of<sup>13</sup> the crowd he would designate<sup>14</sup> by [a motion of] his eyes.—9. I beg<sup>15</sup> [you] would remember this, that, whatever words you use<sup>16</sup> in your letter, you will certainly offend his feelings<sup>17</sup>.—10. Whichever of the two parties<sup>18</sup> will be victorious in this war, we will be lost<sup>19</sup> at all events<sup>20</sup>.—11. How great so ever his poverty was, he still preserved his integrity<sup>21</sup>.—12. All his silver and gold, whatever its amount<sup>22</sup> was, he placed<sup>23</sup> at the disposition of the republic.—13. Oil never takes<sup>24</sup> the taste<sup>25</sup> of salt, whatever<sup>26</sup> quantity you may add<sup>27</sup>.—14. He gave what he could, however little it may have been.—15. If [there] will be anything, of whatever kind it may be, I wish you would write [it].—16. I cannot attack<sup>28</sup> a man<sup>29</sup> who always treated<sup>30</sup> me with the greatest kindness<sup>31</sup>, whatever his [other] qualities<sup>32</sup> may be.—17. Try<sup>33</sup> to return to Rome before the first of next month<sup>34</sup>, wherever I may be [at that time].—18. Our citizens have committed<sup>35</sup> to their government<sup>36</sup> the protection<sup>37</sup> of their persons<sup>38</sup>; wherever<sup>39</sup> in the world they may be, the whole<sup>40</sup> authority of the republic is with them.—19. So great fame had preceded<sup>41</sup> that man, that, to what place so ever he came<sup>42</sup>, a crowd eager to see and hear would receive<sup>43</sup> him.—20. In whatever direction<sup>44</sup> they turned<sup>45</sup>, they were received<sup>46</sup> by the missiles<sup>47</sup> of the enemy.—21. Skirmishers<sup>48</sup> harassed<sup>49</sup> the enemy along<sup>50</sup> the whole line of their march.—22. How so ever this may be, see<sup>51</sup> that you return as soon as possible.—23. In what manner so ever this man will act<sup>52</sup>, I shall follow his lead<sup>53</sup>.—24. Be it as it may, there is no reason why<sup>54</sup> we should place a doubt in his good faith.—25. Let us wait for<sup>55</sup> the events of the next [few] days, and<sup>56</sup> shape our course accordingly.

II. AGREEMENT OF THE RELATIVE WITH THE GRAMMATICAL ANTECEDENT (§ 611, § 612, R. 5).—1. The children and women who had survived<sup>57</sup> this calamity, were sold into slavery<sup>58</sup>.—2. He obtained fame by those devices<sup>59</sup> and contrivances<sup>60</sup> which are unworthy of a free man.—3. On the next day, the hostages and arms which Cæsar had demanded<sup>61</sup>, were delivered.—4. Almost the whole community<sup>62</sup> went to meet<sup>63</sup> Cæsar, and<sup>64</sup> begged<sup>65</sup>, not to deliver them up to the vengeance<sup>66</sup> of [their] bitterest<sup>67</sup> enemies.—5. After saying<sup>68</sup> this, Vorenus left<sup>69</sup> the intrenchment, and rushed<sup>70</sup> on what seemed to be the thickest of the hostile lines.—6. Sextus, the son of L. Tarquinius, used<sup>71</sup> to the destruction of the Gabii that power which they had entrusted to him for the protection of the State.—7. The Gauls resolved to assemble<sup>72</sup> for the defence<sup>73</sup> of that territory<sup>74</sup> which<sup>75</sup> the Romans would invade first with their army<sup>76</sup>.—8. It is astonishing<sup>77</sup>

<sup>1</sup> Render: I, on my part, whatever of time will intercede (*intercedere*) till (*dum* with subj.) you will assume (*occipere*) the province conferred (*deferre*) to you, I wish you would so employ (*collocare*), that you learn those things (*ea perdiscere*) without which you cannot correctly perform (*recte perfungi*) that office (*munus*).—<sup>2</sup> aggredi aliquid.—<sup>3</sup> ita.—<sup>4</sup> perficere.—<sup>5</sup> future perfect, converted into a subjunctive.—<sup>6</sup> infectus.—<sup>7</sup> investigare.—<sup>8</sup> modus.—<sup>9</sup> to shape one's actions, se gerere.—<sup>10</sup> fieri.—<sup>11</sup> mandare.—<sup>12</sup> ad supplicium trahere.—<sup>13</sup> ex multitudine.—<sup>14</sup> significare (p. 373, Obs. 1; p. 452, R. 98).—<sup>15</sup> quæso.—<sup>16</sup> fut. perf. (subjunct.).—<sup>17</sup> animus.—<sup>18</sup> pars.—<sup>19</sup> = we are going to perish.—<sup>20</sup> tamen.—<sup>21</sup> fides.—<sup>22</sup> quantuscunque.—<sup>23</sup> to place at the disposition of somebody, dicare alicui.—<sup>24</sup> recipere.—<sup>25</sup> sapor.—<sup>26</sup> Render: How much salt soever you will have added, nevertheless oil does not take [its] taste.—<sup>27</sup> adjicere.—<sup>28</sup> accusare.—<sup>29</sup> is.—<sup>30</sup> prosequi.—<sup>31</sup> benevolentia.—<sup>32</sup> = of whatever kind he etc.—<sup>33</sup> operam dare ut.—<sup>34</sup> Kalendæ proximæ.—<sup>35</sup> deferre.—<sup>36</sup> = to those who are at the helm (*in gubernaculis*) of the republic.—<sup>37</sup> presidium.—<sup>38</sup> corpora.—<sup>39</sup> Render: Who, wherever they are etc.—<sup>40</sup> Render: there (*ibi*) is the whole authority of the republic.—<sup>41</sup> præcedere aliquem.—<sup>42</sup> pluperf.—<sup>43</sup> prosequi.—<sup>44</sup> quoquo.—<sup>45</sup> se vertere, p. 328, R. 66; Obs. 1.—<sup>46</sup> excipere.—<sup>47</sup> telum.—<sup>48</sup> expedite cohortes.—<sup>49</sup> lacessere.—<sup>50</sup> = wherever he made his march.—<sup>51</sup> curare (ut).—<sup>52</sup> se gerere.—<sup>53</sup> = I shall follow to what [place] he will lead.—<sup>54</sup> nihil est quamobrem.—<sup>55</sup> Render: Let us expect what will happen (*fieri*) at the next (*proximus*) days.—<sup>56</sup> Render asyndetically: according as (*utcumque*) the thing is (subj.), so let us act (*agere*).—<sup>57</sup> superesse.—<sup>58</sup> sub corona vendere.—<sup>59</sup> artes.—<sup>60</sup> studia.—<sup>61</sup> imperare.—<sup>62</sup> civitas.—<sup>63</sup> obviam procedere.—<sup>64</sup> Render: 'who' begged.—<sup>65</sup> orare ne.—<sup>66</sup> ira.—<sup>67</sup> acer.—<sup>68</sup> loqui (partic. construction).—<sup>69</sup> extra munitiones procedere.—<sup>70</sup> Render: And what part of the enemies seemed thickest (*confertissimus*), in that he rushed (*irrupere*).—<sup>71</sup> Render by inversion: Which to him forces to protecting (*tuere*) the State of the Gabii had been committed (*subjunct.*), those he used to (*in*) the destruction (*perniciem*) of the people (*gens*).—<sup>72</sup> convenire.—<sup>73</sup> defendere (*gerundial*).—<sup>74</sup> Render: boundaries of that nation (*gens*).—<sup>75</sup> Render by inversion.—<sup>76</sup> Render by 'to introduce an army into the territory'.—<sup>77</sup> mirus.



that<sup>1</sup> [there] should have been<sup>2</sup> no rancor<sup>3</sup> between those men who<sup>4</sup> were competing<sup>5</sup> for such<sup>6</sup> a prize.—9. You ought to implore the immortal gods to<sup>7</sup> defend from the nefarious<sup>8</sup> crimes of the most abandoned<sup>9</sup> citizens a government<sup>10</sup> which<sup>11</sup> they destined<sup>12</sup> to be the greatest<sup>13</sup> and most prosperous<sup>14</sup> of all.—10. Return<sup>15</sup> to us so strengthened<sup>16</sup> in health that you are able to justify<sup>17</sup> the expectations in respect to you<sup>18</sup>, which<sup>19</sup> you have awakened<sup>20</sup> in us.—11. Atticus assisted the friends<sup>21</sup> of his adversary Antonius with [those] things they<sup>22</sup> were in need of<sup>23</sup>.—12. Return<sup>24</sup> the money which<sup>25</sup> you have received from me.—13. Semiramis built<sup>26</sup> the walls of Babylon with lime<sup>27</sup> and bitumen<sup>28</sup>, an article<sup>29</sup> which, in that country<sup>30</sup>, oozes<sup>31</sup> from the earth.—14. King Philip was seized with the desire of ascending Mount Hæmus<sup>32</sup>, from which it was said<sup>33</sup>, both<sup>34</sup> the Adriatic and Ionian seas [could] be seen at once.—15. The whole land<sup>35</sup> which was between Mount Massicus and the river Vulturius was parcelled out<sup>36</sup> among the Plebeians.—16. The enemy seized<sup>37</sup> all the gold<sup>38</sup> and silver, and all the corn<sup>39</sup> and fodder<sup>40</sup> that was in the city.—17. Hannibal laid waste<sup>41</sup> the whole tract of land<sup>42</sup> between the city of Cortona and lake Trasimene, with all the rigor<sup>43</sup> of war.

III. ABSOLUTE RELATIVES (R. 6).—1. It will be difficult to find [any person] who can give<sup>44</sup> you a satisfactory<sup>45</sup> account<sup>46</sup> on this subject<sup>47</sup>.—2. They maintain<sup>48</sup> an uninterrupted<sup>49</sup> intercourse<sup>50</sup> with these traders<sup>51</sup>, in order to have [persons] to whom to sell what they have gained<sup>52</sup> by stealing<sup>53</sup> and robbery<sup>54</sup>.—3. The conquerors<sup>55</sup> broke the fetters<sup>56</sup> of their countrymen<sup>57</sup> sold into slavery<sup>58</sup>, sending<sup>59</sup> [parties] in all directions<sup>60</sup> to<sup>61</sup> search<sup>62</sup> [for them].—4. The managers<sup>63</sup> selected [some persons] out of those present<sup>64</sup> to<sup>65</sup> keep order<sup>66</sup> during the proceedings in so large a gathering.—5. [Those] act wisely who, in times of prosperity<sup>67</sup> make provisions<sup>68</sup> for a rainy day<sup>69</sup>.—6. He is considered the wisest<sup>70</sup> who<sup>71</sup> himself conceives the ideas he needs; the next place being assigned<sup>72</sup> to him who adopts<sup>73</sup> what is well devised<sup>74</sup> by others<sup>75</sup>. In the sphere<sup>76</sup> of stupidity just the reverse is true; for he<sup>77</sup> who has no original thought<sup>78</sup>, is less stupid than he [ille] who endorses<sup>79</sup> what is<sup>80</sup> stupidly devised by others.—7. [Those rulers] who consult<sup>81</sup> [the interests of one] part of the citizens, [and] neglect the other<sup>82</sup>, inaugurate<sup>83</sup> a most baneful<sup>84</sup> condition of things<sup>85</sup> in the country, [namely] rebellion and discord.—8. Then, even those who had been doubtful before, went over<sup>86</sup> to the Carthaginians.—9. Happy was the decease<sup>87</sup> of that [man] who did not<sup>88</sup> live to witness those things which he saw in his mind as impending.—10. There are several persons [in this city] who either do not see what<sup>89</sup> is imminent<sup>90</sup>, or dissemble<sup>91</sup> what they see.—11. The Veneti commenced<sup>92</sup> to procure the equipments for their ships.—12. They did<sup>93</sup> what was unworthy of themselves, and of him under<sup>94</sup> whom they served.—13. Write to me as much as you can on all the events<sup>95</sup> of that day.—14. Let every one of us attach himself<sup>96</sup> to those whom<sup>97</sup> he likes best.—15. Actions<sup>98</sup> are dangerous either to their

<sup>1</sup> Quod.—<sup>2</sup> intercedere.—<sup>3</sup> obrectatio.—<sup>4</sup> by inversion.—<sup>5</sup> they compete for a prize; inter eos est æmulationis laudis.—<sup>6</sup> tantus.—<sup>7</sup> ut.—<sup>8</sup> nefarius.—<sup>9</sup> perditissimus.—<sup>10</sup> respublica.—<sup>11</sup> by inversion.—<sup>12</sup> velle.—<sup>13</sup> pulcherrimus.—<sup>14</sup> florentissimus.—<sup>15</sup> reverti (fut.).—<sup>16</sup> confirmare.—<sup>17</sup> sustinere ac tueri.—<sup>18</sup> expectationes tui.—<sup>19</sup> by inversion.—<sup>20</sup> concitare.—<sup>21</sup> familiaris.—<sup>22</sup> by incorporation.—<sup>23</sup> indigere.—<sup>24</sup> restituere.—<sup>25</sup> by incorporation.—<sup>26</sup> construere.—<sup>27</sup> calx.—<sup>28</sup> bitumen.—<sup>29</sup> materia.—<sup>30</sup> regio.—<sup>31</sup> exsudare.—<sup>32</sup> Render: Hæmus from which mountain.—<sup>33</sup> ferebatur (with impersonal construction).—<sup>34</sup> the two seas, the Adriatic and the Ionic (sing.).—<sup>35</sup> quod agri.—<sup>36</sup> dividere, with dat.—<sup>37</sup> capere.—<sup>38</sup> partitive construction.—<sup>39</sup> pabulum.—<sup>40</sup> pervasare.—<sup>41</sup> partitive: quod agri.—<sup>42</sup> clades.—<sup>43</sup> reddere.—<sup>44</sup> probabilis.—<sup>45</sup> ratio.—<sup>46</sup> res.—<sup>47</sup> tueri.—<sup>48</sup> continuus.—<sup>49</sup> commercium.—<sup>50</sup> mercator.—<sup>51</sup> capere.—<sup>52</sup> furtis.—<sup>53</sup> rapina.—<sup>54</sup> victor.—<sup>55</sup> to break somebody's fetters, aliquem ex servitute in libertatem restituere.—<sup>56</sup> civis.—<sup>57</sup> to sell into slavery, venumdare.—<sup>58</sup> ablative absolute, in the perfect.—<sup>59</sup> to send in all directions, dimittere.—<sup>60</sup> qui.—<sup>61</sup> conquirere.—<sup>62</sup> qui præfuerunt.—<sup>63</sup> ei qui aderant.—<sup>64</sup> qui.—<sup>65</sup> Render: who should take pains (operam dare) lest anything in such a multitude should be done tumultuously (tumultuose), or against the laws.—<sup>66</sup> tempora secunda.—<sup>67</sup> providere aliquid, to make provisions for something.—<sup>68</sup> casus adversi.—<sup>69</sup> Render: They say that he is the wisest.—<sup>70</sup> Render: to whom comes into the mind what is necessary (opus).—<sup>71</sup> Render: that next comes (proxime accedere) that [one] who etc.—<sup>72</sup> obtemperare.—<sup>73</sup> Render: to the things well invented (by absolute participle).—<sup>74</sup> Render: of the other.—<sup>75</sup> Render: In stupidity it is contrary (contra).—<sup>76</sup> Arrange: For less stupid is he (is).—<sup>77</sup> cui nihil in mentem venit.—<sup>78</sup> comprobare.—<sup>79</sup> Render: What comes stupidly into the mind to the other.—<sup>80</sup> consilium alicui.—<sup>81</sup> = neglect a part.—<sup>82</sup> inducere in civitatem.—<sup>83</sup> perniciosus.—<sup>84</sup> condition of things, res.—<sup>85</sup> defecere.—<sup>86</sup> exitus.—<sup>87</sup> Render: who did not see those [things] when they happened (fieri) which he foresaw (providere) [as] future.—<sup>88</sup> plur.—<sup>89</sup> imminere.—<sup>90</sup> dissimulare.—<sup>91</sup> Render: commenced (instituere) to procure (providere) those [things] which pertain to the use of the ships.—<sup>92</sup> committere.—<sup>93</sup> Render: whose camp they followed.—<sup>94</sup> Render: on all things which have been done on that day.—<sup>95</sup> to attach one's self to anyone, aliquo uti.—<sup>96</sup> Render: to whom it seems. The whole sentence to be rendered by four words.—<sup>97</sup> rerum actiones.

doers<sup>1</sup>, or to others.—16. Every one can<sup>2</sup> see<sup>3</sup> with his own eyes the beauty of what<sup>4</sup> we know to be the work<sup>5</sup> of divine providence.—17. Is Piso the man who looks<sup>6</sup> as if he did this without a consideration<sup>7</sup>?—18. They have given the man<sup>8</sup>, whose<sup>9</sup> life they failed<sup>10</sup> to take, to you. O judges, to throttle<sup>11</sup>.—19. Has that [man], who<sup>12</sup> made another man's calamity<sup>13</sup> the occasion of a most outrageous robbery, the right<sup>14</sup> of deprecating any calamity?—20. Many demand<sup>15</sup> of their friends what<sup>16</sup> they themselves do not grant<sup>17</sup> them.

IV. LOGICAL RELATIVES (R. 8).—1. He sent to my aid<sup>18</sup> all the troops he could spare, which gave me the greatest pleasure.—2. You will have to try<sup>19</sup> what so many [did] before you, [namely] to retrench<sup>20</sup> your expenses<sup>21</sup> as carefully<sup>22</sup> as you can.—3. King Ariobarzanes has returned thanks to me for<sup>23</sup> the great care which the Roman Senate and people were taking for his interests, [a distinction] which seems to be very great and exceedingly honorable<sup>24</sup> for him<sup>25</sup>.—4. In the next place<sup>26</sup>, if I am now<sup>27</sup> called from life<sup>28</sup>, I shall not be torn<sup>29</sup> from a<sup>30</sup> republic which to part with<sup>31</sup> would give me pain, a consolation which<sup>32</sup> I have in common with you.—5. The Senate returned thanks to Cicero, not for<sup>33</sup> the good administration<sup>34</sup> of the republic, which [it did] to many, but for saving<sup>35</sup> [the republic], [an honor] which since<sup>36</sup> Rome's building happened to no civilian<sup>37</sup>.—6. He condemned the very man from whom he had taken a bribe<sup>38</sup> with reference<sup>39</sup> to the judgment, an impudence<sup>40</sup> which is without a parallel.—7. This happened in such a manner<sup>41</sup> that it should<sup>42</sup> have been fatal<sup>43</sup> to the Syracusians, as much as could be conjectured<sup>44</sup> by human foresight<sup>45</sup>.—8. Verres ordered<sup>46</sup> Heraclius to be summoned<sup>47</sup>, which<sup>48</sup> ought<sup>49</sup> to have been done from the first<sup>50</sup>.—9. Alexander did not only kill Callisthenes, but even tortured<sup>51</sup> [him], a cruelty which was followed<sup>52</sup> by too late<sup>53</sup> a repentance<sup>54</sup>.—10. He hopes it to be feasible<sup>55</sup> to depart<sup>56</sup> with me for Italy. Should I<sup>57</sup> live to see this day, I shall think<sup>58</sup> myself<sup>59</sup> amply rewarded for my hardships.—11. He never mentioned<sup>60</sup> this subject again<sup>61</sup>, as far as I am informed.—12. I have directed my agents<sup>62</sup> to apply (if it would not give you too much trouble) to you for advice<sup>63</sup> in all the affairs<sup>64</sup> which would give rise<sup>65</sup> to any dispute.—13. The Senate commanded<sup>66</sup> Scipio to leave the army<sup>67</sup>, if not prejudicial to the public interest, and to come to Rome to preside<sup>68</sup> over the consular election.—14. As regards me, I keep quiet<sup>69</sup>, because<sup>70</sup> I do not believe that, while Pompey is absent, action should be taken<sup>71</sup> in regard<sup>72</sup> to the Campanian lands<sup>73</sup>.—15. For the rest, I wish you would think<sup>74</sup> that whatever kindness<sup>75</sup> you will show to Carcellia, you will do a great favor<sup>76</sup> to me.—16. For my [friend] Dionysius I only open<sup>77</sup> and pave<sup>78</sup> the way to your acquaintance<sup>79</sup>. When<sup>80</sup> you once know him personally, you will, as is your character<sup>81</sup>, consider him worthy of your

<sup>1</sup> To those who undertake them.—<sup>2</sup> by licet.—<sup>3</sup> contemplari.—<sup>4</sup> of those things which.—<sup>5</sup> to be constituted by.—<sup>6</sup> = who seems to have done this.—<sup>7</sup> gratia.—<sup>8</sup> is.—<sup>9</sup> by inversion.—<sup>10</sup> Render: whom they could not kill while (quum) they wished (cupere).—<sup>11</sup> jugulare (gerundial).—<sup>12</sup> by inversion.—<sup>13</sup> Render: Who snatched (rapere) out of the other's calamity the most disgraceful spoils to [his] house.—<sup>14</sup> Render: will he be able to deprecate (deprecari) from himself?—<sup>15</sup> desiderare.—<sup>16</sup> by inversion.—<sup>17</sup> tribuere.—<sup>18</sup> Render: He did, which was to me the greatest pleasure (letitia, ABSTRACT DATIVE), that he sent to me to aid (subsidium, ABSTR. DATIVE) what was left (reliqui) to him of troops.—<sup>19</sup> facere.—<sup>20</sup> circumcidere.—<sup>21</sup> sumptus.—<sup>22</sup> religiosus.—<sup>23</sup> by an infinitive clause: 'That to the Senate etc. his welfare was of so great care (ABSTRACT DATIVE).—<sup>24</sup> perhonorificus.—<sup>25</sup> The relative inserted clause must be placed before the infinitive clause.—<sup>26</sup> deinde.—<sup>27</sup> jam.—<sup>28</sup> ad exitum vite vocari (subjunctive).—<sup>29</sup> avellere.—<sup>30</sup> is.—<sup>31</sup> that which must be missed (carere, gerund). I should grieve (dolere, subj. pres.).—<sup>32</sup> Render: which as to (ad) consolation is common to me with thee. The relative inserted clause to be placed after deinde.—<sup>33</sup> pro.—<sup>34</sup> bene gerere rempublicam (by reversed participial phrase).—<sup>35</sup> conservare (reversed partic. phrase).—<sup>36</sup> post.—<sup>37</sup> togatus.—<sup>38</sup> pecuniam accipere.—<sup>39</sup> ob.—<sup>40</sup> Render: Than which (abl.) what could be more impudent?—<sup>41</sup> ita.—<sup>42</sup> debere.—<sup>43</sup> exitium (ABSTR. DAT.).—<sup>44</sup> conicere.—<sup>45</sup> consilium.—<sup>46</sup> historical present (jubere).—<sup>47</sup> citare.—<sup>48</sup> to be placed directly after the subject.—<sup>49</sup> oportet.—<sup>50</sup> initio.—<sup>51</sup> torquere.—<sup>52</sup> change into an active construction.—<sup>53</sup> too late, serus.—<sup>54</sup> poenitentia.—<sup>55</sup> = that it could be done.—<sup>56</sup> decedere in.—<sup>57</sup> = which day if I shall have seen.—<sup>58</sup> existimare.—<sup>59</sup> = that I have derived (percipere) a great fruit from my labors.—<sup>60</sup> colloqui de eâ re.—<sup>61</sup> postea.—<sup>62</sup> = so we have prescribed to those to whom we have committed (mandare) those affairs (negotium).—<sup>63</sup> to apply to somebody for advice, aliquo arbitro uti.—<sup>64</sup> res.—<sup>65</sup> = which would be called into some controversy.—<sup>66</sup> precipere.—<sup>67</sup> to leave the army and come to Rome, ex castris Romam venire.—<sup>68</sup> comitia consularia habere (GERUNDIAL).—<sup>69</sup> tacere.—<sup>70</sup> iccirco quod.—<sup>71</sup> Render: that it is convenient (convenire) that (accus. w. inf.).—<sup>72</sup> to take action in regard to something, causam alicujus rei agere.—<sup>73</sup> ager (sing.).—<sup>74</sup> sic velim existimes.—<sup>75</sup> = by whatever things you will have done kindly (benigne) to etc.—<sup>76</sup> gratissimum facere.—<sup>77</sup> patefacere.—<sup>78</sup> munire.—<sup>79</sup> cognitio.—<sup>80</sup> Partic. const.: The acquainted one (cognitus per te ipsum) you will judge worthy etc.—<sup>81</sup> natura.



friendship.—17. Whatever may be obtainable<sup>1</sup>, you will<sup>2</sup> (considering Caesar's humanity) most easily obtain it from him by your own application<sup>3</sup>.

V. COÖRDINATING RELATIVES, R. 9. [All the co-ordinating demonstratives and pronouns, used in these sentences, to be expressed relatively, as far as admissible.]—1. Nothing holds<sup>4</sup> society together<sup>5</sup> so much<sup>6</sup> as [mutual] confidence<sup>7</sup>; but this (*i. e.* confidence) cannot exist<sup>8</sup> unless<sup>9</sup> the payment<sup>10</sup> of debts<sup>11</sup> be enforced<sup>12</sup>.—2. Sophocles wrote tragedies up to extreme old age<sup>13</sup>. When, on account<sup>14</sup> of this occupation<sup>15</sup>, he seemed to neglect [his] property<sup>16</sup>, legal proceedings<sup>17</sup> were instituted against him by his sons.—3. The Athenians, Boeotians, and their other allies, tried<sup>18</sup> to stop<sup>19</sup> [the march of] Agesilaus. [But] he defeated *them* all in a bloody<sup>20</sup> battle.—4. Being well aware of this custom<sup>21</sup>, the consul departed at an earlier time<sup>22</sup> for the army than was his wont<sup>23</sup>.—5. When our army was at the distance<sup>24</sup> of a few days' marches from these States, their<sup>25</sup> envoys came to the camp.—6. When their (*i. e.* the enemy's) consternation<sup>26</sup> was betrayed<sup>27</sup> by bustle<sup>28</sup> and running<sup>29</sup>, our soldiers invaded<sup>30</sup> the camp.—7. At this place [those] who were able to seize their arms quickly, opposed<sup>31</sup> our [troops] for a little while<sup>32</sup>.—8. The position<sup>33</sup> of this ground<sup>34</sup> was such<sup>35</sup> that heavy missiles<sup>36</sup> could be launched<sup>37</sup> on<sup>38</sup> our ships from the higher<sup>39</sup> points<sup>40</sup>.—9. When the consul had arrived there, he ordered the city to enlist<sup>41</sup> soldiers [for his army].—10. Having received<sup>42</sup> this letter about midnight<sup>43</sup>, he immediately communicated<sup>44</sup> the intelligence<sup>45</sup> to the chief-commander.

VI. CONSTRUCTION OF THE RELATIVE CLAUSE.—GRAMMATICAL FORM OF THE RELATIVE. R. 10.—1. Are you the man who has starved<sup>46</sup> the common people?—2. It is I who gave you the hope<sup>47</sup> of an early departure<sup>48</sup>; [it is] I who kept up<sup>49</sup> our confidence<sup>50</sup>, that<sup>51</sup> our plans might be carried out<sup>52</sup>.—3. It is the mark of a trifling<sup>53</sup> mind to repudiate a legitimate fame<sup>54</sup>, which is the most honorable<sup>55</sup> fruit of true virtue.—4. After the death<sup>56</sup> of Pompey, the father, who was the [shining] light<sup>57</sup> of the Roman empire, [his] son, most similar to the father, was killed.—5. Panula is an<sup>58</sup> island surrounded<sup>59</sup> by that sea which you call the Ocean.—6. Eumenes fled into a fortress<sup>60</sup> of Phrygia which is called Nora.—7. Thebes itself, which is the capital<sup>61</sup> of Boeotia, was in great excitement<sup>62</sup>.—8. Hannibal arrived in Italy five months after<sup>63</sup> he had marched from New Carthage, and fifteen days after<sup>64</sup> he had begun to ascend the Alps.—9. The general left for the theatre of war<sup>65</sup> two days<sup>66</sup> after he had been appointed to the command of the army<sup>67</sup>.—10. I staid<sup>68</sup> at Athens three days<sup>69</sup> after your letter was handed<sup>70</sup> to me.—11. The week<sup>71</sup> I staid in my villa near Tusculum<sup>72</sup>, I spent<sup>73</sup> in reading and writing, since the bad weather<sup>74</sup> confined<sup>75</sup> me to the house.—12. It is now exactly<sup>76</sup> thirty years, since I came<sup>77</sup> to this city.—13. It is now ten months that you have been implicated<sup>78</sup> in this difficulty.—14. Ever since I became a man<sup>79</sup>, I have been in so intimate a connection<sup>80</sup> with Sulpicius, that neither he<sup>81</sup> has been doing<sup>82</sup> anything without me, nor I without him.—15. Ever since Cicero entered on the government of [his] province<sup>83</sup>, he showed<sup>84</sup> himself so conscientious<sup>85</sup> that nobody had<sup>86</sup> to incur<sup>87</sup> even<sup>88</sup> the slightest<sup>89</sup> expenses on his account<sup>90</sup>.—16. This is an important<sup>91</sup> reason why we should believe this man innocent.—17. What means<sup>92</sup> that whole charge<sup>93</sup>, if, as<sup>94</sup> you say, you had<sup>95</sup> no reason to<sup>96</sup> make<sup>97</sup> this unfortunate<sup>98</sup> [man] still<sup>99</sup> more unfortunate?—18. I had<sup>100</sup> many reasons

<sup>1</sup> Impetrandus (future; plural).—<sup>2</sup> = it will be easiest to obtain.—<sup>3</sup> to obtain 'for yourself' (dative of interest).—<sup>4</sup> continēre.—<sup>5</sup> vehementius.—<sup>6</sup> fides.—<sup>7</sup> esse nulla potest.—<sup>8</sup> nisi.—<sup>9</sup> solutio.—<sup>10</sup> res creditae.—<sup>11</sup> future.—<sup>12</sup> To enforce something = something is necessary.—<sup>13</sup> summa senectus.—<sup>14</sup> propter.—<sup>15</sup> studium.—<sup>16</sup> res familiaris.—<sup>17</sup> Render: He was called into trial (*judicium*) by etc.—<sup>18</sup> conari.—<sup>19</sup> obsistere alicui.—<sup>20</sup> gravis.—<sup>21</sup> having ascertained (*cognoscere*) this custom (*abl. abs.*)—<sup>22</sup> maturus.—<sup>23</sup> It is my wont, consuēvi.—<sup>24</sup> to be at a distance, abesse.—<sup>25</sup> ab eis.—<sup>26</sup> terror.—<sup>27</sup> significare.—<sup>28</sup> fremitus.—<sup>29</sup> concursus.—<sup>30</sup> irrumperere in.—<sup>31</sup> resistere.—<sup>32</sup> paulisper.—<sup>33</sup> natura.—<sup>34</sup> locus.—<sup>35</sup> hic, hæc, hoc.—<sup>36</sup> tormentum.—<sup>37</sup> adigere.—<sup>38</sup> ad.—<sup>39</sup> superior.—<sup>40</sup> locus.—<sup>41</sup> alicui milites imperare.—<sup>42</sup> = After (*abl. abs.*) this letter had been brought (*afferre*).—<sup>43</sup> media nox.—<sup>44</sup> deferre ad aliquem.—<sup>45</sup> quæ nuntiabantur.—<sup>46</sup> fame necare.—<sup>47</sup> specim afferre.—<sup>48</sup> matfra decessio.—<sup>49</sup> servare.—<sup>50</sup> fides.—<sup>51</sup> infinitive clause.—<sup>52</sup> our plans may be carried out, res confici potest.—<sup>53</sup> levis.—<sup>54</sup> justa gloria.—<sup>55</sup> honestus.—<sup>56</sup> = after P. had died (*extingui*), *ABL. ABS.*—<sup>57</sup> lumen.—<sup>58</sup> quidam.—<sup>59</sup> circumfusus.—<sup>60</sup> castellum.—<sup>61</sup> caput.—<sup>62</sup> motus.—<sup>63</sup> by the relative.—<sup>64</sup> ad castra proficisci.—<sup>65</sup> by ordinale, acc. to p. 233, Obs. 4, 1.—<sup>66</sup> to be appointed to the command of the army, exercitum accipere.—<sup>67</sup> commorari.—<sup>68</sup> triduum.—<sup>69</sup> reddere.—<sup>70</sup> hebdomas.—<sup>71</sup> villa near Tusculum, Tusculanum.—<sup>72</sup> consumere (*with gerundial*).—<sup>73</sup> tempestas.—<sup>74</sup> continere aliquem in aliquo loco.—<sup>75</sup> ipse.—<sup>76</sup> commigrare.—<sup>77</sup> in aliqua re versari.—<sup>78</sup> to become a man, togam virilem sumere.—<sup>79</sup> to be in an intimate connection with somebody, aliquo familiariter uti.—<sup>80</sup> ille.—<sup>81</sup> agere.—<sup>82</sup> provinciam accipere.—<sup>83</sup> se prestare.—<sup>84</sup> abstinent.—<sup>85</sup> gerundial.—<sup>86</sup> sumptus suscipere.—<sup>87</sup> Render: 'not even'.—<sup>88</sup> minimus.—<sup>89</sup> propter.—<sup>90</sup> magnus.—<sup>91</sup> esse.—<sup>92</sup> crimen.—<sup>93</sup> by the relative.—<sup>94</sup> by esse.—<sup>95</sup> cur.—<sup>96</sup> reddere.—<sup>97</sup> miser.—<sup>98</sup> multo.—<sup>99</sup> by esse.

why I should join<sup>1</sup> Pompey as the companion of his flight.—19. What do you allege<sup>2</sup> why we should believe you rather than that [other man], whose very words<sup>3</sup> betray<sup>4</sup> his great<sup>5</sup> consciousness.—20. I was seized<sup>7</sup> with the greatest grief when I saw<sup>8</sup> the man<sup>9</sup>, for whose sake<sup>10</sup> I had undergone<sup>11</sup> so many hardships, be faithless<sup>12</sup> to a cause which is [that] of all the patriots<sup>13</sup>.—21. So great was the forgetfulness<sup>14</sup> of that man that, if he came to any [place], he forgot the very<sup>15</sup> [thing] for the sake of which<sup>16</sup> he had come.—22. [Some of] the most prominent<sup>17</sup> men were present, with many of whom I am intimately<sup>18</sup> acquainted<sup>19</sup>.—23. This kind of gems<sup>20</sup>, a few<sup>21</sup> of which are in my possession<sup>22</sup>, is of remarkable<sup>23</sup> beauty.—24. We cannot wonder that<sup>24</sup> you are hostile<sup>25</sup> to that government which you failed<sup>26</sup> to destroy, not for lack of disposition, but for lack of strength.

VII. ELLIPSIS IN THE RELATIVE CLAUSE, AND TRANSPOSITION OF WORDS FROM THE PRINCIPAL SENTENCE. R. 11, 12.—1. They<sup>27</sup> think<sup>28</sup> about this subject very much<sup>29</sup> as<sup>30</sup> the other barbarians do.—2. To Aristides happened what happened to many countrymen of his<sup>31</sup>, [namely] that (*ut*) he was banished<sup>32</sup> by ostracism<sup>33</sup>.—3. Caesar left as protection<sup>34</sup> for the ships the same troops as he had left before.—4. I did<sup>35</sup> what few did before me, when<sup>36</sup> I followed<sup>37</sup> the advice of those who, avowedly<sup>38</sup>, were my worst enemies.—5. I shall follow<sup>39</sup> the same plan as<sup>40</sup> I did from the beginning.—6. I shall give you the same opportunity as<sup>41</sup> before; only<sup>42</sup> observe<sup>43</sup> that uprightness in your dealings with me which you are wont<sup>44</sup> [to observe].—7. He showed<sup>45</sup> in his letter that respect<sup>46</sup> which it was his duty<sup>47</sup> [to show].—8. Some said that the dead body of Pausanias<sup>48</sup> ought<sup>49</sup> to be interred<sup>50</sup> in the same<sup>51</sup> [spot] as those [were interred] who were executed<sup>52</sup> for a crime.—9. If we make gifts<sup>53</sup>, we should give<sup>54</sup> to every one what he needs most<sup>55</sup>.—10. Let every one attend<sup>56</sup> chiefly<sup>57</sup> to those [things] for which<sup>58</sup> he is best fitted<sup>59</sup>.—11. Every one seized<sup>60</sup> those [things] which<sup>61</sup> seemed to him the most suitable<sup>62</sup>.—12. The Carthaginians, [in] the peace made with the Romans, lost their<sup>63</sup> richest<sup>64</sup> provinces.—13. The priestess is said to have prayed<sup>65</sup> to the god, to give to [her] sons for their piety the highest<sup>66</sup> reward which could be given by a god to men.—14. Drusus, after leaving<sup>67</sup> his<sup>68</sup> most trustworthy<sup>69</sup> troops as garrison<sup>70</sup> in the fortress<sup>71</sup>, pursued the enemy with the rest of his army.—15. He used<sup>72</sup> as interpreter<sup>73</sup> a<sup>74</sup> captured<sup>75</sup> Persian whom he had in his<sup>76</sup> camp.—16. The consul marched<sup>77</sup> to [his] colleague by as great marches as he could.

VIII. INVOLUTION. R. 13, 14. (*Involved relatives to be used in every sentence.*)—1. The accused is exceedingly culpable<sup>78</sup>, and<sup>79</sup>, if he is condemned, people<sup>80</sup> will no longer<sup>81</sup> say that money is omnipotent<sup>82</sup> in these courts<sup>83</sup>.—2. It will be necessary<sup>84</sup> for the consul to yield<sup>85</sup> his opinion, by doing which<sup>86</sup> he will greatly<sup>87</sup> ingratiate himself with all the good.—3. At that time we had a chief of quick action<sup>88</sup> and energetic<sup>89</sup> mind<sup>90</sup>. If<sup>91</sup> we had now such a chief, we would, for these outrages, demand reparation<sup>92</sup> by war.—4. That alone is a good, the possessor<sup>93</sup> of which is praiseworthy<sup>94</sup>, even if he

<sup>1</sup> Se adjungere alicui.—<sup>2</sup> afferre.—<sup>3</sup> sermo (*sing.*).—<sup>4</sup> demonstrare.—<sup>5</sup> summus.—<sup>6</sup> fides.—<sup>7</sup> afficere.—<sup>8</sup> intelligere.—<sup>9</sup> is.—<sup>10</sup> propter.—<sup>11</sup> suscipere.—<sup>12</sup> deserere causam.—<sup>13</sup> boni.—<sup>14</sup> oblivio.—<sup>15</sup> by ipse ille.—<sup>16</sup> ejus rei causa.—<sup>17</sup> summus.—<sup>18</sup> familiarissime.—<sup>19</sup> uti.—<sup>20</sup> gemma.—<sup>21</sup> aliquot.—<sup>22</sup> possidere.—<sup>23</sup> mirus.—<sup>24</sup> infinitive clause.—<sup>25</sup> infestus.—<sup>26</sup> Render: for (*ad*) the destruction (*delere*, gerundial) of which not the disposition (*animus*), but the strength (*virtus*) were wanting (*desse*) to you.—<sup>27</sup> hi.—<sup>28</sup> sentire.—<sup>29</sup> fere.—<sup>30</sup> = what.—<sup>31</sup> see P. I, § 272, R. 1; § 283, R. 5.—<sup>32</sup> in exilium mittere.—<sup>33</sup> testarum suffragium.—<sup>34</sup> presidium (*ABSTR. DAT.*).—<sup>35</sup> facere.—<sup>36</sup> Render: 'that (*ut*) I followed'.—<sup>37</sup> to follow the advice of some one, aliquo auctore (*abl. abs.*) agere.—<sup>38</sup> Render: 'Who professed (*profiteri*) that they were most inimical to me'.—<sup>39</sup> ratione uti.—<sup>40</sup> Render: 'which [to use] I began'.—<sup>41</sup> by the relative.—<sup>42</sup> modo.—<sup>43</sup> to observe uprightness in one's dealings with somebody, fidem alicui prestare.—<sup>44</sup> consuēvisse.—<sup>45</sup> uti.—<sup>46</sup> verecundia.—<sup>47</sup> by debere.—<sup>48</sup> = the body of the dead Pausanias.—<sup>49</sup> oportere.—<sup>50</sup> to inter in a place, inferre in locum.—<sup>51</sup> by the locative adverb.—<sup>52</sup> to be executed for a crime, ad supplicium dari (*datum esse*).—<sup>53</sup> beneficium (*sing.*) prestare (*in the future*).—<sup>54</sup> [that] should be given (*gerundial*) which etc.—<sup>55</sup> = what is most (maxime) necessary to every one.—<sup>56</sup> elaborare in aliqua re.—<sup>57</sup> potissimum.—<sup>58</sup> by inversion.—<sup>59</sup> aptissimus ad.—<sup>60</sup> arripere.—<sup>61</sup> by inversion.—<sup>62</sup> aptissimus.—<sup>63</sup> = which they had.—<sup>64</sup> opulentus.—<sup>65</sup> precari a deo.—<sup>66</sup> maximus.—<sup>67</sup> relinquere (*ABL. ABS.*).—<sup>68</sup> = which he had.—<sup>69</sup> firmus.—<sup>70</sup> *ABSTR. DAT.*—<sup>71</sup> castellum.—<sup>72</sup> adhibere.—<sup>73</sup> interpretes.—<sup>74</sup> quidam.—<sup>75</sup> bello captus.—<sup>76</sup> by secum.—<sup>77</sup> ducere.—<sup>78</sup> nocenti-simus.—<sup>79</sup> = who if he is condemned.—<sup>80</sup> homines.—<sup>81</sup> = will cease to say.—<sup>82</sup> plurimum posse.—<sup>83</sup> judicium.—<sup>84</sup> Infinitive clause.—<sup>85</sup> de opinione sua decedere.—<sup>86</sup> = if he which does (*subjunct.*).—<sup>87</sup> to greatly ingratiate one's self with some one, ab aliquo summam infre gratiam.—<sup>88</sup> celerissimi consilii.—<sup>89</sup> acerri-mus.—<sup>90</sup> ingenium.—<sup>91</sup> by the involved relative *qualis*: 'of which quality (*qualis*) if [one] were now'.—<sup>92</sup> to demand reparation for outrages by war, res ex injuriis bello repetere.—<sup>93</sup> = which who has.—<sup>94</sup> laudandus.



has nothing else<sup>1</sup>, but without which<sup>2</sup> a man is condemned and rejected in the fullness of everything else<sup>3</sup>.—5. The swans<sup>4</sup> are consecrated<sup>5</sup> to Apollo, because they seem to have from him [the gift of] divination, by which they foresee<sup>6</sup> the happiness after death, so as to die with song<sup>7</sup> and rejoicing.<sup>8</sup>—6. The nothingness of worldly goods<sup>9</sup> you have proved in your book on happy life, in the reading<sup>10</sup> of which I wish nothing so much, as to abandon all those [things].—7. How pleasant must be that journey, at the end of which<sup>11</sup> no care, no anxiety<sup>12</sup> is to remain<sup>13</sup>.—8. Where<sup>14</sup>, on land or water, shall I find a person<sup>15</sup> whose whereabouts<sup>16</sup> I do not know?—9. A. Torquatus stands<sup>17</sup> before [my] eyes, the quality<sup>18</sup> of whose pursuits both of you must<sup>19</sup> know.—10. Octavius is a man<sup>20</sup>, whose actions<sup>21</sup>, of whatever kind<sup>22</sup> they may be, we will expect with the greatest confidence<sup>23</sup>.—11. That man is addicted<sup>24</sup> to habits of life, from which<sup>25</sup> a person who is once accustomed to them, will seldom return to honest pursuits.—12. This is the carriage<sup>26</sup> which Napoleon used<sup>27</sup> when, on his flight after the battle of Waterloo, he was nearly captured by the enemy.—13. That ancient throne<sup>28</sup>, on which the king<sup>29</sup> used to sit when his vassals tendered him their homage, was ruthlessly<sup>30</sup> thrown into the flames.—14. This was the prophetic<sup>31</sup> word<sup>32</sup> of L. Crassus, which we expected<sup>33</sup> [to hear] when we came to the Senate.—15. From there they came to the river Euphrates, which<sup>34</sup> they rapidly crossed by pontoons, when another more serious obstacle opposed [the march of] the army.—16. We rely<sup>35</sup> on those whom we believe to have a better knowledge<sup>36</sup> than we [have].—17. Apollonius did not suffer those who, in his judgment<sup>37</sup>, had no hope of becoming [good] orators, to waste their time<sup>38</sup> with him.—18. Hannibal was appointed<sup>39</sup> commander of the Carthaginians on account of the hatred<sup>40</sup> which all knew he had ever since his childhood entertained against the Romans.—19. I come now to those [things] in regard to which<sup>41</sup> Epicurus remarks that he did not comprehend how life could be happy without them.—20. Nothing is more undignified<sup>42</sup>, than that<sup>43</sup> anything should seem worse to you than dishonor<sup>44</sup>, to avoid<sup>45</sup> which any pain must be submitted to.—21. His<sup>46</sup> condition is the same as<sup>47</sup> [that] of the tyrant Dionysius, who, when he was in a position to do anything he pleased<sup>48</sup>, did not feel himself [any] happier<sup>49</sup> on that account<sup>50</sup>.—22. Of what use<sup>51</sup> are treasures which<sup>52</sup> we cannot employ<sup>53</sup> when they are in our possession<sup>54</sup>?—23. Alexander made<sup>55</sup> Parmenio governor of Media, a country which, in wealth, is second to none.—24. Philo, who in scholarship<sup>56</sup> had no superior among the Jews, was the first who<sup>57</sup> applied<sup>58</sup> the speculative<sup>59</sup> method to the interpretation<sup>60</sup> of the sacred books of the Jews.

IX. RELATIVE SUBJUNCTIVES OF NON-REALITY, DEPENDENT ON NEGATIVES. (R. 16).—1. There is nothing that either you [would] wish to hear, or [which] I dare to assert<sup>61</sup>

<sup>1</sup> Etiam si aliis destituitur.—<sup>2</sup> but which who has not.—<sup>3</sup> in omnium aliarum rerum copia.—<sup>4</sup> cygnus.—<sup>5</sup> dedicatus.—<sup>6</sup> = foreseeing by which what boon (*quid boni*) [there] is in death, they die etc.—<sup>7</sup> cantus.—<sup>8</sup> voluptas.—<sup>9</sup> Render: How none richer are, thou hast taught in that book which thou hast written on happy (*beatus*) life.—<sup>10</sup> Render: 'when I read which, I prefer (*malle*) nothing than to abandon (*relinquere*) etc.—<sup>11</sup> 'when which is ended (*conficere*)', by ABL. ABS.—<sup>12</sup> sollicitudo.—<sup>13</sup> reliqui esse (periphr. fut. subj.).—<sup>14</sup> = *Through which parts* (by the locative adverbial form of the interrogative) shall I pursue.—<sup>15</sup> is.—<sup>16</sup> = where who is, I do not know.—<sup>17</sup> versari.—<sup>18</sup> = whose of what quality studies were.—<sup>19</sup> *necesse est*; with infinitive clause.—<sup>20</sup> is.—<sup>21</sup> = what who acts.—<sup>22</sup> = indefinite relative.—<sup>23</sup> *aquissimo animo*.—<sup>24</sup> = follows that method (*ratio*) of life.—<sup>25</sup> = by which who is imbued (*imbuitus*), can (*subjunct.*) hardly be recalled to an honest kind (*genus*) of living.—<sup>26</sup> rheda.—<sup>27</sup> on (by) which when Napoleon fleeing out of the Waterloo (Vaterloensis) battle was driven (*vehit*), he almost was captured etc.—<sup>28</sup> solium.—<sup>29</sup> = to the on which (*abl.*) sitting king faith and office used (*solere*) to be tendered (*praestari*) by his (men).—<sup>30</sup> *sedus*.—<sup>31</sup> divinus.—<sup>32</sup> vox.—<sup>33</sup> = expecting which we came.—<sup>34</sup> = after having crossed (*superare*, ABL. ABS.) which by bridges quickly made, a more serious (*gravis*) obstacle (*impedimentum*) was objected to the army.—<sup>35</sup> *fidem habere alicui*.—<sup>36</sup> plus intelligere.—<sup>37</sup> Render: that who he judged could not become (*evadere*) orators.—<sup>38</sup> *operam* (not '*tempus*') perdere.—<sup>39</sup> constituere.—<sup>40</sup> = hatred of the Romans, that by which he was imbued from boyhood was known (*constat*) among all.—<sup>41</sup> = after which had been detracted (ABL. ABS.), how life could be happy, Epicurus denies that he understood (*intelligere*).—<sup>42</sup> indignus.—<sup>43</sup> infinitive clause.—<sup>44</sup> *dederis* (COMPAR. ABL.).—<sup>45</sup> = that (*ut*) thou mayest escape (*effugere*) which, any (*quilibet*) rather pain must be undergone (*subire*, gerundial).—<sup>46</sup> = of this (man).—<sup>47</sup> ac.—<sup>48</sup> = to whom when all [things] were allowed (*licet*).—<sup>49</sup> se beatorem ducere.—<sup>50</sup> *iccirco*.—<sup>51</sup> *Cui bono sunt opes*, literally 'To whom are treasures (to) advantage?' (ABSTR. DAT.).—<sup>52</sup> by cross-involution.—<sup>53</sup> *uti*.—<sup>54</sup> = when we have which.—<sup>55</sup> Render: Alexander subjected Media, than which no region is more opulent, to Parmenio.—<sup>56</sup> = than who nobody was more learned (*eruditus*).—<sup>57</sup> by access, pred. p. 250, Obs. 1.—<sup>58</sup> to apply something to something, *uti aliquā re in aliquā re*.—<sup>59</sup> *dialectica ratio*.—<sup>60</sup> explicare (gerundial phrase).—<sup>61</sup> dicere.

as<sup>1</sup> certain.—2. There is no admixture<sup>2</sup> in the soul which seems to be of terrestrial origin<sup>3</sup>.—3. There is nobody that considers Cicero a greater orator than Demosthenes.—4. There was nobody that dared to open his mouth<sup>4</sup>.—5. There is no subject on which the learned disagree so much.—6. What lapse of time<sup>5</sup> can replace<sup>6</sup> divine power?—7. What is there that should hinder me to follow that [view] which seems reasonable<sup>7</sup> to me?—8. Who is there that believes that future [things] can be conjectured<sup>8</sup> out of dreams?—9. There is no living being<sup>9</sup>, except<sup>10</sup> man, that has any notion<sup>11</sup> of God.—10. There is nothing that length<sup>12</sup> of time cannot achieve<sup>13</sup>.—11. There is nothing in the whole world that does not belong to the universe as a part<sup>14</sup>.—12. Who is there that does not hate Tarquin the Haughty?—13. Who is there that would not like<sup>15</sup> to seem benevolent<sup>16</sup>?—14. Who is there that does not understand, that by this one law the whole republic is annihilated<sup>17</sup>?—15. Who is it that divulges rumors of this kind?—16. What is the reason that you think him to be insolvent<sup>18</sup>?—17. There is no reason why in this case a prominent genius<sup>19</sup> should be required<sup>20</sup>.—18. There is no reason why you should call<sup>21</sup> that man from the province.—19. There is no reason why you should risk your popularity<sup>22</sup> by proposing<sup>23</sup> such a law.—20. Nothing is honest, that is done unwillingly<sup>24</sup> [or] under compulsion.—21. Nobody is [to be called] happy who believes in<sup>25</sup> this theory<sup>26</sup>.—22. There is no good [man] that holds<sup>27</sup> this opinion.—23. Nobody can be a president<sup>28</sup> of the republic who is not born in this country<sup>29</sup>.—24. Nothing can be truly useful which is acquired<sup>30</sup> by crime<sup>31</sup>.—25. Nobody can be [called] rich who covets the things of others<sup>32</sup>.—26. You cannot send me anything from that city which will be more acceptable<sup>33</sup>.—27. The speaker said<sup>34</sup> nothing by which the passions<sup>35</sup> of the multitude were aroused<sup>36</sup>.—28. I have nothing to<sup>37</sup> compare with Scipio's friendship.—29. I have never met<sup>38</sup> with any [man] from whom<sup>39</sup> I withdrew<sup>40</sup> more gladly<sup>41</sup>.—30. The name of no [man], that had been among these<sup>42</sup>, was withheld<sup>43</sup>.—31. I never have known anyone who said nothing with greater airs<sup>44</sup>.—32. No one has yet wished to see<sup>45</sup> me whom<sup>46</sup> I refused to receive on account of my engagements.—33. Nobody who is hurrying<sup>47</sup> to his burning house<sup>48</sup>, will admire even<sup>49</sup> the most exquisite<sup>50</sup> music<sup>51</sup>.—34. I respect<sup>52</sup> no pursuit<sup>53</sup> which has money for its object<sup>54</sup> (SENECA).—35. After Panætius nothing has been written on this subject, at least [nothing] with which I agree<sup>55</sup>.—36. Nobody, who has<sup>56</sup> a manly spirit<sup>57</sup>, can tolerate the bearing<sup>58</sup> of that man.—37. Who is there of all [men], provided<sup>59</sup> he has any intercourse with the Muses, who should not rather wish<sup>60</sup> to be this mathematician<sup>61</sup> than that tyrant?—38. There is no one, but he would rather wish to die than be converted into some form<sup>62</sup> of a beast<sup>63</sup>, while<sup>64</sup> at the same time having the mind of man.—39. There was no one, but he said that the opinion of this [man] was most correct<sup>65</sup>.—40. No day passes, but Satrius calls on me<sup>66</sup>.—41. I have never sent a letter home, but another letter for you accompanied it<sup>67</sup>.—42. Hortensius let<sup>68</sup> no day pass without either speaking<sup>69</sup> in the forum, or meditating without the forum.

X. RELATIVE SUBJUNCTIVES FOLLOWING THE ANALOGY OF SUBJUNCTIVES WITH NEGATIVE ANTECEDENTS. R. 17.—1. You will find few that will agree with you.—2. How few are there that deny wealth and pleasures to be goods!—3. He took<sup>70</sup> [a] few assistants<sup>71</sup> whom he thought to be competent<sup>72</sup> to perform the work.—4. I was the only one to whom both<sup>73</sup> [alternatives] were open<sup>74</sup>.—5. You were the only one who [ever] wished to have his colleague as a master<sup>75</sup>.—6. Have you alone the privilege to claim this right

<sup>1</sup> Pro.—<sup>2</sup> = nothing mixed (*mixtum*).—<sup>3</sup> of terrestrial origin, *ex terrā natus*.—<sup>4</sup> *hiscere*.—<sup>5</sup> = what lapse of time (*vetustas*) is there, that can etc.—<sup>6</sup> *conficere*.—<sup>7</sup> *probabilis*.—<sup>8</sup> *conjectare*.—<sup>9</sup> living being, animal.—<sup>10</sup> *præter*.—<sup>11</sup> *notitia*.—<sup>12</sup> *longinquitas*.—<sup>13</sup> *assequi*.—<sup>14</sup> = that is not a part of the universe (*universum*).—<sup>15</sup> *velle*.—<sup>16</sup> *beneficus*.—<sup>17</sup> *delere*.—<sup>18</sup> See p. 168, Obs. 3.—<sup>19</sup> *excellens ingenium*.—<sup>20</sup> *requirere*.—<sup>21</sup> *devocare*.—<sup>22</sup> to risk one's popularity, *cum populo in invidiam venire*.—<sup>23</sup> *legem rogare*.—<sup>24</sup> = that is done by an unwilling [one] (*invitus*), by a compelled [one].—<sup>25</sup> *sequi* (with accus.).—<sup>26</sup> *ratio*.—<sup>27</sup> *sequi*.—<sup>28</sup> *princeps*.—<sup>29</sup> *intra finis nostros*.—<sup>30</sup> *parere*.—<sup>31</sup> *scelus*.—<sup>32</sup> P. I, § 358.—<sup>33</sup> *jucundus*.—<sup>34</sup> *proferre*.—<sup>35</sup> *animi*.—<sup>36</sup> *excitare*.—<sup>37</sup> = which I compare.—<sup>38</sup> *convenire aliquem*.—<sup>39</sup> *unde*.—<sup>40</sup> *abire*.—<sup>41</sup> *lubenter*.—<sup>42</sup> = who had been in that number.—<sup>43</sup> *occultare*.—<sup>44</sup> *maior auctoritate*.—<sup>45</sup> *convenire*.—<sup>46</sup> Render: 'for whom (DAT. INCOMMUDI) I was engaged (*occupatus*)'.—<sup>47</sup> *currere*.—<sup>48</sup> = to the conflagration of his house.—<sup>49</sup> by *ne quidem*.—<sup>50</sup> *suavis*.—<sup>51</sup> *cantus*.—<sup>52</sup> *suspiciere*.—<sup>53</sup> *studium*.—<sup>54</sup> = which goes out (*exire*) into money (*as*).—<sup>55</sup> *I agree with something*, *mihi probatur aliquid*.—<sup>56</sup> by *esse*.—<sup>57</sup> *virile ingenium*.—<sup>58</sup> *vultus habitusque*.—<sup>59</sup> = who has only some commerce with the Muses.—<sup>60</sup> *malle* with infinitive clause.—<sup>61</sup> mathematicus.—<sup>62</sup> *figura*.—<sup>63</sup> *bestia*.—<sup>64</sup> *quum* with subjunctive of periphrastic future.—<sup>65</sup> *somebody's opinion is correct*, *aliquis vere sentit*.—<sup>66</sup> *domum meam ventilare*.—<sup>67</sup> Render: I have never sent one letter home, that not the other was [directed] to thee.—<sup>68</sup> *pati*.—<sup>69</sup> *dicere*.—<sup>70</sup> *sibi assumere*.—<sup>71</sup> minister.—<sup>72</sup> *idoneus*, with gerundial dative.—<sup>73</sup> *utrumque*.—<sup>74</sup> *licet*.—<sup>75</sup> Render: Who wished (*velle*) to have him, whom you had [as] a colleague, [as] a master.



for you?—7. He is<sup>3</sup> the only person to whom I can confide<sup>3</sup> this [secret].—8. This [man] was the only one<sup>4</sup> among those condemned, who was privy to that crime.—9. There was [but] one desire by which all, who were present, were actuated<sup>5</sup>.—10. There are those who think that body and soul perish together<sup>6</sup>.—11. There are those who neither know how to decline<sup>7</sup> the benefits which they receive, nor how to return<sup>8</sup> [them].—12. There were some that thought the fight would result<sup>9</sup> disastrously<sup>10</sup> to our [troops].—13. There were some to whom Curio seemed the third orator of that age.—14. There were some who either were anxious<sup>11</sup> for some new commotions<sup>12</sup> in (of) the republic, or who turned<sup>13</sup> the discords of the citizens to their profit.—15. There are certain [things] which are<sup>14</sup> neither commanded, nor prohibited by the laws.—16. There are those present who are ready to shed their blood<sup>15</sup> for the welfare of the republic.—17. There are certain philosophers who think that invalids<sup>16</sup> should<sup>17</sup> neither be called<sup>18</sup> happy<sup>19</sup>, nor unhappy<sup>20</sup>.—18. There are obligations<sup>21</sup> which we are owing<sup>22</sup> more to some<sup>23</sup> [persons] than to others.—19. There is a certain<sup>24</sup> [quality] which is theoretically<sup>25</sup> rather than practically different from virtue.—20. There are many things which may be said on<sup>26</sup> both sides of the [question].—21. We know some [persons] who studied<sup>27</sup> many years with a philosopher, without<sup>28</sup> acquiring even a tincture [of philosophy].—22. There were two roads in all<sup>29</sup> by which<sup>30</sup> the Helvetians could reach<sup>31</sup> the country of the Sequani.—23. There are seven cities<sup>32</sup> which claim<sup>33</sup> Homer as their townsman.—24. It is this [fact] by which it is proved that this part of philosophy is not superfluous<sup>34</sup>.—25. It is philosophy which teaches the true way<sup>35</sup> of living, and<sup>36</sup> which makes it impossible for its follower ever to be unhappy.

XI. RELATIVE SUBJUNCTIVES OF POSSIBILITY, NECESSITY, DESIRABLENESS, AND DOUBT. R. 18.—1. We want<sup>37</sup> a commander who has legitimate authority<sup>38</sup>.—2. We must learn things<sup>39</sup> that enable us<sup>40</sup> to be useful to our country.—3. We must act with<sup>41</sup> a dignity<sup>42</sup> and firmness<sup>43</sup> which is proof<sup>44</sup> not only against influence<sup>45</sup> but even against suspicion.—4. Perhaps [somebody] has told you this who has not seen it himself, but heard<sup>46</sup> it from others.—5. Money<sup>47</sup> should be made by means<sup>48</sup> which are free<sup>49</sup> from baseness<sup>50</sup>.—6. Is there anything else<sup>51</sup> that you [would] say in your behalf<sup>52</sup>?—7. Has any one gone down<sup>53</sup> this road who carried a wooden<sup>54</sup> chest<sup>55</sup> on his shoulder<sup>56</sup>?—8. To you I wish<sup>57</sup> a farm<sup>58</sup>, in which you can enjoy<sup>59</sup> all the pleasures<sup>60</sup> of agriculture<sup>61</sup>.—9. What delight<sup>62</sup> of the mind can be compared<sup>63</sup> with the pursuits<sup>64</sup> of those who are always searching<sup>65</sup> for something that [may] contribute to the well-being of their fellow-men<sup>66</sup>?—10. In the present<sup>67</sup> corruption<sup>68</sup> of morality<sup>69</sup>, something is required<sup>70</sup> that [may] reform<sup>71</sup> inveterate abuses<sup>72</sup>.—11. Our people<sup>73</sup> do not desire monitors who [shall] tell them minutely<sup>74</sup>: 'Walk<sup>75</sup> thus! speak thus! dine thus! drink thus!'—12. If you know any one who will take<sup>76</sup> the villa on this condition, let me know<sup>77</sup> at your earliest convenience<sup>78</sup>.

XII. RELATIVE SUBJUNCTIVES OF ADAPTEDNESS AND PURPOSE. R. 19.—1. I know [something] that [may] give you relief<sup>79</sup>.—2. I have found [somebody] who [might] be properly<sup>80</sup> entrusted<sup>81</sup> with the defence<sup>82</sup> of our cause.—3. He erected a fortification<sup>83</sup> in

<sup>1</sup> Render: Are you distinguished (*eximius*) [as] the only one in whom this holds good (*valere*)?—<sup>2</sup> Render: I have this [one as] the only [one] to whom.—<sup>3</sup> credere.—<sup>4</sup> Render: This [man] was condemned [as] the only [one] who was privy (*consciens*) of that crime (*scelus*).—<sup>5</sup> movere.—<sup>6</sup> unā.—<sup>7</sup> negare.—<sup>8</sup> referre.—<sup>9</sup> esse.—<sup>10</sup> calamitosus.—<sup>11</sup> to be anxious for something, aliquid querere.—<sup>12</sup> motus.—<sup>13</sup> to turn something to one's profit, aliquā re pasci.—<sup>14</sup> render by active construction 'which to do the laws neither command (*jubere*), nor prohibit'.—<sup>15</sup> vitam profundere.—<sup>16</sup> invalids = homo (sing.) valetudine parum prosperā usus.—<sup>17</sup> gerundial.—<sup>18</sup> dicere.—<sup>19</sup> beatus.—<sup>20</sup> miser.—<sup>21</sup> officium.—<sup>22</sup> which are owed (*debere*).—<sup>23</sup> alii...alii.—<sup>24</sup> quiddam.—<sup>25</sup> which from virtue can be separated rather by the idea (*cogitatio*) than by the thing.—<sup>26</sup> in utramque partem.—<sup>27</sup> apud philosophum persedēre.—<sup>28</sup> and drew (*ducere*) not even the color.—<sup>29</sup> omnino.—<sup>30</sup> quā.—<sup>31</sup> pervenire ad finis.—<sup>32</sup> civitas.—<sup>33</sup> say that Homer is their citizen.—<sup>34</sup> super-vacuum.—<sup>35</sup> ratio.—<sup>36</sup> Render by involution 'to which who has given himself, can by no means be unhappy'.—<sup>37</sup> nobis opus est.—<sup>38</sup> imperium legitimum.—<sup>39</sup> artes.—<sup>40</sup> = which effect that (*ut*) we are of use (ABSTR. DAT.) to the State.—<sup>41</sup> adhibere aliquid (gerundial).—<sup>42</sup> gravitas.—<sup>43</sup> constantia.—<sup>44</sup> to be proof against something, resistere alicui rei.—<sup>45</sup> gratia.—<sup>46</sup> accipere.—<sup>47</sup> rem familiārem querere.—<sup>48</sup> eis artibus.—<sup>49</sup> to be free from something, abesse ab aliquā re.—<sup>50</sup> turpitudine.—<sup>51</sup> Incorporate 'else' (*aliud*) in the relative clause.—<sup>52</sup> pro te.—<sup>53</sup> descendere.—<sup>54</sup> lignus.—<sup>55</sup> arca.—<sup>56</sup> humerus.—<sup>57</sup> optare (plur.).—<sup>58</sup> rus.—<sup>59</sup> frui.—<sup>60</sup> oblectamentum.—<sup>61</sup> agri colendi.—<sup>62</sup> oblectatio.—<sup>63</sup> conferre.—<sup>64</sup> studium.—<sup>65</sup> to search for something, aliquid anquirere.—<sup>66</sup> Render: 'That looks (*spectare ac valere*) towards (*ad*) living well and happily'.—<sup>67</sup> hic.—<sup>68</sup> perversitas.—<sup>69</sup> mores.—<sup>70</sup> desiderare.—<sup>71</sup> discutere.—<sup>72</sup> malum.—<sup>73</sup> homines nostri.—<sup>74</sup> ad singula.—<sup>75</sup> incedere (sing.).—<sup>76</sup> emere.—<sup>77</sup> certiorē facere (*fut.*).—<sup>78</sup> primo quoque tempore.—<sup>79</sup> salūtem afferre.—<sup>80</sup> recte.—<sup>81</sup> to entrust somebody with something, alicui aliquid credere.—<sup>82</sup> vindictio.—<sup>83</sup> locum munire.

which the soldiers [might] find a safe refuge<sup>1</sup> if they were pressed by the enemy.—4. Crops were growing in these fields which might serve<sup>2</sup> as pasture for the draught-horses.—5. Antonius has [something] to<sup>3</sup> promise<sup>4</sup> to his [adherents].—6. Fortune has given<sup>5</sup> me nothing to bestow<sup>6</sup>.—7. Camillus was deemed<sup>7</sup> worthy of being called<sup>8</sup> the second founder<sup>9</sup> of the city after<sup>10</sup> Romulus.—8. Virtue makes<sup>11</sup> men worthy of coming into communion<sup>12</sup> with<sup>13</sup> God.—9. Who seemed to us a fit person to receive gifts from<sup>14</sup>, cannot be unworthy of being our creditor<sup>15</sup>.—10. That architect was fully competent<sup>16</sup> to build<sup>17</sup> the bridge over<sup>18</sup> the river.—11. The horsemen, in order to<sup>19</sup> wipe out<sup>20</sup> by bravery the disgrace<sup>21</sup> of [their] flight, fought at all places.—12. The consul gave to D. Junius command<sup>22</sup> at the mouth<sup>23</sup> of the Volturnus river, with the order to send corn to the army whenever a<sup>24</sup> ship had arrived<sup>25</sup>.—13. Caesar made<sup>26</sup> the foot-soldiers<sup>27</sup> manœuvre<sup>28</sup> among the cavalry<sup>29</sup> that they might, by daily practice<sup>30</sup>, acquire<sup>31</sup> skill<sup>32</sup> in this kind of fighting<sup>33</sup>.—14. Every day a great number of ships assembled<sup>34</sup> for the purpose of carrying supplies<sup>35</sup> [to the army].—15. Armed [men] were placed at that very spot, who were to murder you.—16. Places in the Circus were assigned<sup>36</sup> to the Patricians and Knights, where each [rank] might have their own seats (*spectaculum*)<sup>37</sup>.—17. The Mamertini gave<sup>38</sup> to Verres both a city into which<sup>39</sup> to convey<sup>40</sup> his stealings<sup>41</sup>, and a ship in which to remove<sup>42</sup> [them].—18. Artaxerxes presented Themistocles<sup>43</sup> with the city of Magnesia, to furnish him with<sup>44</sup> bread; Lampasacus, from which<sup>45</sup> he was to take<sup>46</sup> [his] wine, [and] Myus<sup>47</sup>, from which he was to have [his] vegetables<sup>48</sup>.—19. The Rhodians sent Thrasyllus to Rome, in order that by his eloquence the good graces<sup>49</sup> of the Senate might be won for them<sup>50</sup>.—20. What hope of return<sup>51</sup> have we if we give to an unknown shipwrecked<sup>52</sup> [person] a vessel to convey<sup>53</sup> him home?—21. Moses established<sup>54</sup> new ceremonies<sup>55</sup> among the Jews, in order to strengthen thereby the nation for the future<sup>56</sup>.—22. Themistocles fortified<sup>57</sup> Port Piræus with walls, the more easily to defend the city.—23. I sent him word<sup>58</sup> that I would arrive in three days.—24. I have appointed<sup>59</sup> [a man] to take my place<sup>60</sup> if I cannot be present in person<sup>61</sup>.—25. Claudius hired<sup>62</sup> assassins<sup>63</sup> to take Milo's life by an ambush<sup>64</sup>.

XIII. RELATIVE SUBJUNCTIVE OF QUALITY. R. 20.—1. Antonius will be the man to whom crowds<sup>65</sup> of profligate citizens will flock from all quarters<sup>66</sup>.—2. Apronius was a man who had the privilege<sup>67</sup> both to say and to write with impunity<sup>68</sup> everything<sup>69</sup> he wished.—3. Sulpicius is not the man to be afraid lest his principles<sup>70</sup> be in danger<sup>71</sup> from the artifices<sup>72</sup> of [any] prepared<sup>73</sup> speech.—4. I am not the man to pronounce<sup>74</sup>, whatever we see<sup>75</sup>, to be such<sup>76</sup> as we see it.—5. These men will be such<sup>77</sup> as to consent<sup>78</sup> to nothing prejudicial<sup>79</sup> to the public interest<sup>80</sup>.—6. P. Crassus was in a position (*is*) that nobody in the republic thought himself superior<sup>81</sup> to him either<sup>82</sup> in honor or in wealth<sup>83</sup>.—7. You are a man who have always been on the side<sup>84</sup> of the patriots<sup>85</sup>.—8. The chief-commander was a man in whom the soldiers placed unbounded confidence<sup>86</sup>; the other officers<sup>87</sup> were men who had seen service<sup>88</sup> in Spain under<sup>89</sup> Sertorius.—9. [This sentence, and No. 10, 11, 12, to be transformed into relative constructions with attributive synthetic antecedents, according to Obs. 6.] The works which M. Agrippa erected<sup>90</sup> in the

<sup>1</sup> Periculum.—<sup>2</sup> = in which the draught-horses [might] be pastured (*pascere*).—<sup>3</sup> relative.—<sup>4</sup> polliceri.—<sup>5</sup> invenire.—<sup>6</sup> dare.—<sup>7</sup> habere.—<sup>8</sup> by active construction (*I am called* = they call (*ferre*) me).—<sup>9</sup> conditor.—<sup>10</sup> a.—<sup>11</sup> efficere.—<sup>12</sup> consortium.—<sup>13</sup> genitive.—<sup>14</sup> Render: Who seemed to us worthy 'of whom' we should receive gifts (*beneficium*).—<sup>15</sup> Render: 'Unworthy to whom we owe' (*debere*).—<sup>16</sup> fully competent, satis idoneus.—<sup>17</sup> *præesse* with gerundial dative (*faciendo*).—<sup>18</sup> in.—<sup>19</sup> Can 'in order to' be rendered here by a relative?—<sup>20</sup> delere.—<sup>21</sup> turpitudine.—<sup>22</sup> preponere.—<sup>23</sup> ad ostium.—<sup>24</sup> by 'ut quisque'.—<sup>25</sup> accedere.—<sup>26</sup> jubere.—<sup>27</sup> legionarius.—<sup>28</sup> præliari.—<sup>29</sup> equites.—<sup>30</sup> consuetudo.—<sup>31</sup> percipere.—<sup>32</sup> skill in, usus, with genitive.—<sup>33</sup> præliorum.—<sup>34</sup> convenire.—<sup>35</sup> commensum supportare.—<sup>36</sup> Render: Places were divided to etc.—<sup>37</sup> Render: Where each [rank] might make spectacles to themselves.—<sup>38</sup> præbere.—<sup>39</sup> by the locative adverb.—<sup>40</sup> deportare.—<sup>41</sup> furtum (plur.).—<sup>42</sup> exportare.—<sup>43</sup> dat.—<sup>44</sup> = furnish (*præbere*) to him bread.—<sup>45</sup> locat. adverb.—<sup>46</sup> sumere.—<sup>47</sup> GEN. Myuntis.—<sup>48</sup> opsonium (sing.).—<sup>49</sup> to win the good graces, voluntatem conciliare.—<sup>50</sup> dative of the interested person.—<sup>51</sup> recipere beneficium.—<sup>52</sup> naufragus.—<sup>53</sup> = by which he may be forwarded back (*reverti*).—<sup>54</sup> constituere aliquid alicui.—<sup>55</sup> ritus.—<sup>56</sup> in posterum.—<sup>57</sup> munire.—<sup>58</sup> sent [persons] who were to announce.—<sup>59</sup> constituere.—<sup>60</sup> meo nomine agere.—<sup>61</sup> ipse.—<sup>62</sup> conducere.—<sup>63</sup> sicarius.—<sup>64</sup> to take one's life by an ambush, aliquem improvidum ex insidiis opprimere.—<sup>65</sup> Render: 'To whom runnings (*concursus*) of profligate (*perditus*) citizens [will] be made.—<sup>66</sup> undique.—<sup>67</sup> = to whom it was allowed (*licet*).—<sup>68</sup> impune.—<sup>69</sup> by the indefinite relative.—<sup>70</sup> fides (sing.).—<sup>71</sup> to be in danger, temptari.—<sup>72</sup> insidiæ.—<sup>73</sup> compositus.—<sup>74</sup> dicere.—<sup>75</sup> = whatever is seen.—<sup>76</sup> talis qualis.—<sup>77</sup> talis.—<sup>78</sup> to consent to something, aliquid sententiis confirmare.—<sup>79</sup> = which seems to be contrary (*obesse*) to etc.—<sup>80</sup> utilitas.—<sup>81</sup> = that nobody preferred (*anteferre*) himself to him (relatively expressed).—<sup>82</sup> neither.—<sup>83</sup> fortune.—<sup>84</sup> to be on somebody's side, alicuius partes sequi.—<sup>85</sup> boni.—<sup>86</sup> summe confidere.—<sup>87</sup> dux.—<sup>88</sup> stipendia facere.—<sup>89</sup> apud.—<sup>90</sup> excitare.



city, were such that they both surpassed<sup>1</sup> the magnificence of former<sup>2</sup> [works], and remained<sup>3</sup> unsurpassed in the future.—10. Perhaps what you will hear from me is such, that not all will approve<sup>4</sup> of it.—11. The act<sup>5</sup> which the tribunes had undertaken was such that it aroused<sup>6</sup>, not the lowest classes<sup>7</sup>, but the very heads of the Plebeians<sup>8</sup>.—12. King Dejotarus's<sup>9</sup> troops never were of a quality that he could make war<sup>10</sup> with them on the Roman people.—13. We were distinguished<sup>11</sup> by qualities<sup>12</sup> that do not show<sup>13</sup> themselves in battle.—14. The people conferred<sup>14</sup> the highest power<sup>15</sup> on a man<sup>16</sup> who, before, had in a most disgraceful manner<sup>17</sup> broken<sup>18</sup> the laws.—15. What State is so strong<sup>19</sup> that it might not be utterly<sup>20</sup> destroyed<sup>21</sup> by hate<sup>22</sup> and discord<sup>23</sup>?—16. No force<sup>24</sup> is so great that it might not be broken<sup>25</sup> by the sword<sup>26</sup>.—17. Was there ever a man<sup>27</sup> so cruel, as to forbid anyone to mourn?—18. Nobody is so hostile to our cause as to call us bad citizens.—19. Nothing has ever happened so unfortunately<sup>28</sup>, that it should not be useful<sup>29</sup> to some one.

XIV. CAUSAL AND ADVERSATIVE RELATIVE CLAUSES. R. 21.—1. The governor<sup>30</sup> of the State, who was of the opinion<sup>31</sup> that he should do his official<sup>32</sup> duty without any regard to party, rejected<sup>33</sup> the offer<sup>34</sup>.—2. Zopyrus was derided by the others, who did not acknowledge<sup>35</sup> these vices [to exist] in Socrates.—3. I know that the master was angry, since I played the eavesdropper<sup>36</sup>.—4. Sleep embraced<sup>37</sup> me, since I had been awake<sup>38</sup> till late<sup>39</sup> in the night.—5. This is altogether<sup>40</sup> your own fault<sup>41</sup>, since you despised the advice we tendered<sup>42</sup> to you at your departure<sup>43</sup>.—6. The servants, who were of the same stamp<sup>44</sup> as their master, treated Habonius most shamefully.—7. We ourselves, although we were strongly attached<sup>45</sup> to that party<sup>46</sup>, are daily more estranged<sup>47</sup> [from it].—8. Nero, although he was given<sup>48</sup> to a most immoderate debauchery, was only three times indisposed during his whole life<sup>49</sup>.—9. Should that man have been elected without bribe<sup>50</sup>, who, besides his wealth, had nothing at all to gain the favor<sup>51</sup> of his fellow-citizens?—10. I believe<sup>52</sup>, I did wrong<sup>53</sup> that I left<sup>54</sup> you.—11. You yourself acknowledged<sup>55</sup> this to be correct<sup>56</sup>, when<sup>57</sup> you refused<sup>58</sup> to follow Pompey to the war<sup>59</sup>.—12. We admire Fabricius for his belief<sup>60</sup> that even the enemy has some rights which we are bound to respect<sup>61</sup>.—13. I am very thankful<sup>62</sup> to old age<sup>63</sup> for<sup>64</sup> increasing my eagerness<sup>65</sup> for conversation<sup>66</sup>, [and for] abating<sup>67</sup> [my eagerness] for drink<sup>68</sup> and food.—14. What place can bravery have<sup>69</sup> in him who says that pain is the greatest evil?—15. We admire the bravery of those who, in battle, prefer<sup>70</sup> death to flight.—16. Having refused<sup>71</sup> to rule<sup>72</sup> in his own State, he could not be a subject<sup>73</sup> in a foreign<sup>74</sup> [one].—17. Observe the discretion<sup>75</sup> of [the] Gauls. Not knowing<sup>76</sup> the life and nature of men, and having heard [only] so much that P. Sulla and the others were in the same<sup>77</sup> distress<sup>78</sup> as<sup>79</sup> Cethegus, they asked whether they had<sup>80</sup> the same purpose<sup>81</sup>.—18. Who throttled<sup>82</sup> his intimate<sup>83</sup> [friend], what will he<sup>84</sup> do with<sup>85</sup> an enemy if an opportunity offers<sup>86</sup>?—19. You cannot<sup>87</sup> [any] longer retain in [the command of] the province a man<sup>88</sup> who is making with the enemy treaties<sup>89</sup> disposing<sup>90</sup> of our allies, and with our allies [is making treaties] disposing of our citizens.—20. I shall unhesitatingly<sup>91</sup> defend a man<sup>92</sup> whom whole provinces wish to be safe<sup>93</sup>.—21. Having attacked<sup>94</sup> this party<sup>95</sup> with the fiercest<sup>96</sup> hatred, he now became<sup>97</sup> its most ardent supporter.—22. This is a

<sup>1</sup> Vincere.—<sup>2</sup> prior.—<sup>3</sup> Render: And were surpassed by no [magnificence] afterwards.—<sup>4</sup> probare aliquid.—<sup>5</sup> actio.—<sup>6</sup> accendere.—<sup>7</sup> infima plebs (sing.).—<sup>8</sup> plebs (sing.).—<sup>9</sup> = King Dejotarus had those troops.—<sup>10</sup> bellum interire alicui.—<sup>11</sup> prestare.—<sup>12</sup> ex res.—<sup>13</sup> = which do not go forward (propterea) into battle (merely determining the antecedent res).—<sup>14</sup> deferre.—<sup>15</sup> imperium.—<sup>16</sup> is.—<sup>17</sup> by the adverb (turpis).—<sup>18</sup> violare.—<sup>19</sup> firmus.—<sup>20</sup> funditus.—<sup>21</sup> evertere.—<sup>22</sup> plur.—<sup>23</sup> discidium (plur.).—<sup>24</sup> vis.—<sup>25</sup> frangere.—<sup>26</sup> ferrum.—<sup>27</sup> by equis.—<sup>28</sup> male.—<sup>29</sup> prodesse.—<sup>30</sup> praefectus.—<sup>31</sup> existimare.—<sup>32</sup> Render: That offices should [be] performed (prestare) without faction (factio).—<sup>33</sup> respuere.—<sup>34</sup> conditio.—<sup>35</sup> agnoscere.—<sup>36</sup> ad fores auscultare.—<sup>37</sup> complecti.—<sup>38</sup> vigilare.—<sup>39</sup> multa nox.—<sup>40</sup> omnino.—<sup>41</sup> culpa (that thy altogether fault is).—<sup>42</sup> offerre.—<sup>43</sup> partic. constr., by proficiscens.—<sup>44</sup> mores.—<sup>45</sup> deditissimus.—<sup>46</sup> pars.—<sup>47</sup> abalienare.—<sup>48</sup> = to be of most immoderate luxury.—<sup>49</sup> = languished altogether (omnino) thrice.—<sup>50</sup> gratis (the question to be expressed in the indicative and without any interrogative particle).—<sup>51</sup> to gain the favor, animos sibi conciliare.—<sup>52</sup> videor.—<sup>53</sup> peccare.—<sup>54</sup> discedere ab.—<sup>55</sup> iudicare.—<sup>56</sup> verus.—<sup>57</sup> relative.—<sup>58</sup> nolle.—<sup>59</sup> in castra.—<sup>60</sup> = who believed.—<sup>61</sup> Paraphrase: That there exists (esse) some crime (nefas) even against (in) the enemy (hostis).—<sup>62</sup> magnam gratiam habere.—<sup>63</sup> senectus.—<sup>64</sup> relative.—<sup>65</sup> aviditas, with genitive.—<sup>66</sup> sermo.—<sup>67</sup> tollere.—<sup>68</sup> potio.—<sup>69</sup> by esse.—<sup>70</sup> anteponere.—<sup>71</sup> nolle (relative construction).—<sup>72</sup> principem esse.—<sup>73</sup> to be a subject, servire.—<sup>74</sup> allēna.—<sup>75</sup> diligentia.—<sup>76</sup> nosse (relative construction).—<sup>77</sup> par.—<sup>78</sup> calamitas.—<sup>79</sup> relative.—<sup>80</sup> esse in.—<sup>81</sup> voluntas.—<sup>82</sup> jugulare.—<sup>83</sup> familiaris.—<sup>84</sup> is.—<sup>85</sup> dative.—<sup>86</sup> dari (abl. abs. in the perf.).—<sup>87</sup> by an affirmative imperative sentence.—<sup>88</sup> is.—<sup>89</sup> pactiōnes facere (at the end of the period).—<sup>90</sup> disposing of = de.—<sup>91</sup> sine ulla dubitatione.—<sup>92</sup> is.—<sup>93</sup> salvus.—<sup>94</sup> persequi (relative construction).—<sup>95</sup> factio.—<sup>96</sup> acer.—<sup>97</sup> = began to support (adjuvare atque ornare) it with the greatest now zeal.

most grievous<sup>1</sup> error indeed<sup>2</sup>, which (et qui) may be fatal<sup>3</sup> to the safety of the republic<sup>4</sup>.—23. The reason of man is imperfect, but perfectible<sup>5</sup>.—24. The Syracusians, [being] men of experience<sup>6</sup>, who (i. e. 'so that they') were able to see in the dark<sup>7</sup>, kept an account<sup>8</sup> of the pirates that were daily beheaded<sup>9</sup>.—25. Archagathus, a noble-minded<sup>10</sup> man, who (i. e. 'so that he') wished to be loved and esteemed<sup>11</sup> by his [towns-men], felt sore<sup>12</sup> that such an office<sup>13</sup> should have been tendered<sup>14</sup> to him.—26. [These men], old-fashioned people<sup>15</sup>, who (i. e. 'so that they') judged<sup>16</sup> others<sup>17</sup> from their [own] character<sup>18</sup>, believed [this statement].—27. [That] timid and inexperienced<sup>19</sup> man, who had neither courage nor intelligence<sup>20</sup> enough, did not think the inheritance to be worth so much<sup>21</sup>, that he should endanger<sup>22</sup> [thereby] his citizenship.—28. O the sordid<sup>23</sup> [men] who accepted the gift, [and] the wicked<sup>24</sup> [man] who gave [it]!—29. O imprudent<sup>25</sup> youth, who didst surrender thyself to the faith of a tyrant!—30. It is not easy<sup>26</sup> to recognize a flatterer, since (quippe) he frequently flatters<sup>27</sup> [while] pretending<sup>28</sup> to gainsay<sup>29</sup>, and at last<sup>30</sup> suffers himself to be convinced<sup>31</sup> by better<sup>32</sup> arguments.—31. Although<sup>33</sup> Plato was cruelly injured<sup>34</sup> by Dionysius, since (quippe) [the latter] had ordered him to be sold into slavery<sup>35</sup>, he yet returned to Syracuse.—32. The consul did not restrain<sup>36</sup> the ardor of the legions, knowing<sup>37</sup> that the raw recruits<sup>38</sup> of the enemy were not equal to the contest<sup>39</sup>.—33. A great part of the Fidiates, having<sup>40</sup> been added as colonists<sup>41</sup> to the Romans, knew the Latin<sup>42</sup> [language].—34. You cannot wonder that I should dislike<sup>43</sup> him to whom the Roman people is inimical<sup>44</sup>, especially since I, in return for the favors<sup>45</sup> of the Roman people, should<sup>46</sup> take<sup>47</sup> even more than my share<sup>48</sup> in<sup>49</sup> the burdens<sup>50</sup> and duties<sup>51</sup> [due to it].

XV. LOCATIVE CLAUSES (§ 616).—1. Where the king had fallen, a sepulcher was constructed.—2. When the enemy had come to that [place] where our [soldiers] were hidden in ambush, those [that were] fleeing suddenly stopped<sup>61</sup>, and, turning around, made an attack on [their] pursuers<sup>62</sup>.—3. Till a ship has come to the place for which a passage has been taken [in it]<sup>63</sup>, it does not belong<sup>64</sup> to the owner<sup>65</sup>, but to the passengers<sup>66</sup>.—4. You must directly return there from where you have departed.—5. The inhabitants, in the third night-watch, made a sally<sup>67</sup> from the town [on that side] where<sup>68</sup> the ascent<sup>69</sup> to our fortifications seemed to be least steep<sup>70</sup>.—6. They met<sup>71</sup> the Gauls eleven miles<sup>72</sup> [from the city], where<sup>73</sup> the river Allia mixes<sup>74</sup> its waters with those of the Tiber.—7. They returned<sup>75</sup> to Rome, where 'he war was preparing<sup>76</sup> with the greatest energy<sup>77</sup>.—8. I departed from Syracuse<sup>78</sup> from which [place] the passage<sup>79</sup> to Greece was said to be safest.—9. On the third, May I left<sup>80</sup> Tarsus where<sup>81</sup> I had arrived the day before<sup>82</sup>.—10. I pray<sup>83</sup> [to] thee, O Juno, to (ut) follow us into our city, where a temple, worthy of thy greatness<sup>84</sup>, will receive<sup>85</sup> thee.—11. The consul accepted the capitulation of the city<sup>86</sup>, to which the routed army<sup>87</sup> had fled<sup>88</sup>.—12. I thought<sup>89</sup> it necessary<sup>90</sup> to point out<sup>91</sup> the sources from which you might draw<sup>92</sup> this knowledge<sup>93</sup>.—13. We are not going to suffer<sup>94</sup> in this country<sup>95</sup> any one from whom<sup>96</sup> danger may come to our liberty.—13. The consul occupied that town in order<sup>97</sup> to collect<sup>98</sup> there the supplies<sup>99</sup> for the army.

<sup>1</sup> Lamentabilis.—<sup>2</sup> sane.—<sup>3</sup> exitiosus.—<sup>4</sup> salus publica.—<sup>5</sup> = but which can be perfected.—<sup>6</sup> of experience, peritus.—<sup>7</sup> occulta videre.—<sup>8</sup> rationes habere.—<sup>9</sup> secūri ferri (quasi-oblique subjunctive, as if an indirect question).—<sup>10</sup> nobilis.—<sup>11</sup> diligere.—<sup>12</sup> graviter ferre (with infinitive-clause).—<sup>13</sup> provincia.—<sup>14</sup> dare.—<sup>15</sup> homines antiqui.—<sup>16</sup> fingere.—<sup>17</sup> ceteri.—<sup>18</sup> natura.—<sup>19</sup> imperitus.—<sup>20</sup> consilium.—<sup>21</sup> p. 267, Obs. 4; p. 270 R. 35.—<sup>22</sup> Render: That he should come into doubt (dubium) on [his] citizenship (civitas).—<sup>23</sup> sordidus.—<sup>24</sup> improbus.—<sup>25</sup> improvidus.—<sup>26</sup> = A flatterer (assentator) is not easily recognized (agnoscere). See p. 238, foll. Obs. 1.—<sup>27</sup> blandiri.—<sup>28</sup> simulare, with infinitive-clause.—<sup>29</sup> litigare.—<sup>30</sup> ad extremum.—<sup>31</sup> vincere.—<sup>32</sup> potior.—<sup>33</sup> quum.—<sup>34</sup> violare.—<sup>35</sup> to be sold into slavery, venundari.—<sup>36</sup> not to restrain, indulgere with dat.—<sup>37</sup> by ut with the relative.—<sup>38</sup> novus miles (sing.).—<sup>39</sup> to be equal to the contest, satis certamini esse.—<sup>40</sup> colonus.—<sup>41</sup> p. 34, R. 38.—<sup>42</sup> alicui inimicum esse.—<sup>43</sup> infestus.—<sup>44</sup> pro voluntate.—<sup>45</sup> debere.—<sup>46</sup> suscipere.—<sup>47</sup> quam pars virilis postulat.—<sup>48</sup> partitive genitive, dependent on plus.—<sup>49</sup> onus (sing.).—<sup>50</sup> munus (sing.).—<sup>51</sup> consistere.—<sup>52</sup> Render: and carried (inferre) the converted standards (stigma) against the pursuing (insequi).—<sup>53</sup> Render: Till (quoad) 'it has been come' (pervenire. IMPERS. PASS.) thither whither a ship has been taken (sumere).—<sup>54</sup> esse.—<sup>55</sup> dominus.—<sup>56</sup> navigantes.—<sup>57</sup> eruptio.—<sup>58</sup> p. 218, (c).—<sup>59</sup> as censens.—<sup>60</sup> arduus.—<sup>61</sup> occurrere (impers. pass.).—<sup>62</sup> by lapis (p. 220, Obs. 1).—<sup>63</sup> Render: Where the river Allia is mixed to the Tiberine (Tiberinus) stream.—<sup>64</sup> impers. pass.—<sup>65</sup> parare.—<sup>66</sup> vis.—<sup>67</sup> trajectus.—<sup>68</sup> = departed from.—<sup>69</sup> pervenire (see p. 37, R. 67).—<sup>70</sup> pridiē ejus diēi.—<sup>71</sup> precari.—<sup>72</sup> amplitudo.—<sup>73</sup> subjunctive by attraction.—<sup>74</sup> urbem in deditiōnem accipere.—<sup>75</sup> fusā acies.—<sup>76</sup> se conferre.—<sup>77</sup> putare.—<sup>78</sup> gerundial of the main verb.—<sup>79</sup> demonstrare.—<sup>80</sup> haurire.—<sup>81</sup> doctrina.—<sup>82</sup> pati, with infinitive-clause (to be in this country etc).—<sup>83</sup> civitas.—<sup>84</sup> adverb.—<sup>85</sup> relative construction.—<sup>86</sup> comportare. Render passively (the supplies to be collected).—<sup>87</sup> commeatus.



## CHAPTER THIRD.

## THAT-CLAUSES.

## I. COMPLETING THAT-CLAUSES.

§ 617. THAT-CLAUSES are either *completing*, or *adverbial* (§ 456; § 610, R. 3, OBS. 1, p. 482 foll.). The former are those which *complete* the idea of their governing words in the principal sentence. They have either the form of an infinitive-clause, or the form of a finite clause introduced by *ut* (*ut*), *ne*, *quin*, *quominus*, or *quod*. *Quod* requires the predicate of the clause to be in the INDICATIVE, except if the clause is *oblique* (p. 388). The other conjunctions require a SUBJUNCTIVE in all That-clauses, whether the clause contains an oblique, or a direct statement. — Sometimes finite That-clauses take an *asyndetic* form (p. 473, OBS. 3), their predicates being in the subjunctive (R. 24, OBS. 1, 6).

OBS. The form of completing That-clauses is determined 1) by the nature of the clause (R. 24, OBS. 1); 2) by the governing word in the principal sentence. Completing That-clauses are either (a) in the relation of OBJECTS to the (logical) predicate of the principal sentence, or (b) in the relation of SUBJECTS to the same, or (c) in the relation of ATTRIBUTES to a noun. They also may (d) perform the function of PREDICATES of the principal sentence (p. 486 foll.). Completing That-clauses, accordingly, are divided into OBJECT-CLAUSES, SUBJECT-CLAUSES, ATTRIBUTE-CLAUSES, and PREDICATE-CLAUSES.

## A. OBJECT THAT-CLAUSES.

Rem. 22. OBJECT THAT-CLAUSES take the following forms: 1. That of an INFINITIVE CLAUSE if they depend on a *verbum sentiendi* or *declarandi*, and contain an *oblique declarative* statement (p. 387, R. 81). — 2. They take the form of an Ut-clause (negatively *ne*); (a) if they are dependent on a *verbum declarandi*, and contain an *oblique imperative* statement (p. 389, R. 83); (b) if they depend on a *verbum faciendi*, implying an *aim* which is specified by the That-clause (R. 25). — 3. They take the form of a clause introduced by *ne*, *quin*, or *quominus*, if they depend on a *verbum faciendi* implying a *negative aim* which is specified by the That-clause (R. 25, OBS. 5 foll.). — 4. They take the form of a *Quod*-clause or of an *Ut*-clause if the governing verb does not belong to any of the first three classes. These clauses represent the idea of a fact which is treated like a *substantive* object (transitive, intransitive, or prepositional), dependent on the principal predicate (R. 26). There are several idiomatic exceptions to all these rules.

1. *Verba sentiendi*.

Rem. 23. *Verba sentiendi* are those that express an act of the mind (*sensire*, *intelligere*, *meminisse*, *discere*, *existimare*, *credere*, *gaudere*, *vereri*, *cupere*, *pati* etc.), or an act or impression of the senses (*videre*, *sensire*, *audire* etc.). The That-clauses dependent on them are oblique clauses and generally have the form of an INFINITIVE clause (p. 387, R. 81) with the following exceptions: 1) verbs of fearing (OBS. 1); 2) the verb *dubitare* with a negative (OBS. 2-4); 3) verbs of emotion (OBS. 5, 6); 4) verbs

of volition (OBS. 7); 5) those *verba sentiendi* which in certain connections have assumed the signification of other classes of verbs (as *sperare*, *censere*, *videre*). See OBS. 8-10.

OBS. 1. Verbs of FEARING require *Ne*-clauses or *Ut*-clauses (*ne non*), according to § 408, R. 56, as: *Vereor ne nobis Idus Martiae nihil dederint, praeter letitiam*; I am afraid that the Ides of March have given us nothing except (a temporary) joy. Cic. Att. 14, 12. *Foris ut redderentur*; I was afraid they would not be returned. Ib. Fam. 12, 19, 1. *Vereor ne non liceat*; I am afraid that it is not allowed. Ib. Att. 2, 19, 3. The construction of verbs of fearing with an infinitive clause, or with an object-infinitive is rare, and mostly anteclassical, poetical, or postclassical (see Cic. Fin. 2, 13, 39). For the construction of verbs of fearing with interrogative clauses see p. 391, OBS. 1, c. (See also Cic. Att. 7, 1, 3; 9, 6, 6; 13, 21.) — For the tense of the subjunctive see p. 448, OBS. 1, 2.

OBS. 2. That-clauses dependent on *dubitare* with a negative, or with what is equivalent to a negation, take the form of *Quin*-clauses. *Quin* in this construction is rendered by 'that' (but that), and *quin non* by 'that not', as: *Agamemnon non dubitat quin brevi sit Troja peritura*. Cic. Sen. 10. — *Quam dubitaret nemo quin abs te pecunia liberatus esset*. Ib. Verr. 2, 5, 30. — *An hoc dubitabit quisquam quin is venalem jurisdictionem haberet*? Ib. 2, 2, 48. — *Dubitabitur igitur, iudices, si non dubitabitur quin vos Laterenensium negotiorum elucere non possim* (that I will not escape the charge of negligence). Ib. Verr. 2, 1, 49. — *Non dubitavit Xeno quin impetrare non posset*. Ib. Att. 5, 11, 6\*. — Livy sometimes (for inst. 22, 55; 36, 41), and Nepos (or his epitomizer) almost always, construe *non dubitare* with an infinitive clause\*\*. In later prose this construction became the regular one.

OBS. 3. *Non dubitare*, in the meaning 'not to hesitate' (when the logical subject of the principal predicate is the same as that of the clause), is generally construed with an object-infinitive, as: *Ebrius non dubitavit id ipsum, quod arguitur, confiteri*. Cic. Cat. 1, 2. But often, even in this meaning of *non dubitare*, a *Quin*-clause is used, as: *Dubitare non debes quin tam honestum municipium tibi in perpetuum obligare velis*. Cic. Fam. 13, 42. Comp. Ib. Mil. 23, 63; L. M. 16, 49; 23, 68; L. Agr. 2, 26, 69; Att. 1, 11 D. 3. This construction is necessary if *dubitare* is in the periphrastic conjugation in *dum*, as: *Tam vero dubitandum non existimavit quin ad eos proficeretur*. Cæs. B. G. 2, 21. — *Non dubitandum putavi quin succurrerem*. Cic. Fam. 10, 18. Thus with *non cunctandum esse*: *Cæsar non cunctandum existimavit quin pugna decertaret*. Cæs. B. G. 3, 23.

OBS. 4. Sometimes other verbs of feeling and thinking, implying, like *dubitare*, a negative, if combined with negations (as *non negare*, *non ignorare*, *non aliter sentire*), occur with *Quin*-clauses in place of infinitive clauses, as: *Respondit, negare non posse quod res sit exortum milti*. Liv. 40, 36. — *Quis ignorat quin tria Graecorum genera sint*? Cic. Fac. 25. — *Quis ignorat quin id longe sit honestissimum*? Quint. 12, 7, 8. — *Non jam aliter senties quin omni ex an interdicti viderentur*. Cic. Cæs. 11, 31. — Thus *non mittere*, and *non cerere*, in a few ante-classical and post-classical passages, are construed with *quin* (= *ne non*), as: *Non metuo quin meo uxori late suppetiae sint*. Plaut. Am. 4, 1, 54. — *Non vereor quin id quod postulo libenter sequamini*. Rut. Lup. 2, 17. (Comp. foot-note to R. 24). — For the construction of negative impersonals, and negative substantives with *Quin*-clauses, see R. 27 and 28. — For the construction of negative *verba faciendi* with *quin*, see R. 25, OBS. 5.

OBS. 5. *Verba sentiendi* expressing EMOTION are construed with *That*-clauses to denote

\* The original conception of the conjunction *quin*, in this construction, was not that of an affirmative conjunction, but that of an interrogative negative adverb (*quin* = *quid non*, or *cur non*; *non dubito quin hoc verum sit* = I have no doubt 'why this should not be true'). The construction of *non dubitare* etc. with an interrogative clause is not rare in classical prose, as: *Non dubito quid nobis agendum putes*. Cic. Att. 10, 1. — But the original force of *quin* seems to have been obscure even to the ancients. Thus Gelius (N. A. 17, 13), who quotes many passages in which *quin* is improperly used by certain writers, remarks that many do not understand the true force of this 'compound and periphrastic conjunction', referring his readers to a chapter in the 'commentarii grammaticii' of Nigidius Figulus, Cicero's contemporary and friend, where an exhausting treatment of the subject would be found.

\*\* The English grammarians quote the following passage as a proof, that the construction of *non dubitare* (in the meaning 'not to doubt') with an infinitive clause, occurs in Cicero: *Nam Pompejus non dubitat ea, quae de republica nunc sentiat, mihi probari*. Cic. Att. 7, 1, 3. But the passage reads thus: *Nam Pompejus non dubitat. Vere enim iudicat ea, quae de republica nunc sentiam, mihi probari*.











Mithridates se Bosphorānis bellum *inferre simulabat* (designated a war). Ib. L. M. 4, 9. Very rarely *spēdere*, and *pollicēri* are construed with an object-infinitive, as: *Qui pollicentur obsides dare*. Cæs. B. G. 4, 21.—Magnitudine pœnæ reliquos *deterreere sperans*. Ib. B. C. 3, 8.

## 2. Verba declarandi.

Rem. 24. Verba declarandi denote the utterance or manifestation of a feeling, thought, or impression. The That-clauses dependent on them take 1) the form of an infinitive clause if they contain a declarative statement (Obs. 1).—2) They take the form of an imperative clause (p. 389, R. 83) if the governing verb denotes the utterance of *edition* (Obs. 1–8).—3) They take the form of a *Quod*-clause if they contain the utterance of emotions or certain other feelings (Obs. 9).\*

Obs. 1. The That-clauses dependent on the general verba declarandi *dicere, scribere, nuntiare, docere* etc., are usually conceived as *declarative* (p. 480) and hence take the form of an infinitive clause (see the Ex. p. 400). But they may be conceived as *commanded* or *willed* by the subject, in which instance the English language uses either the form of an object-infinitive with 'to' ('he told him to go'), or that of a That-clause with 'should', 'ought', or other auxiliaries denoting compulsion. Such clauses must either take the form of an imperative clause in Latin (with *ut, ne*, or the mere subjunctive), or, if they have passive predicates, the form of an infinitive clause with a gerundial predicate, as: *Dixeram tibi a principio ut silerēmus* (that we should be silent). Cic. Brut. 42, 157.—*Isti patribus conscriptis, ne unā plagā conciderent; vulnus esse ejusmodi quod mihi nec dissimulandum, nec pertimescendum videretur*. Ib. Att. 1, 16, 9.—(Here 'ne unā plagā conciderent' is conceived as an imperative clause; but the coordinate That-clause 'vulnus esse ejusmodi etc.' is declarative.)—*Mittit qui nuntiarent ne hostis prælio lacerarent* (not to attack). Cæs. B. G. 4, 11.—*Philosophia nos docuit ut nosmet ipsos nosceremus* (has taught us the duty of knowing ourselves). Cic. Leg. 1, 22.—*Doct longē aliā ratione docuit esse gerendum*. Cæs. B. G. 7, 11.—If 'concedere' means 'to admit something as true', it requires an infinitive clause; but if it means 'to permit' it requires an imperative clause with *ut* or the mere subjunctive, as: *Concedo tibi ut ea prætereas, quæ, quum taces, nulla esse concedis*. Cic. R. A. 19, 51.—*Persuadere*, in the meaning 'to convince the truth of something' is construed with an infinitive clause, but, in the meaning 'to persuade' requires an imperative clause, as: *Civitati persuasit ut de finibus suis exirent; persicillare esse Gallie imperio potiri*. Cæs. B. G. 1, 2.—*Socrates Alcibiadi persuasit, eum nihil hominis esse*. Cic. Tusc. 3, 32, 77.—*Monere*, in the meaning 'to remind of a fact' requires an infinitive clause, but in the meaning 'to exhort' must have an imperative clause: *Res ipsa monēbat, tempus esse*. Cic. Att. 10, 8.—*Pompejum monēbat ut meam domum metueret*. Ib. Sest. 64, 153.

\* Clauses with *quoniam*, dependent on verba declarandi, are rare exceptions, nor can generally a *Quoniam*-clause be used after such verbs. But *non dicere* is sometimes (rarely) construed with *quoniam*, to denote that the statement cannot be contested; as: *Dicit non potest quoniam* (it cannot be contested that) *ei qui nihil metuant, beati sint*. Cic. Tusc. 5, 7, 17.—*Non potest dici quoniam* commode fiat. Auct. Her. 4, 28.—*Nemo est qui aliter dicat quoniam* omnium naturalium simile esset id ad quod omnia referuntur. Cic. Fin. 4, 13, 32.—Thus *Quoniam*-clauses are sometimes used with expressions denoting 'not to question', 'not to dispute', as: *Non ambigitur quoniam* Brutus pessimo exemplo id facturus fuerit. Liv. 2, 1.—*In controversia non erat quoniam* verum dicerent. Cic. Cæc. 11, 31.—*Quoniam* a cæcitate murum non queritur. Quint. 4, 4, 4.—*Nec diu amplexandam quoniam* Agrippina claritudine generis antefret. Tac. Ann. 12, 6. For the use of *quoniam* with impersonal verbs see R. 28, Obs. 3, 5, 7.

† Sometimes *dicere* is used with an *Ut*-clause where, at first sight, an infinitive clause should seem to be proper, as: *De divi neque ut sint, neque ut non sint, habeo dicere*. N. D. 1, 23, 63. Here the *Ut*-clause is tersely used in an ironical sense, to intimate that such an assertion would sound like a presumptuous dictation that the gods should exist, or not exist.

‡ The clause with a verbum dicendi after *mittere*, denoting the message sent, is frequently omitted. The dependent That-clause, in this instance, takes either the form of an infinitive clause, or that of an imperative clause, according as a mere statement, or an order is conveyed. *Mittere* corresponds then to the English 'to send word', as: *Ego puerum volo mittere ut* habeat animum bonum; I am going to send her word by a slave that she must be of good cheer. Plant. Pers. 3, 86.—*Fabius ad collēgam misit, exercitu opus esse qui* Campānis opponeretur. Liv. 24, 19.

§ Similarly *discere* occurs with an *Ut*-clause if it refers to the learning of a duty, as: *Se a patribus suis didicisse ut* magis virtute quam dolo contenderent; They had learned the duty of waging their wars more by bravery than by treachery. Cæs. B. G. 1, 13.

Obs. 2. Imperative clauses contain the following different kinds of volition: 1) requests, prayer, demand, and invitation (Obs. 3); 2) advice, proposition, and exhortation (Obs. 4); 3) resolution and stipulation (Obs. 5); 4) order, charge, command, and expressed wish (Obs. 6, 7); 5) permission (Obs. 8). These different kinds of expressed volition, are indicated by special classes of governing verbs (*verba imperandi*), while the general verbs of saying (Obs. 1) may be used with regard to any kind of volition.

Obs. 3. The verba imperandi expressing REQUEST etc. are: *petere, postulare, flagitare, orare, rogare, precari, obsecrare, implorare, instare* (to urge) *invitare*, and similar verbs, as: *Precor deos ut* his infinitis nostris malis contenti sint. Cic. Qu. Fr. 1, 3, 9.—*Petebant ut* equites premitteret. Cæs. B. G. 4, 11.—*Postulo ut* ne quid præjudicati asseratis. Cic. Clu. 2, 5.—*Cæsar cognovit, Germanos invitatos esse ut* ab Rheno discederent. Cæs. B. G. 4, 6.—*Semper flagitavi ut* convocarēmur. Cic. Phil. 5, 11, 30. 'To ask for a permission' is rendered by 'petere ut aliquid facere liceat' (not by 'veniam or potestatem petere'), as: *Tribunus militum petebat ut* Cæsaris voluntate discedere liceret; a military tribune asked Cæsar for the permission of leaving the army. Cæs. B. G. 1, 39.—If the person to whom the petition is directed, is not mentioned, the clause generally takes a passive construction, in which instance it sometimes takes the form of an infinitive clause, which, however, in classical prose, is confined to the verb *postulare* as: *Hic postulat se Rome absolvi*. Cic. Verr. 2, 4, 60.—*Et tamen ignosci nobis postulamus*. Auct. Her. 2, 17.—*Poscere*, in good prose\*, is not construed with That-clauses, but only with substantive clauses. In the poets and postclassically, it occurs both with *Ut*-clauses and infinitive clauses. Livy once uses an *Ut*-clause after *clamare et poscere* (2, 65).—If *instare*, (to insist upon) refers to a mere statement of a fact, it is construed with an infinitive clause, as: *Si instatur* (if it is insisted upon), suo milite vinci Romam posse. Liv. 2, 48. If it means 'to continue with perseverance', it is construed with an object-infinitive, as: *Instat Scandilius poscere recuperatores*. Cic. Verr. 2, 3, 59. But if *instare* means 'to demand urgently', the That-clause, dependent on it, has the form of an imperative clause, as: *Tibi instat Hortensius ut* eas in consilium. Cic. Quint. 10, 34.

Obs. 4. The verba imperandi expressing advice, proposition, and exhortation are *sua-dere, persuadere, monere* (see Obs. 1), *hortari, censere* (in the meaning 'to propose', 'to move', see R. 23, Obs. 9); as: *Equidem suavi ut* Romam pergeret (I advised him to proceed to Rome). Cic. Att. 16, 8, 2.—*Cæsar reliquos cohortatur ne* labōri succumbant (exhorted them not to succumb). Cæs. B. G. 7, 86. Verbs of exhorting (*monere, hortari*) sometimes, but very rarely, take an object-infinitive in good prose (Cic. Fin. 1, 20; Ib. Sest. 3, 7). The same construction or that of an infinitive clause, with *sua-dere* and *persuadere*, is poetical or postclassical, as: *Suadebat asino fugere*. Phædr. 1, 17, 6.—Verbs of exhorting are frequently construed with *ad* and a gerundial: *Sic ego vos ad libertatem recuperandum cohortor* (= ut libertatem recuperetis). Cic. Phil. 4, 5, 11.

Obs. 5. The verba imperandi expressing resolution and stipulation are: *decernere, statui, constituere, velle* (see R. 23, Obs. 7), *pacisci, pangere*\*\*, *sancire*, as: *Decrevistis ut* de præmiis militum primo quoque tempore referretur. Cic. Phil. 5, 2, 4.—*Statuit ut* decem milia hominum in oppidum submittantur. Cæs. B. G. 7, 21.—*Hasdrubal paciscitur* (stipulated, bargained) cum Celtiberorum principibus ut copias inde abdicent. Liv. 25, 32.—*Si quis pepigerit ne* illo medicamento unquam postea uteretur. Cic. Off. 3, 24.—*Gallie principes iurejurando, ne* quis enuntiaret (quæ essent constituta) inter se *sancierunt* (they pledged each other, by stipulation). Cæs. B. G. 1, 30.—*Ut* ne plebi cum patribus essent connubia, inhumanissimā lege *sancierunt*. Cic. Rep. 2, 37, 63.—If the construction of the clause is passive, it may take the form of an infinitive clause with a gerundial predicate-infinitive, as: *Ad unum omnes regnum Numæ deferendum decernunt*. Liv. 1, 18.—*Decernere, constituere, and statuere*, are generally construed with an object-infinitive if the actions contained in the clause are those of the subjects of the governing verbs, as: *Legiones decreverunt senatum defendere contra Antonium*. Cic. Phil. 5, 2, 4.—*Cæsar bellum cum Germanis gerere constituit*. Cæs. B. G. 4, 6. But sometimes, even in this meaning, *Ut*-clauses or (if the construction of the clause is passive) infinitive clauses with gerundial predicates are used, as: *Constitueram ut* pridie Idus Aquini manerem. Cic. Att. 16, 10.—*Reliquam ætatem a republica procul habendam decervi*. Sall. Cat. 4.—If these verbs are used in the meaning 'to judge', as verba sentiendi, the That-clause takes the form of an infinitive clause, as: *In quo omnia mea posita esse decervi*. Cic. Fam. 2, 6, 3.—*Laudem sapientie statuo esse maximam*. Ib. 5, 13.—If *constituere* means 'to promise', it takes the same construction as *polliceri* (with an infinitive clause in the

\* Augustin (Civ. Dei, 2, 21) mentions the following (lost) passage of Cicero's second book de Rep.: 'Philus poposcit ut hæc ipsa quæstio diligentius tractaretur'. But, since Philus in the extant parts of Cic. Rep. always speaks in 'direct discourse', it is evident that Augustin quotes only the sense, and not the wording of the passage.

\*\* *Pangere* has the meaning 'to stipulate' only in the perfect *pepigi*, not in the present system, nor in the perfect-form *pangxi*.



periphrastic future): *Vellem non constituiissem*, in 'Tusculānum *me* hodie *ventūrum* esse, Lælio: I wish I had not bound myself to Lælius to come to-day etc. Cic. Or. 1, 62.—*Constitui* cum quodam hospite, *me* esse illum *conventūram*. Ter. Hee. 1, 2, 120.

Obs. 6. The verbs of command, construed with That-clauses, are: *imperāre, præcipere, præscribere, mandāre, negotium dare* (to charge), *jubere, edicere, ferre\*, cavere*, and those of 'negative' command (prohibition): *interdicere, vetare* (Obs. 7). The regular construction of these verbs is with a dative of the person commanded and a clause with *ut, ne* (*ut ne*), or the mere subjunctive (except *jubere* and *vetare*), the English language generally employing an object-infinitive in place of the Latin That-clause, as: Consules *aditibus* curulibus *imperāvērunt ut* sacerdotes ejus sacri omnis conquirerent. Liv. 39, 11.—*Imperat Lælius ut* per colles *circumdūcat* equites. Ib. 28, 33.—*Quum ei præscriptum esset ne* quid sine Sexti nostri sententiā areret. Cic. Att. 16, 3, 6.—*His præcipit*, omnis moriālis pecuniā *aggrediantur*. Sall. Jug. 28.—M. *Emilio* senātus *negotium dat* ut Patavinōrum seditiōnem comprimeret (charged with suppressing etc.). Liv. 41, 27.—*Jubere* takes the person commanded as substantive object in the *accusative*, the action commanded being added in the form of an *object-infinitive* (§ 491, p. 104): Cæsar *Illece-tios* oppida vicique, quos incenderant, *restituere jussit*. Cæs. B. G. 1, 28. The verbs *edicere, ferre, cavere* do not take personal objects along with the That-clauses dependent on them; but incorporate the person to whom the command is issued in the clause, as: Quero *edixeritne* prætor *ut* *adesdes* die tricesimo (not: *edixerit tibi ut adesdes*). Cic. Varin. 14, 33.—Consul *edicere* est ausus *ut* senātus ad vestitum redderet. Ib. Pis. 8, 185.—The same construction often occurs with *præcipere* and *præscribere*, rarely with *imperāre*: Illud *præcipiendum fuit*, ut diligentiam adhiberemus. Cic. Am. 16.—Idem *imperat ut* hastas equites erigerent. Liv. 1, 37.—If the person commanded is not mentioned, a passive Ut-clause or passive infinitive clause is used: *Imperārit ut* in foro sibi lecta *sternerentur*. Cic. Verr. 2, 3, 44.—Non *hunc* in vincula *duci imperabis?* Ib. Cat. 1, 11.—Pro Serapionis libro tibi *præsentem pecuniam solvi imperāri*. Ib. Att. 2, 4, 16.—*Has naris actua-rias imperat fieri*. Cæs. B. G. 5, 1.—A passive infinitive clause is the usual construction with *jubere* if the person commanded is not mentioned, as: Cæsar *pontem*, qui erat ad Genuam, *jubet reparari*. Cæs. B. G. 1, 7.—Cæsar *naris* longas *ædificatris*, *remiges instituit*, *gubernatores comparari jussit*. Ib. 3, 4, 9. But sometimes, in this instance, the construction remains active, and an *object-infinitive* is used in place of a That-clause, as: Hæstio-ques eadem mensurā *reddere jubet*, quæ acceperis. Cic. Brut. 4.—Cæsar castra vallo fossā-que *munire jubet*. Cæs. B. G. 2, 5.—Vetera sunt præcepta sapientium, qui *jubent* tempori *parcere*. Cic. Fin. 3, 22.—Duces barbarōrum totā acie *pronuntiare jussērunt* ne quis ab loco discederet. Cæs. B. G. 5, 34.—Justitiā *præcipit parcere* omnibus. Cic. Rep. 3, 12. This construction, except with *jubere*, is extremely rare in classical prose.—*Jubere*, if it denotes the resolutions of the people in a plebiscite, is either construed with an Ut-clause, or, if the construction of the That-clause is *passive*, with an infinitive clause, as: Senātus *decrēvit*, populus-que *jussit ut* questōres eas statuas demolientiā curarent. Cic. Verr. 2, 2, 67.—Rogatiōnem promulgāvit, *vellent*, *juberent* Philippo regi bellum *indici*. Liv. 31, 6.—The same construction (rarely a Ne-clause) is sometimes used, if *jubere* refers to any official decree, as: Hic tibi (*i. e.* prætori) in mentem non venit *jubere, ut* hæc quoque referret se tibi vendidisse? Cic. Verr. 2, 4, 12.—Quinctius *jussit ut* naves Eubœam peterent. Liv. 32, 16.—Magōni nuntiātum est, *senātum jubere ut* classem in Italiam traiceret. Ib. 28, 36.—*Jubet ut* sententiam *dicat* suam. Plaut. Am. 1, 1, 50.—Quod *ne* fletet consules *jussērunt*. Hirt. B. G. 5, 52.—*Jussit ut* Britannicus et Octavia in complexum patris pergerent. Tac. Ann. 11, 32].

\* The verb *ferre*, as *verbum imperandi* mostly occurs in the phrase *legem ferre*, to give a law (without a completing clause). But it also occurs in the meaning 'to ordain', without *legem*, but with an *Ut*-clause, as : *Quum hoc natura tulerit ut summi virtute et animo praesent imbecillioribus*. Cic. Rep. 1, 34.

+ *Cavere* takes That-clauses in two different meanings; 1) as a *verbum faciendi* in the meaning 'to be on one's guard lest', or, 'to take care that' (see R. 25, Obs. 3). 2) as a *verbum imperandi* in the meaning 'to make a provision in a clause of law.' or by an article of stipulation in a treaty. In both meanings it is construed with a Ne-clause, or with an Ut-clause, as: *Epicius testamentum cavet* (ordered in his testament) *dies natalis ut ageretur*. Cic. Fin. 2, 31, 103. — *Aliis plebis scitis cautum est* (it was provided) *ne quis eundem magistratum intra decem annos caperet*. Liv. 7, 42.

‡ If the *That*-clause dependent on *edicare* refers to the actions of the subject itself, it cannot be considered as an imperative clause, and must take the form of an infinitive-clause with a periphrastic future, as: *Edixit, esse iudicium injuriarum non daturum*. Cic. Verr. 2, 2, 27.

§ Thus in the construction of the nominative with the infinitive: In lautumias Syracusinas deduci imperantur. Cic. Verr. 2, 5, 27 (p. 105, 106).

‡ In this construction *habere* does not take a personal object in the accusative. In post-classical language, however, it sometimes takes a personal object in the *dative*, as:

[illegible][illegible]

Nepo *Bruttienso* *jussit* *versiprell*, cantumque aliquem *exipret*, Tac. Ann. 13. 15. It is doubtful whether this construction occurs in classical prose. The passage in Cæs. B. C. 3. 93 (*Militibus* *enim* *jussit* *ne* *qui* *eorum* *violarentur*) is doubtful in its reading, since some manuscripts give the scarcely less objectionable reading '*Militibus* *commendavit* *ne* *etc.*'—The passage in Liv. 42. 43, 6, admits of a different interpretation.

\* For *prohibere*, which generally has the meaning of a *verbum faciendi*, see R. 25, Obs. 5.

† The writers of the silver age use *retire* sometimes as a *verbum faciendi*, in the meaning 'to prevent', when they construe it with *quominus*, as: *Sapientia nullā reminiscens exiret retiri (= impediri) potest*. Sen. Ep. 9.

§ For the construction with *ne*, which Kühner mentions as regular, no vouchers are extant.

¶ *Permittere* and *committere* originally have a more general meaning than the English verbs 'to permit', 'to allow', signifying (in connection with the dative of the person) 'to commit', or 'to leave something to somebody'. 'To permit' was originally expressed by *potestatem permittere* (as for inst. in Cic. Agr. 2. 134). Hence the construction *permittere aliquid*, which, according to the English conception, seems to be a pleonasm, as: *Postulavit ut Ariovistus Sequanis permitteret ut obsides voluntate ejus reddere illis liceret*. Cæs. B. G. 1, 35.







*dere, dimicāre, tendere*). Some of these verbs admit the construction with an object-infinitive (*studēre, cogitāre, animum inducere, moliri, niti*), which is the regular construction of *studēre*\* and *cogitāre*†. A few others take an object-infinitive in poetry and post-classical language.

EXAMPLES: *Agitātum* in urbe ab tribūnis plebis ut tribūni militum consulari potestate crearentur (*The scheme of electing etc. was agitated*). Liv. 4, 30.—*Illud potius agendum et cogitandum est* ne qui socii a populo Romano desciscant. Liv. 24, 45.—*Intelligere se dixit, non id agi ut verum inveniretur* (*that the intention was not, to find the truth*), sed ut aliquid falsi dicere cogeretur. Cic. Clu. 63, 177.—*Ille intellexit, id agi atque id parari*† ut filiae suae vis afferretur. Ib. Verr. 2, 1, 26.—*Itaque ut idem omnes sentiant summā vi agendum esse*. Liv. 24, 28.—*Pater potuit animum inducere ut nativam ipsam vinceret*. Cic. R. A. 19, 53.—*Quum senatus temptaret* (tentaret) post Romuli excessum, ut ipse gereret sine rege rempublicam. Ib. Rep. 2, 12, 23.—*Equidem ut honore dignus essem, maxime semper laboravi*. Ib. Planc. 20, 50.—*Id moliri eos atque struere*‡ ut Syracusae in ditioe Romanorum sint. Liv. 24, 23.—*Qui stadium currit, niti et contendere*§ debet ut vincat. Cic. Off. 3, 10.—*Enitere* per amicos ut scida ne qua deperat. Ib. Att. 1, 20, 7.—*Se adnisiros ut bene cumulāram gratiam referant*. Liv. 24, 48.—*Denus modo operam ne* (mori) tam necesse nobis sit quam Catōni fuit. Cic. Fam. 9, 18, 2.—*Moderabor ipse ne videar* fortuito in sermōnem vestrum incidisse. Ib. Or. 1, 24, 111.—*Me spectasse semper ut tibi possem quam maxime esse conjunctus*. Ib. Fam. 5, 8, 3.—*Mentes hominum nefariae ne vobis nocere possent, ego providi*. Ib. Cat. 3, 11, 27.—*Prospicite*, iudices, ut plus apud vos preces virginis Vestalis quam minae Gallorum valuisse videantur. Ib. Fonteij. 21, 49.—*Servius Tullius curavit ne plurimum valeant plurimi*. Ib. Rep. 2, 22, 39.—*Nihil antiquius habui quam ut Pansam convenirem*. Ib. Fam. 11, 5.—*Pugna ut tecum et cum meis mihi liceat vivere*. Ib. Att. 3, 22, 2.—*Omni contentione pugnatum est ut* his haec capitis aestimaretur. Ib. Clu. 41, 116.—*Quos ut incolumis conservare possimus, omni ratione erit dimicandum*. Ib. Div. Cae. 22, 72.

Obs. 3. The verbs *efficiendi*, denoting the 'bringing about' of an effect, are: 1) the general verbs *efficere*¶, *facere*\*\*†, *perficere*, *praestare*, *rem eo deducere*; 2) verbs denoting

\* *Studēre* is rarely construed with an Ut-clause, as: *Docet omnibus modis huic rei studendum ut* pabulatione Romani prohibeantur. Cae. B. G. 7, 14.—*Caesar studēbat ut* hanc partem oppidi ab reliqua parte urbis excluderet. Bell. Alex. 1.—*Studēre* is most frequently construed with an object-infinitive: *Studemus tutiorem vitam hominum reddere*. Cic. Rep. 1, 2.—*Fieri studēbam ejus prudentia doctior*. Ib. Am. 1, 1.—Sometimes *studēre* is construed with infinitive clauses, as: *Si quisquam est qui placere se studeat* quam plurimis. Ter. Eun. prol. 1.—*Pompējus rem ad arma deduci studēbat*. Cae. B. C. 1, 4.—*Orator ille... illis gratum se videri studeat*. Cic. Off. 2, 20, 70.—*Qui sese student praestare ceteris animalibus*. Sall. Cat. 1, 1.

† *Echedūre* pater filium cogitabat. Cic. R. A. 19, 53.

‡ *Parare* generally takes a substantive object; more rarely it is construed with an object-infinitive. The construction with Ut-clauses is very rare, and mostly anteclassical.

§ *Struere*, without the addition of such verbs as *moliri*, does not occur with Ut-clauses.

¶ The construction of the simple verb *tendere* (in the meaning of its compound *contendere*, with *ut*, or *ne*, is rare, as: *Tribūni plebis tribunorum militum ut habeantur comitia, tendunt*. Liv. 4, 7. See Ib. 38, 45. The construction of *tendere* with an object-infinitive is poetical and post-classical.

¶ *Efficere* is often used in the meaning 'to prove (to make out)', mostly in the passive impersonal form '*efficitur*' = it is proved, it follows (as a logical consequence). In this meaning, *efficere* is either treated as a *verbum declarandi*, and construed with an infinitive clause, or as a *verbum efficiendi*, being construed with an Ut-clause, as: *Dicæarchus vult efficere animos esse mortales*. Cic. Tusc. 1, 31.—*Mors ut malum non sit, efficitur* (= Your discussion will have the effect that death is not considered an evil). Ib. 1, 8. See R. 27, Obs. 1.

\*\* *Facere* has different constructions according to its different meanings: 1) With a participle as factitive predicate (p. 101. R. 74, A.), it has the meaning 'to introduce in discourse', as: *Xenophon facit Socratem disputantem, formam dei quæri non oportere*; *Xenophon introduces Socrates who asserts (makes Socrates assert) that the form of the Deity should not be investigated*. Cic. N. D. 1, 12, 31. Rarely in place of the participle, an object-infinitive (according to the construction of *jubere*) is used, as: *Polyphēnum Homērus cum ariete colloquentem facit, ejusque laudare fortunam*. Ib. Tusc. 5, 39.—2) In the meaning 'to represent' it takes a transitive object along with an object-infinitive (like *jubere*), or an infinitive clause (if the infinitive is passive), as: *Si timuisse eos facis qui discesserunt*; If you represent those that have gone as having been afraid (as cowards). Cic. Dom. 4, 10.—*Poëta impendēre apud inferos saxum Tantalō faciunt*. Ib. Tusc. 4, 16, 35.—*Plato construi a deo atque editeari mundum facit*. Ib. N. D. 1, 8, 19.—*Isocratem* Plato admirabiliter in *Phædro laudari facit* a Socrate. Ib. O. G. O. 6, 17.—

an effect in the interest of the doer: *impetrare, obtinere (tenere), assequi, consequi, adipisci*; 3) the verbs denoting an effect obtained after a previous struggle: *vincere, pervincere, evincere, expugnare*. The That-clauses dependent on these verbs take the form of an Ut-clause, or (negatively) of a Ne-clause\*. Sometimes, in poetry, an object-infinitive or a mere subjunctive is used in place of an Ut-clause. It is frequently repugnant to the English idiom to connect That-clauses with the regular equivalents of these verbs, so that the construction must be variously recast:

Ex. *Faciam ut intelligatis* quid error affligerit; I will make you understand (make it clear to you) what has been added by error. Cic. Clu. 4, 9.—*Germāni jumenta quotidiana exercitatione summi ut sint laboris efficiunt* (make their horses able to bear the severest labor). Cae. B. G. 4, 2.—*Hæc stultitia facit* (has the effect) *ut hoc stultissimum facinus rapienter factum esse videatur*. Cic. Rab. Post. 9, 24.—*Faciam ut* aut vivo mihi aut mortuo gratias agas (I will bring it to pass that you shall thank me etc.). Cae. B. C. 3, 91.—*Sol efficit ut omnia floreat*. Cic. N. D. 2, 15, 41.—*Satis id est magnum quod potest præstare ut ea causa melior et præstabilior esse videatur* (that he can make that cause to appear better etc.). Ib. Or. 1, 10, 44.—*Rem huc deduxi ut palam pugnare possētis* quum etc. (I have made it possible for you to contend etc.). Ib. Cat. 2, 2, 4.—*Attamen ægre retentis Domitiani militibus est factum ne prælio contenderetur*. (By restraining the soldiers, a battle was prevented.) Cae. B. C. 3, 37.—*Ejus belli fama efficit ne se pugnae committerent Salpinætes* (prevented the Salpinians from etc.). Liv. 5, 32.—*Efficiunt ne* quid inter privatum et magistratum differat (they effect that there is no difference, = efface all difference). Cic. Rep. 1, 43, 67.—*Munitiones efficiunt ne* quem locum nostri intrare possent (prevented our soldiers from). Cae. B. C. 3, 44.—*Ne irascamur præstabimus*; we will succeed in suppressing our anger. Sen. Ira. 3, 5.—*An etiam præstare potui, necubi delitescerent latrones, ne quid sarcinarum raperetur, ne quis vulneraretur*? Liv. 38, 49.—*Dux Gallorum uti eadem deditiōnis conditione uteretur*, a Crasso impetravit (obtained from Crassus the same conditions in regard to his capitulation). Cae. B. G. 3, 23.—*Galli legatos ad Caesarem de deditiōne mittunt et ut conservarentur impetrant* (succeeded in securing their lives and liberty). Ib. 2, 12.—*Verum si a Chrysogono non impetrāmus ut pecuniā nostrā contentus sit*, vitam ne petat; If we cannot make Chrysogonus be contented with our money, let him (at least) not claim our life. Cic. R. A. 52, 150.—*Vos adepti estis ne* quem civem metuerētis; You have obtained the advantage of not fearing any citizen. Ib. Mil. 13, 34.—*Quid assequitur nisi ut* arent qui in agris remanerunt? what does he gain by it except that etc.? Ib. Verr. 2, 3, 55.—*Antiochus facile obtinuit ut* Chalcididis portæ sibi aperirentur (easily succeeded in having the gates opened to him). Liv. 35, 51.—*Marcellus tenuit (= obtinuit) ne* irrito incepto abiretur. Liv. 24, 19.—*Vicerunt tribuni ut* legem perferrent (conquered the right of proposing the law). Liv. 4, 25.—*Patres summā ope evicerunt ut* Furius Camillus crearetur; The Patricians, after a hard contest, carried the election of Furius Camillus. Liv. 5, 36.—*Pervicerunt tribuni ut* Quinctius de bello ad

Rarely *facere* has the meaning of *cogere*, in which instance it has the construction of this verb (with an accusative, along with an object-infinitive): *Facio me alias res agere*, ne convicium Platōnis audiam; I compel myself to do something else, in order not to hear Plato's reproaches. Cic. Fam. 15, 18, 4.—In the Imperative it often means 'suppose', requiring an infinitive clause, as: *Fac omnia amicissimos Fontējo fuisse*; Suppose all had been most intimate with Fontējus. Cic. Font. 2, 3.—*Fac (te) potuisse*. Ib. Phil. 2, 3.—*Fac animos non remanere post mortem*. Ib. Tusc. 1, 34.—*Fac, qui ego sum, esse te*. Ib. Fam. 7, 23.—5) For the construction of *facere* as an ABSTRACT verb with a Predicate clause see R. 30. For the construction of *facere* with substantive Quod-clauses see R. 26, Obs. 2.

¶ The verbs *facere* and *efficere*, if construed with Ne-clauses (see the examples in the text), assume the force of the negative verbs of doing (*impedire* etc., see Obs. 5). Unless these verbs have this force (the aim of the action being negative), a negation in the That-clause is not expressed by *ne*, but by *non* after *ut*, as: *Splendor vester facit ut peccare sine summo periculo non possitis*. Cic. Verr. 2, 1, 8 (= Your prominent position has the effect that if you falter in your duty, the republic is in the utmost danger). Hence if *efficere ut* has the meaning 'to prove that', the That-clause, if negative, is introduced by *ut non* (See Cic. Tusc. 1, 8, quoted above). Sometimes a clause with *ne*, and a clause with *ut non* are coördinated, to present pregnantly two different meanings of the governing verb: *Ex hoc efficitur, non ut voluptas ne sit voluptas, sed ut voluptas non sit summum bonum*; From this it follows, not that we can decree pleasure to be no pleasure (make pleasure be no pleasure), but that pleasure is not the greatest good. Cic. Fin. 2, 8.

Sometimes a clause introduced by *quominus* is used, in place of a Ne-clause, to impart to the verbs *facere* and *efficere* the meaning of a *verbum prohibendi*, as: *Quominus discessio fieret, per adversarios tuos factum est*; Your adversaries hindered the taking of a vote. Cic. Fam. 1, 4, 2.—*Nihil censoria animadversio efficit quominus* regimen rerum ex notata domo peteretur; The censorian mark did not hinder the tendering of the highest power to the disgraced family. Liv. 4, 31. This construction, however, belongs more to the silver age, and is not frequent in classical style.







**EXAMPLES. 1. VERBS OF HINDERING.**—Plura ne dicam tuæ me lacrimæ impediunt (prevent me from saying more). Cic. Planc. 42, 104.—Ne extemplo gereretur bellum, hiems impedivit (hindered the immediate beginning of the war). Liv. 38, 32.—Ætas non impedit quominus studia teneamus usque ad ultimum tempus senectutis (does not prevent us from continuing our pursuits to extreme old age). Cic. Sen. 17, 60.—Que formido tot ac talis viros impedit quominus causam velint dicere? Ib. R. A. 2, 5.—*Mæ armare civitatem defensionem prohibent*, Liv. 24, 46.—Ne Iustrum perficerent mors prohibuit P. Ennii Ib. 24, 43.—Hi mem credo adhuc prohibuisse quominus de te certum haberemus. Cic. Fam. 12, 5.—Ne id quod placbat decerneret, ambitio obstat (prevented him from decreeing what he wished). Liv. 5, 36.—Quid obstat quominus sit beatus? Cic. N. D. 1, 34.—Ne confestim bellum indiceretur, religio obstat. Liv. 4, 30.—Ceteris rebus multa externa quominus possidentur possunt obstare. Cre. N. D. 2, 14, 35.—Non adversatur ius quominus summi quidque cuiusque sit. Ib. Fin. 5, 20, 67.—Interdicitur doctrinæ quominus ad te plura scribam. Ib. Att. 8, 8, 2.—Notarius ejus libanus commemorare puerum debet proci. Id. Verr. 1, 5, 14.—Cato tribunos debet in adversarios republice suisque consuli. Cic. Tuscul. 1, 38.—Cæsar aut Sextium misit ut, quominus libere hostes insequerentur, impediret. Cæs. B. G. 7, 9.—Legē accipiuntur tabula publicæ agrum quominus Romani d. posuerant. The books of the revenue-farmers are exempted by law from being sold to Rome; i. e. their privilege excludes hindrance the operation of the law. Cic. Verr. 2, 2, 85.  
The same verb is used figuratively, as in the following examples.—Ipsi præstito the plan

2. VERBIS OF RESISTING. — Atticus *ne* qua *viri* statua poneretur, *ne* *quid* resisted the plan of erecting a statue to him). Nep. Att. 8. — *Vix deorum opibus quin occurrat* Romanæ res *resistit* potest; We can, even with the help of the gods, scarcely prevent by our resistance the collapse of the Roman republic. Liv. 4. 43. — *Neque repugnabo quominus* by oratores omnia legant, omnia audiant; Nor will I oppose the reading and hearing, by the speakers, of all things. Cic. Or. 1, 60. 256. — (Edui polliciti sunt, se) *non recusaturos* quominus perpetuo suo Sequanorum diti one atque imperio essent. Cæs. B. G. 1. 31. — Illi *non hoc recusabant* ne eâ lege accusarentur qua nunc Avitus accusatur; Avitus *ne* hoc quidem unquam *recusavit*, quominus eâ lege rationem vite sue redderet, qua non tenebatur. Cic. Clu. 56, 154. — A te missus, *ire* *non recusavi*. Liv. 40. 15. — Pompejus dixit, *non recusare* se, quin nullus usus imperator existimaretur si sine maximo detrimento legiones Cæsaris seque receperent. Cæs. B. C. 3. 45. — *Non recusavi* quominus, Plaut. Mil. 4. S. 33.

3. VERBS OF LEASTRAINING. — *For reprimere quā* to restrain, to restrain. *Philo. Mil. 4.8.78.*  
— *Veniunt milites temperare et amittit quā* to temper, to restrain the heat, to restrain the soldiers.  
from. *Liv. 5. 15. — Neque sibi homines barbaros et inmoderatos existimant* (causes, *quā* in  
provinciam exirent. *Caes. B. G. 1. 83. — Imperare ut nemo quēvis quē* to restrain, to restrain  
scirem. *Liv. 34. 31. — Egred abstinere quā* to restrain, to restrain. *Id. 2. 45. — Milites dū* to  
*relenti quā* to restrain, to restrain. *Caes. B. C. 2. 13.*

4. VERBS OF DELAYING.—Non ultra differendum ratus *quā* per se fortissimū tentaret, exercitum instruit. Liv. 40. 27.—*Nullum morum interponendum* putavimus *quā* videremus hominem nobiscum vetustate amicitiae conjunctum. Cic. Ac. Po. 1, 1.—Quam omnes vocēs audirentur, *expectāri* diutius non oportere *quā* ad castra irerēt (that they should not delay any longer the marching against the camp). Caes. B. G. 3, 24.—*Deesse* mihi notat *quā* te adjuvarem d. w. i. e. in justice to myself, to remind you. Cic. Fam. 5. 12. 2.—*Nihil praetermisi* *quā* Pompeium a Caesare conjunctione avocarem I spared no efforts to turn Pompey etc.). Ib. Phil. 2, 10, 24.

5. VERBS OF AVOIDING. — *Fratrem ego vitari ne vidērem* (I have avoided my brother). Cic. Att. 3, 10, 2. — *Eat vitatam ne ostentatim memoriam susceperit* (let him eat so that he may not boast of his memory). Ib. Part. Or. 17, 60. We must avoid the appearance of a boyish exhibition of our memory. — *Per eos ne causam diceret se scriptam*. Through these he avoided a trial. Cæs. B. G. 1, 4. — *Per eos ne causam diceret se scriptam*. Through these he avoided a trial. Cæs. B. G. 1, 4.

—Per eos ne causam deceret se *cipere*? Through these he had got a firm case; *ne* = *ut*.  
—Obs. 6. Often a clause with *quominus* refers to the idea of hindering or ‘undermining’. Such clauses may be connected with ordinary verbs of doing, or with other verbs, which by the Quominus-clause, frequently assume the force of a verb of *hindering*, as: I figure by no means triflingly, if me *faciunt esse* aliquid *quominus* isto condemnari possit? what, by some act of mine, I have hindered his condemnation? (Cic. Ver. 2. 1. 9.—Nemo est qui neciat, *quominus* discessio foret, per adversarios suos *esse faciunt* that his adversaries prevented the taking of a vote). Ib. Fam. 1. 4. 2.—Memini te censorias leges tollere, ne pupillo tutiores *consulerent quominus* fortūis omnibus exstimatione eum usque ad rogum prosequeretur. Ib. Verr. 2. 3. 7.—Ne *per te ferat quominus* hac exstimatione eum usque ad rogum prosequatur: lest your action may prevent this reputation from following him to his grave (literally: lest he bear it through you that this reputation does not follow him etc.). Ib. Quinct. 31. 99.—Nihil de me *taliter quominus* esset in eo loco in quo me heredes P. R. collocarunt: The bill which you have carried does not contain anything which could prevent me from being in that position where etc. (literary: You have not ‘carried’ anything concerning me’ to *prevent me* ‘from being etc.’). Ib. Dom. 31. 82.—Præterquerum Dodonæam nihil desideramus *quominus* Eprium ipsum possidere videāmur: With the

exception of the oak of Dodona we miss nothing which, by its absence, *might prevent us from thinking* that we possessed Epirus itself. Cic. Att. 2.4.5. For another method to interpret this construction see R. 29, Ops. 7.1.1, 2. For the use of *quominus* and *quin* to introduce subject-clauses, attribute-clauses and modal-clauses, see below.

to introduce subject-clauses, attribute-clauses and modal-clauses, see below.

Here belongs the impersonal construction '*Stat per aliquem quominus*' (where *per* has the same force as in '*per me licet*'), the phrase being equivalent to '*aliquis impedit quominus*', but with the accessory idea of responsibility. It may be variously rendered '*It is chargeable to some one that not*', 'it is imputed to some one', 'somebody is responsible for the failure of etc.', 'it is one's fault', 'owing to one etc.', or simply by 'He prevented an action', as: Caesar cognōvit, *per Afranium stare quominus* praelio dimicaretur; Caesar learned that Afranius had prevented a fight. Cæs. B. C. 1. 41.—*Stetitne per Trebonium quominus* oppido potiturer videbatur; It seems that Trebonius was responsible for their failure in capturing the town. Ib. B. C. 2. 13.—'*Stat per aliquem*' is also construed with *ne*, and '*non stat per aliquem*' may be construed with *quā*, as: Ostenderent promissis proflis, *per duces*, non *per milites*, *stetisse* *ne* vincerent; He said they should show that in the former battles their failure in defeating the enemy was chargeable (must be imputed, was owing etc.) to the commanders, and not to the soldiers. Liv. 3. 61.—*Quoniam per eum non stetit quin fides præstaretur*; because the breaking of their faith was not attributable to him. Ib. 2. 81.

Obs. 7. In a similar way a *Quin-clause* dependent on *non facere* (sometimes *non efficere*) imparts to *facere* the meaning of a verb of *restraining* or *omitting* (Obs. 5), and hence *facere non possum quia* means 'I cannot help (refrain) doing something', 'I cannot but', and *fieri non potest quia* means 'It is impossible that not', or 'it is necessary that', as: *Facere non possum quin* quodidē ad te litteras mittam: I cannot help writing every day a letter to you. Cic. Att. 12, 27, 2.—*Facere non potui quin* tibi sententiam declarārem meam: I could not but tell you openly my opinion. Ib. Fam. 6, 13, 1.—*Fieri nullo modo poterat quin* Cleonini parceretur: It was altogether impossible not to spare Cleomenes. Ib. Ver. 2, 5, 40.—In place of *quia* is also used *ut* *non* *pot* *est*, according to Obs. 5, as: *Non potestis nullo modo facere ut* mihi illam epistolam *non* mitteretis. Ib. Att. 11, 21, 1.—*Facere potui quin* dixert, and nobody could help speaking thus. Cic. Or. 70, 234. With the same force the expression '*non possum non*' with an object-infinitive is used, as: *Non possum enim non diligere* cuius beneficio id consecutus sum. Ib. Fam. 9, 17, 2.—*Non enim possum quin* crediderim. Ib. Or. 2, 10.—' *Fieri non potest ut* ' means 'It is impossible that'.

See Cic. Mur. 34, 70.

#### 4. *Fact-clauses.*

*Rem. 26.* Verbs not belonging to the classes mentioned above (*R.* 23-25) may take That-clauses to represent any substantive object (transitive, intransitive, or adverbial). Such clauses either take the form of a *Quod-clause*, or that of an *Ut-clause*. They are called **SUBSTANTIVE-CLAUSES** or **FACT-CLAUSES** (p. 491, *OBS.* 14).

Obs. 1. In English, such Fact-clauses are either made dependent on a noun of general import (fact, thing, idea), or they take the form of a participial noun in *ing* as a substantive object. In Latin, they take, in their complete form, an absolute neuter demonstrative (*id, hoc, illud*) or a demonstrative with the noun *res* (*haec res, ea res*) as syndetic antecedents (p. 492, Obs. 15), which are placed in the case required by the governing verb, or by the leading adverbial idea. To this antecedent the clause is attached in the form of a *Quod-clause* if the action of the clause is conceived as a *past* or *present fact*. If the action lies in the *future* from the standpoint of the principal predicate), or expresses a *mere idea* conceived in the mind, the form of an *Ut-clause* is used. The syndetic antecedent may be left out if it is a *transitive object* in the accusative, and sometimes, when it is in the ablative.—Fact-clauses occur not only as *object-clauses*, but also as *subjects* of a sentence (see R. 28 Obs. 5), and as *attribute-clauses* (See R. 29 Obs. 7, B. 6). All fact-clauses introduced by *quod* have their predicates in the indicative, unless the subjunctive is required by the general rules p. 385 foll. Fact-clauses introduced by *ut* always require the subjunctive.

Obs. 2. Any transitive verb, not belonging to the classes mentioned B. 23-25, may take a Fact-clause with *quod* as transitive object, in which instance the syndetic antecedent, as transitive object, is placed in the accusative, but is frequently omitted: *Ilud minus curo quod congregasti operarios omnes*; I do not care for the fact that you have assembled all your forces (or 'for your assembling all your forces'). Cic. Brut. 86. 297.—*Quod mihi nihil, aut quod non multum relinquit, percommode facis estque mihi gratum.* Ib. Or. 2. 86.—*Mitto quod subire pericula paratissimus fueris si etc.*; I pass (do not mention) the fact that you would have been most ready to undergo dangers if etc. Ib. Fam.



15. 4. 12.—Quo facto duas res consecutus est\*). quod animos centurionum devinxit, et militum voluntates redēxit: By this fact he gained two things, that he secured (securing) the devotion of the centurions, and that he brought (buying) the attachment of the rank and file. Cæs. B. C. 1. 39. Quod duas simul acies exercituum barbarorum circumvenērunt, quod multi milia ceciderunt et cepērunt, hoc si ipsi tenuerant, vos sagittas non erant? (if they withheld from you the fact that they outflanked two wings of the barbarians at once etc.). Liv. 38. 49. See the Ex. p. 491, 2.

Obs. 3. Of the intransitive verbs that govern a genitive and ablative, only some *verba affectuum*, and the verbs of *accusing* and *condemning* admit Fact-clauses in place of their intransitive objects (see p. 599, foot-note), in which instance the syndetic antecedents are regularly left out. Thus 'Gajum furti condemnō' may be expressed 'Gajum condemnō (ajus) quod furtum perpetravit', as: C. Licinius Stolo decem milibus aeris est damnatus quod mille jugerum agri cum filio possideret. Liv. 7. 16. Such clauses pass over into *causal* Quod-clauses. Intransitive dative-objects cannot be represented by Fact-clauses, and such English expressions as 'It is owing to the fact that' etc., 'Ascribe it to the fact that' must be recast in Latin (for inst.: *Causa est quod* = it is owing to the fact that; *Velim hoc eo factum esse credas quod* = Ascribe this to the fact that).

Obs. 4. In the following instances Fact-clauses with *quod* take the place of substantive objects dependent on an adverbial idea:

1) If the clause represents an ABLATIVE OF MEANS, INSTRUMENT, and CAUSE, as: Acilius eo ipso quod nihil tale timērent Aetoli, opprimī incantos posse sperāvit (from the very fact that the Aetolians did not fear anything of the kind). Liv. 37. 4.—Populus contentus erat eo quod ratio habita plebejorum esset (was contented by the fact that: was contented because). Ib. 4. 6.—Hoc uno praeſtāmus vel maxime felix quod colloquimur inter nos. Cic. Or. 1. 8. 32.—The syndetic antecedent *eo* or *hoc* may be left out, which shows how these Fact-clauses have passed over into *causal* Quod-clauses: Qui potuit divitiis Romulus vitia vitare quam quod (= eo quod) urbem perennis annis posuit in ripa (than by the fact that he placed, or, than by placing the city). Cic. Rep. 2. 5. 10. If the verb forms a gerund, this construction may be replaced by the ablative of a gerundial (see p. 159, 170). Here belongs the frequent use of Quod-clauses denoting coincidence of action, where *quod* has the force of 'in as much as', a relation which may also be expressed by participles, by gerundial ablatives (p. 170, R. 211), or by Quam-clauses (p. 339, R. 69), as: Bene facis quod me adjuvas (= eo quod); You do well in as much as you assist me; or: In obsequiis assistens me tu bene facis. Cic. Fam. 3. 4. 16.—Scriptum erat, recte eum atque ordine fecisse quod (= eo quod) in Leoninis nulla peperisset. Liv. 24. 31.—Bene te consuluisse rebus tuis ait quod Demetrium Roman miseris. Ib. 40. 11.—Quod mihi nihil, aut quod non multum reliquisset, perperam fecis, estque mihi gratum. Cic. Or. 2. 86. 350. —Hoc a me novum cognoscens quod; res ita constituta ut crimen totum explicem. Ib. Verr. 1. 18. 55.—Here, also, belong the Quod-clauses dependent on the ablatives *eo* or *hoc* before comparatives, which are rendered by 'the more... the more', as: Eo ad te barbarius scripsi quod quotidie te ipsum expectabam (= eo quod) expectabam, tardius scripsi: From the fact that I daily expected, yourself, I have written later, or, I wrote the later because I expected. Cic. Fam. 3. 6.—Libertatem eo studiois plenius laudant quod summi ejusque bonitas commūne perfugium est omnium (They praise liberty more zealously from the fact that it is a refuge, = the more zealously they praise it is). Ib. Off. 2. 18. 63.—Respondit hoc esse miseriam fortunam Sequanorum quod soli auxilium implorare non auderent (the more pitiable their lot is). Cæs. B. G. 1. 32.

2) Quod-clauses representing PREPOSITIONAL OBJECTS occur with the prepositions *ex*,

\* *Consequi*, as a *verbum efficiendi*, might have taken an *ut*-clause (R. 25. 3), which would have represented the predicate as an effect of the action, while the author, by the Fact-clause, represents the predicates as coincident with the main action. Thus Cicero, in a similar sentence, uses an *ut*-clause: His subsidiis ea cum consecutus ut ex altissimis sociis antecessimos redderem. Cic. Fam. 15. 4. 14. Thus *adipisci* occurs with a Quod-clause: Illud quidem sanas adepti quod possumus, iudicare, nos Cassari carissimos esse. Cic. Att. 4. 15. 10.

\* *Ut*-clauses sometimes are found with a syndetic antecedent *id est* in the dative, which takes the form *et rei*, as: Multa est ei rei cura major adhibenda ut constare possimus nobismet ip-sis. Cic. Off. 1. 33. But this is not a Fact-clause in the sense explained above, the *ut*-clause being a *completing Object-clause*, dependent on *curam adhibere* (= *curare*) according to p. 599, Obs. 2.

† A *That*-clause dependent on *cognoscere* seems to require the form of an *infinitive* clause. But here the Quod-clause refers to *novum*, meaning that the fact mentioned is new in as much as the speaker will follow a peculiar method in the order of examining the witnesses.

§ In the similar construction *eo magis... quo*, where *eo* is followed by a relative clause, both the clause and the antecedent *eo* represent *ablatives of difference*.

*de pro, in, de*, and *propter* or *eo quod*, from the fact that; *ob id quod*, on account, or for the fact that; *pro eo quod*, in accordance, in keeping with the fact that; *in eo quod*, in the fact that; or 'in that'; 'in as much as'; *de eo quod*, on (concerning) the fact that; *propter id quod*, besides the fact that, 'aside from with a participial noun', or 'with the exception of the fact that', as: Oppianicus ex eo quod Scamander reus erat factus (from the fact that Scamander was indicted) quid sibi impendēret cōpit suspicari. Cic. Clu. 24. 66.—Odium patris in filium ex hoc ostenditur quod hunc ruri esse patiebatur (is inferred from his suffering him to be in the country). Ib. R. A. 18. 52\*. Chalcidensium legatio ob id quod princeps eorum, pedibus captus, lecticā est introductus, ultimae necessitatis visa res. Liv. 43. 7.—In hoc uno errat quod existimat eadem vias ad omnium familiaritates esse multas. Cic. Verr. 2. 3. 68.—Quiesierat ex me Scipio quidnam sentirem de hoc quod duos soles visos esse constaret. Ib. Rep. 1. 13. 19.—Omnia mihi per jucunda fuerunt praeter illud quod parum diligenter possessio salinarum mearum defenditur (excepting the fact that my property in the salt works is not carefully enough protected by you). Ib. Fam. 7. 32. 1.—See the Ex. p. 492, 4.—For 'praeter id quod', meaning 'excepting the fact that', the form 'nisi quod' is more commonly used. But to express 'excepting the fact that', the form 'nisi quod' is more frequently used than 'praeter id quod': as: Sinistris, praeterquam quod confortiores steterunt, repentinō consilio consulis additae vires (to the left wing, aside from the fact that they formed a more solid body, new strength was added by, etc.). Liv. 9. 27.—Itaque, praeterquam quod ambo consules profecti ad bellum erant cum quatuor legionibus, alii duo exercitus Etruriae oppositi sunt. Ib. 10. 26.—Cum Patrone Epianeo mihi omnia communia sunt, nisi quod in philosophiā vehementer ab eo dissentio. Cic. Fam. 13. 1.—Nihil acciderat ei quod nollet, nisi quod annulum, quo delectabatur, in mare abjecerat. Ib. Fin. 5. 30.

3) Some kinds of Quod-clauses are elliptically used, so that the principal sentences and their prepositional antecedents, are understood: (a) 'Quid? quod?' serves as a periodical connective, being equivalent to 'quin etiam' (nay even). It must be completed by 'Quid de eo dicam quod etc.?' (What shall I say of the fact that?), as: Quid? quod tu te ipse in custodiam dedisti; Indeed, you even delivered yourself into custody. Cic. Cat. 1. 8. 19.—(b) Very frequently Quod-clauses, serving for periodical connection, have the force of 'Quod attinet ad id quod' ('as to the fact that', or 'as to' with a participial construction, see p. 474, Obs. 6), as: Quod multitudinem Germanorum in Galliam tradidit, id se sui muniendi causa facere dixit; As to the fact that he was taking over a great number of Germans into Gaul, he was doing this for strengthening himself. Cæs. B. G. 1. 44.—Quod etiam sua reddiderint, vereri ne tantā indulgentiā plures ad talia audenda impellantur: Concerning the fact that they had returned even their own such undertakings. Liv. 39. 55.—Quod ais, non plus me Plancio debere quam bonis omnibus, ego me debere bonis omnibus fateor: As to your remark that I am not owing any more to Plancio than to all the good, I confess that I am owing to all the good. Ib. Plane 28. 68.—Quod scribis de velle se qui sit republicae status, summa dissensio est; In your inquiry about the condition of the republic, I reply that there is the greatest dissension. Ib. Fam. 1. 7. 10.

Obs. 5. Fact-clauses introduced by *ut* are either rendered by object-infinitives, or by participial nouns, or by *That*-clauses which are made dependent on a noun of general import corresponding to the idea represented by the clause (right, privilege, rule, idea, quality, plan etc.). The *ut*-clause may represent a transitive or prepositional (adverbial) object. Negative *That*-clauses of this kind are introduced by *ne*, if the negation contains the idea of prevention; else *ut non* is used.

1. TRANSITIVE *ut*-CLAUSES.—Respondit Socrates sese mervisset ut amplissimis honoribus et praemiis decoraretur (merere aliquid); that he had deserved to be remunerated by the highest honors and rewards. Cic. Or. 1. 54. 272.—Nihil habet nec fortuna tua majus quam ut possis, nec natura melius quam ut velis servare quam plurimos (= you have no right more important than that of saving as many as possible, nor has your heart any better quality than your will of doing so). Ib. Lig. 12. 38.—Sapientia et animi magnitudinem complectitur, et justitiam, et ut omnia quae homini accidunt infra se judicet (complecti aliquid); Wisdom comprises magnanimity, justice and the quality of judging all human accidents inferior matters. Ib. Fin. 3. 7. 25.—Hoc mihi Metellus non eripuit; hoc etiam addidit ut quereretur hoc sociis imperari (addere aliquid); Metellus (by his proceedings) has not deprived me of this [right]; he has even added another right to it, namely that I may complain of such things being imposed on our allies. Ib. Verr. 2. 2. 68.—Est boni viri

\* In place of *ut non*, frequently *ut* and *hinc* are used, as: Quam vehementer eum timendum putarem, licet hinc intelligatis quod etiam illud moleste fero. Cic. Cat. 2. 2.  
† In the silver age, *merere* takes an object-infinitive, and, negatively, a *Ne*-clause, as: Merui quidem admitti. Sen. Ep. 93. Hac victoria videtur meruisse Marius, ne ejus nati rempublicam pœniteret. Vell. Pat. 2. 12.







*rem dicere*: Vende mihi vasa celata, non es dignus qui habeas quæ tam bene facta sunt. Ib. Ver. 2, 4, 20. — Prima sequentem locum est in secundis tertisque consistere. Ib. Orat. 1, 4. — Quid tam *reputans* quam *cavendum dicere*, quod honestum sit id solum bonum esse, quid dicat etc. Ib. Fin. 4, 28, 75. — *Injurious et contumacem* locum est his honoribus *cedat esse* fidei-simos *socios*. Ib. Balb. 9, 24. — *Longum est*\* (It would take too much time) — *nunc ne expiendi*, qui ratione infirmare testes oportuit. Ib. Or. 2, 27. Haud autem *per absurdum*, bonum esse a quod non expectandum sit id some say that anything is a good which etc.) Ib. 3, 8, 27. In all the instances in which subject Third classes assume the form of an infinitive clause, a subject-infinitive may be used if the grammatical subject of the clause is an *infelicitæ person*, which may always be omitted, as: Quid tam *absurdum* quam *delectari* (i. e. quam *aliqum* delectari inanimis rebus? Cic. Sen. 14, 49.)

Ques. 4. If the principal predicate expresses a *judgment* of the author, as in the previous rule, but the subject-clause contains an *actual fact*, or *event*, and not a 'given proposition' merely assumed by the author, the *Fact-clause* is treated as a *Fact-clause* according to the rules in R. 26. Hence it takes the form of a *Qual-clause* if it refers to a past or present fact, but an *U-clause* is used if the fact belongs to a future time, or is represented as a consequence of some action. But in all these instances *subject infinitive clauses* (or a *subject-infinitive*) may be used if no ambiguity can arise from their use.

*Examples:* Ex tota laude Reguli unum illud est admiratione dignum quod tan feros retinendos censuit. Cic. Off. 3.31.—Nisi hoc *indignum* putas quod vesitum sedere in iudicio vides quem tu e patrimonio expulisti. Ib. R. A. 51. But: Nominē hōc *indignissimū* est nos idoneos *habiles* esse per quorum sententias id assequatur quod antea ipsi scelere assequi consueverunt (where the infinitive clause *idq* be replaced by a Quod-clause). Ib. R. A. 3.—Nihil *pius* turpius quam quod etiam in scriptis obliuiscuntur quid pauci ante posuisset. Ib. Brut. 60. 218. But: Quid *turpius* est quam sapientis *ritum* ex insipientium sermōne *pendere* (where a Quod-clause *est* could be substituted, according to Obs. 3). Ib. Fin. 2. 15.—Timeo ne mai. sit *incalensum* aliquando, quod iam *emissum* potius quam *querin*. Ib. Cat. 2. 7. 15. But: Tu tui nunquam *crimen* fore potasti, excellentissimo loco palam tibi *adhiberi naturā* (where the clause *might* have been expressed in the form of a Quod-clause). Ib. Verr. 2. 5. 18.—Satis id est *meritum*, quod potes præstare ut ea cum, quancumque tu iudis, prohiberi esse iudicātor. Ib. Or. 1. 10. 44. But: *Magnificum* illud etiam et Romā est hominibus *gloriosum*, ut tunc sic philosophia litteris non egent. Ib. Div. 2. 2. 5. (Here the author represents the fact that the Romans would not need the Greek books on philosophy as a future result of his labors if they would be accomplished. Hence an Utc-clause is used. *Quod* means, est id quidem *in futurum*, sed tui *commens* cum multis. Ib. Fam. 1. 15. 1. But: Hoc est natūa *commune* animantium ut habeant inordinem progrediendi (i. e. it is the common quality of living creatures, *provided by nature* that they should have etc.). Ib. Or. 1. 17. 54. In the following passage, '*commune* est' is, and must be construed with an infinitive clause: *Quoniam* quod honestum sit, id esse propter se expectatum (i. e. 'the proposition' that all which is honest etc., *commune* est) mox est cum authorum aliorum philosopharum se referitis. Ib. Fin. 3. 14. 36.—Nā illud animorum *indivisiibile* quod utas de totum aspicietur illorum penitēre. Ib. Div. 2. 37. 78.—Cuspis quod opem deiecit, mihi valde *gratum* est. Ib. Fam. 16. 17.—Illud animorum corporumque *disimile* (est) quod animi valentes morbo temptari non possunt, corpora possunt. Ib. Tuscul. 4. 14.—Quoniam ad tuendos homines hominem tam in esse videmus, *consequenter* huiusmodi facit ut superius veli gerere et administrare rempublicam. Ib. Fin. 3. 20. 68 (i. e. It is *in consequence* with, and a *consequence* of the original designation of man *that* he should wish to administer public affairs). But: Non est *consentaneum*, qui metu non frangeatur, *eam* frangi capere (i. e. The '*proposition*' that he should be subdued by passion who is not subdued by fear, *does not hold to reason*). Ib. N. D. 2. 15.

\* From 'longum est me aliquid facere' must be distinguished the expression 'Nihil mihi est longius' = 'nihil habeo longius' (I cannot wait for the time that), which is construed like *expectare* (R. 23. Obs. 8). i. e. with *ut* or *dum*, as: Respondit, nihil sibi longius fuisse quam ut me videret. Cic. Fam. 11, 27.—Nihil ei longius videbatur, quam dum illud videret argentum. Ib. Verr. 2, 4, 18.

† On the other hand, every subject-infinitive with a transitive object dependent on it, may be replaced by an infinitive clause in which the transitive object is made a subject-accusative, the active subject-infinitive being changed into a passive predicate-infinitive, as: *Quid flagitiosius quam eum a quo pecuniam acceperis condemnare*. Cic. Verr. 2. 2. 32. Here the transitive object *eum* may be made a subject-accusative without changing it in form, while the active subject-infinitive *condemnare* is changed into a passive predicate-infinitive (*condemnari*).—*Nunc libertatem repelli satis est*. Liv. 3. 53. Here the subject-accusative *libertatem* may be made a transitive object-accusative, the passive predicate-infinitive *repelli* becoming an active subject-infinitive (*libertatem repellere satis est*).

‡ For *gratum est ut*, see OBS. 6, at the end.

Obs. 5. If the clause is represented as a *rule, right, duty, task, or as an action which should be done, or effected*, it takes the form of an *Ut-clause* (negatively with *ne*), as : *Præclārum illud est, et rectum quoque, et verum ut eos qui nobis carissimi esse debeant, æque ac nosmet ipsos amemus*; It is an *excellent, correct and true rule that we should love etc.* Cic. Tusc. 3, 2, 73. But: *Quid est enim præclarius quam honoribus perficere senem posse suo jure dicere idem quod etc.* Ib. Or. 1, 45. Similarly: *Non est rectum, minūri parere majorem*; It is *not right* that the greater should obey the smaller (i. e. 'the proposition that', or 'It is not right if etc.'). Ib. Tim. 6.—*Id enim est proprium civitatis et urbis ut sit libera et not sollicita suæ rei cujusque custodiâ* (it is the particular right of the State and City, to be free etc.). Ib. Off. 2, 22, 78. But: *Proprium est laudis tunc, nihil a te unquam esse dictum* quod obesset ei pro quo diceres (it is your particular praise that you have never said anything that etc.). Ib. Or. 2, 73. In the last sentence, also a *Quod-clause* (*quod nihil est dictum etc.*), but not an *Ut-clause*, would be correct.—*Id arbitror apprime in vita esse utile, ut ne quid nimis*: This I believe is an extremely useful rule that there should be no 'too much'. Ter. Andr. 1, 1, 34. But: *Accusatores multos in civitate esse, utile est* (it is useful if etc.). Cic. R. A. 20, 56\*.—*Nihil est in dicendo majus quam ut faveat oratori is qui audit*; Nothing is more important in speaking, than for an orator to effect that the hearers should be favorably disposed towards him. Ib. Or. 2, 42.

If the principal predicate denotes '*it is fair, unfair, proper, expedient, convenient*', the subject-clause denoting 'that something *should* be done', the clause does *not* take the form of an Ut-clause, but that of an infinitive clause. Such predicates are *aequum esse*, *iniquum esse*, *par est*, *commodum est*, *optimum est*, *satius est*, and *verum est*, or *recte est* (in the meaning 'it is proper'); as : *Omnibus vestrum auxilium aequum est patere* (it is fair that your assistance should be open to all; not '*ut auxilium pateat*'). Liv. 7. 50. — *I-menas gentem Baetorum in fidem Romanorum permitti, aequum* (*esse*) censetur. Ib. 42. 44. — *Iniquum tibi videtur esse*, non eisdem legibus omnia teneri. Cic. Clu. 55. — *Nihil est iniquius quam aliquid heredem paterni odii fieri*. Sen. Ira. 2. 34. — *Par est omnis omnia capere qui res magnas conceperunt*. Cic. Orat. 1. 4. — *Dubitans quid me facere oporteret, omnia pariter feci*. Cic. Cat. 1. 6. — *Commodissimum esse* statuit, omnes naves subdici. Caes. B. G. 5, par sit. Ib. Au. 9. 9. 2. — *Conveniensimum esse* domum suam quandoque recitari. Ib. 2. 10. — *Verum est* (it is proper) that agrum habere eos quorum sanguine et solore partus sit. Liv. 2. 48. — *Neque verum esse, eos qui suos fuis tueri non poterint, alienos occupare*. Caes. B. G. 4. 8. — *Cato negat verum esse* (says it is improper) *allic benevolentiam cibo*. Cic. Mur. 35. 74. — *Praelium rectum est hoc fieri* (it is right, proper), that this battle should be undertaken). Ib. Tusc. 4. 19. 43.

Obs. 6. If an impersonal predicate-adjective refers to the *reality* of the proposition, representing it as true or false, as certain or uncertain, as probable or improbable, as

\* If the predicate of the clause is a passive, such clauses may take the form of an infinitive clause with a gerundial, as: *Vituperandi praecepta contrariis ex vitis sumenda esse, perspicuum est.* Cic. Or. 2, 84. (See also note 21; that 'gerundium est' is sometimes con-

\* The statement of Rudlinian (p. 234, note 21) that '*æquum est*' is sometimes construed with an Ut-clause, is repeated by almost all the subsequent grammarians and lexicographers, some of them (for inst. Publ. Sch. Gr. p. 250) asserting that '*æquum est*' is '*very frequently*' construed with a subject Ut-clause. Some grammarians take pains to illustrate by examples of their own make the difference between *æquum est ut*, and *æquum est* with an infinitive clause. The fact is, that *æquum est* and *iniquum est* are ALWAYS construed with infinitive clauses, unless another coordinate predicate requires an Ut-clause, as: Id senātum *velle et æquum censere ut* ita feret. Liv. 39, 13. See, besides the examples quoted in the text: Cic. Off. 1, 9; Fin. 2, 35; L. M. 23; Cæs. B. G. 4, 16; Nep. 2, 7; Ter. Heaut. 2, 1, 2; Liv. 10, 21, and often. *Æquum non est*, and *par non est*, in two or three places of Plautus are construed with *ut*, according to the principle stated R. 26, Obs. 6: *Æquum videtur tibi (i. e. it is not proper) ut* ego, aliūm quod est meum esse dicam? Plaut. Rud. 1, 4, 4.—*Non par videtur*, presentibus illis pædagogus unā ut siet. Ib. Bach. 1, 2, 31. In classical prose, even with '*æquum non est*' an infinitive clause is used, as: Cæsar, se invito *Germānos in Galliam transire non æquum* existimāvit. Cæs. B. G. 4, 16.

† *Satius est* (it is better; it would be preferable) generally stands with a *subject-infinitive*, as: *Obvii Etne ignibus satius illi insulae esse quam est*. Liv. 26. 29. But it also occurs with an infinitive clause, as: *Mori me satius est*. Ter. Eun. 4. 7. 2.—*Satius fuisse non mori* (it is better than to die) *quam omni matrem*. Liv. 34. 33. The positive *Satius est* (it is enough) takes either a *subject-infinitive*, or clauses according to the general rules, as: *Mini sal erat, ita nobis antipatros nostros tradidisse*. Cic. N. D. 3. 4. connected with an *It*-clause. But in

§ *Verum est*, in the meaning 'it is proper', is not construed with an Ut-clause. But in the meaning 'it is true', 'it is certain', it takes either an infinitive clause, or an Ut-clause. See Obs. 6.



usual or unusual, rare or strange, the subject-clause takes *either* the form of an *infinitive clause*, or that of an *Ut-clause*\* (negatively *ut non*). The form of an *Ut-clause* is generally used in this connection, if the author pregnantly implies that, what is stated in the clause, *is* or *should be* otherwise, or *should be expected* to be otherwise.

EXAMPLES.—Conceditur *rerum esse ut* bonos boni diligant. Cic. Am. 14, 50.—Sin autem *illa veriora* (= illud verius) *ut* idem (sit) interitus animorum et corporum. Ib. 4, 14.—Si *rerum est* (if it is certain) *ut* populus Romanus omnis gentis virtute superaret. Nep. Hann. 1.—*Verum est*, etiam eis qui aliquando futuri sint, *esse consulendum*. Cic. Fin. 3, 19, 64.—Neque *rerum est*, opprimi memoriam imaginum pondere. Ib. Or. 2, 88.—Illud *verius est*, neminem in eo disertum esse posse quod nesciat. Ib. 1, 14.—Ita *fit verum illud*, amicitiam nisi inter bonos esse non posse. Ib. Am. 18, 65.—De ipso Roscio potest illud quidem *esse falsum ut* circumligatus fuerit angui. Ib. Div. 2, 31, 66.—*Falsum est*, omnis animi voluptates esse e corporis societate. Ib. Fin. 2, 32, 106.—Etiam tum quum *verisimile erit aliquem* (crimen) *commisisse*, in suspitione latratote. Ib. R. A. 20, 57.—Atque illud *est probabilius*, neque tamen *verum*, omnis in eo quod scirent satis *esse* eloquentis. Ib. Or. 1, 14.—Hoc *verisimile non est*, odio fuisse parenti filium. Ib. R. A. 14, 40.—*Non est verisimile ut* Chrysogonus horum litteras adamaret aut humanitatem. Ib. 41, 121.—An *verisimile est ut* civis Romanus cum gladio in forum descenderet? Ib. Sest. 36, 78.—*Verisimile non est ut* hunc in adversis rebus ab se dimitteret. Ib. Sull. 20, 75.—*Verisimile non est ut* ille religioni suae pecuniam anteponeret. Ib. Verr. 2, 4, 6.—Dei *verisimile est ut* alios indulgentius tractent propter parentis, alios propter futuram posterorum indolem. Sen. Ben. 4, 32.—*Rarum est ut* in foro iudicia propter id solum constituantur. Quint. 3, 19, 3.—*Quid tam inusitatum quam ut* eques Romanus ad bellum maximum pro consule mitteretur? *Quid tam singulare quam ut* consul ante fieret quam per leges licisset? *Quid tam incredibile quam ut* iterum eques Romanus triumpharet? Cic. L. M. 21, 62.—*Quid tam praeter consuetudinem* (= inusitatum) quam homini peradolescenti *exercitum dari*? *Quid tam novum quam adolescentem* privatum exercitum *conficere*? Ib. 21, 61.—*Non erit tibi hoc novum*, mihi *illum nullus rei rudem esse visum*. Ib. Or. 2, 1.—Hoc vero *novum*, ut homines servos e medio supplicio dimiserit. Ib. Verr. 2, 5, 6.—*Quid in Græco sermone tam tritum atque celebratum est* quam, si quis despicatui ducitur, *ut* Myrdum ultimus esse dicatur? Ib. Placc. 27, 65.—*Ut* in cunis fuerit anguis, *non tam est mirum* (strange, unusual). Ib. Div. 2, 31, 66.—Hoc vero *optimum est* (ironically used: It surpasses all belief that such a man should not know etc.) *ut* is qui finem rerum expetendarum voluptatem esse diceret et ultimum bonorum, id ipsum quid et quale sit nesciat. Ib. Fin. 2, 3, 6.—Id vero militibus fuit *pergratum et jucundum ut*, qui aliquid iusti incommodi expectavissent, *ultra premium ferrent* (against all probability). Cæs. B. C. 1, 86.

Obs. 7. Often the neuters of ORDINAL NUMERALS (definite or indefinite) are used with the copula in connection with a subject That-clause. Such numeral adjectives are not to be considered as impersonal predicates of the That-clause, but as absolute adjectives denoting the general idea of a *thing*, being used in this connection to express the *order* of certain 'points' in discourse. Such constructions must be treated, not according to

\* The reason of this construction with an *Ut-clause* must be derived from those passages, in which the subject That-clause contains a fact *against* reality, or a proposition which is contrary to experience. In these instances an *Ut-clause* is used, because this form makes it possible to express the non-reality of the predicate by a *subjunctive* (see p. 543). Subsequently this principle was generalized, and optionally extended to all instances in which the principal predicate refers to the *reality* of the clause.

† *It is certain* is either expressed by '*certum est*', or by '*verum est*', or '*exploratum est*', being construed with infinitive clauses, as: *Portentum certissimum est, esse aliquem qui* etc. Cic. R. A. 22, 63. More generally, however, the expression '*certum est*' means 'I (he etc.) *am determined* (to do a thing)' being either construed with an infinitive clause, or with a subject-infinitive. In the infinitive clause, the English subject of the principal predicate is inserted as subject-accusative, the tense of the predicate-infinitive being always the *present*, as: *Certum est, exulatum hinc ire me*. I am determined on going into exile. Plaut. Merc. 3, 4, 59.—*Eorum me libertati parere certum est*. Cic. Off. 1, 12, 38. If construed with a subject-infinitive, *certum est* takes the English subject as dative of the interested person: *Mihi certum est, illius uti testimoniis*. Cic. Cæc. 9, 24.—Sape ex Crasso audivi, *sibi certum esse a iudiciis causisque discedere*. Ib. Or. 2, 33.—The expression '*exploratum est*' is construed, like an adjective-predicate, with a dative of the person and a subject-infinitive clause, as: *Cui corpus bene constitutum sit et exploratum ita semper fore*. Cic. Tusc. 2, 7.—*Cui sit exploratum* (To whom is it sure) *se ad vesperum esse victurum*? Ib. Sen. 19, 67.—If *certum est* is used in the meaning of 'it is certain', it generally refers to 'subjective' (i. e. individual) certainty, being construed with the dative of the person and an infinitive clause, as: *Certius tibi est me esse Romæ, quam mihi, te Athenis*. Cic. Att. 1, 9, 1.—Sometimes '*constat*', with an infinitive clause, is used in the meaning of 'objective' certainty. See R. 28, Obs. 1.

the rules of impersonal predicate-adjectives, but according to those of impersonal *predicate-nouns* (Obs. 8 foll.), the neuter gender of the adjective being not the neuter of 'impersonality', but the neuter denoting the general idea of a thing (P. 1, § 354). The form of the subject-clause connected with such expressions is either that of an *Ut-clause* (if the numeral refers to the order of points 'to be discussed'), or that of a *Quod-clause* (if it refers to actual facts mentioned in order), or that of an *infinitive clause* (if it refers to assumptions or opinions enumerated); as: *Ergo hoc sit primum in preceptis meis ut demonstremus quem imitetur* (Let this be the first point to show etc.). Cic. Or. 2, 22.—*Proximum est ut*, doceam, deorum providentiâ mundum administrari. Ib. N. D. 2, 29.—*Extremum est ut* te orem, animo ut maximo sis. Ib. Fam. 4, 13, 7.—*Alterum est, quod* negatis, actionem ulius rei posse in eo esse qui etc. Ib. Ac. Pr. 2, 33.—*Primum est, esse aliquod visum falsum* (the first point is the assumption that something false has been seen); *secundum, id* percipi non posse; *tertium, fieri non posse ut* etc. Ib. Ac. Pr. 2, 26, 83.—*Proximum est, quam primum mori*. Ib. Tusc. 1, 48.\*

Sometimes other form-adjectives are used with similar constructions, as: *Vir bonus ut sim, meum est*; *it is in my power to be* a good man. Sen. Ep. 93. To such clauses the rules on Fact-clauses must be applied (R. 26, Obs. 5. See R. 29, Obs. 7.)

### 3. That-clauses, as Subjects of Impersonal Predicate-nouns.

Obs. 8. If the impersonal predicate of a subject-clause is a *PREDICATE-NOUN* with the copula, the form of the clause is determined by the previous rules (Obs. 2-6), if the predicate-noun with the copula is equivalent either to a verb construed with an object That-clause, or to an impersonal predicate-adjective construed with a subject That-clause.

1. *PREDICATE-NOUNS WITH SUBJECT INFINITIVE-CLAUSES*.—*Tertium exercitum tuendis parari* finibus *fama erat* (= fama nuntiabatur). Liv. 10, 32.—*Rem te valde bene gessisse, rumor erat*. Cic. Fam. 1, 8, 7.—*Nefas agunt esse consulem plebæjū fieri* (= scelus, turpe esse). Liv. 4, 3.—In Gallogræciâ sacer mons est, *quem ferro violari nefas habetur*. Just. 44, 3.—*Facinus est vinciri circum Romanum, scelus verberari, prope parricidium necari* (= it is criminal etc. if, see Obs. 3). Cic. Verr. 2, 5, 66.

2. *PREDICATE-NOUNS WITH QUOD-CLAUSES*.—If the predicate-noun may be replaced by a verb of praising, censuring, or accusing, the subject-clause generally takes the form of a *Quod-clause*, provided it contains an actual fact. If it contains a proposition, equivalent to a clause with *if*, or to a That-clause with an indefinite subject (Obs. 3), it always takes the form of an *infinitive clause*: *Summa laus tua et Bruti est quod exercitum priester spem existimantini comparasse*. Cic. Fam. 12, 4, 2.—*Dixi, cum ceteris tuis laudibus hanc esse vel maximam laudem, quod non solum quod opus esset diceret, sed etiam quod non opus esset, non diceret*. Ib. Or. 2, 73.—But: *Magna laus est et grata hominibus unum hominem elaborare* (= *if* one man is working) in eâ scientiâ quæ sit multis profutura. Ib. Mur. 9.—*Suevi maximam putant esse laudem, quam latissime a suis finibus vacare agros* (if the lands are waste). Cæs. B. G. 4, 3.—*Grave crimen est hoc, prælorem socios habuisse decumanos* (it is a serious charge that a prætor should have had etc.). Cic. Verr. 2, 3, 56. Hence, of coordinate That-clauses, one takes the form of an *infinitive clause*, if it contains an assumed proposition, while the other, referring to an actual fact, takes the form of a *Quod-clause*, as: *Non tantum mali est* (= so great an evil) *peccare principes* (if rulers do wrong), quantum illud quod permulti imitatores principes existunt (as that so many imitators exist). Cic. Leg. 3, 14.

3. *PREDICATE-NOUNS WITH UT-CLAUSES, AND NE-CLAUSES*.—*Vetus est lex* (= lege imperatur, constitutum est) *amicitiæ, ut idem amici semper velint*. Cic. Planc. 2, 5.—*Consensus fuit* (= consensu decretum est) *senatus, ut matre proficisceremur*. Ib. Fam. 3, 3, 1. *Primum est officium* (idea of duty, Obs. 5) *ut* (homo) *se conservet in naturæ statu*. Ib. Fin. 3, 6, 20.—*Ejus cultus hoc minus est* (idea of task, Obs. 5) *ut efficiat* etc. Ib. 4, 14, 38.—*Fuit hoc quoddam inter Scipionem et Lælium jus* (idea of right, or permission) *ut* Scipio Lælium observaret parentis loco. Ib. Rep. 1, 2.—*Mea ratio in dicendo hæc esse solet* (it is my usual rule, Obs. 5) *ut boni quod habeat, id amplectar, a malo autem recedam*. Ib. Or. 2, 72.—*Periculum est ne* (according to the analogy of *vereri*, = *verendum est*) *ne omnes copiae convenient*. Liv. 25, 38.—*Nullum est enim periculum, ne quid tu eloquere nisi ita prudenter ut* etc. Cic. Or. 1, 48.—*Haud sane periculum est ne non mortem optandam putet*. Ib. Tusc. 5, 40.—The construction of *periculum est* with an infinitive clause, is anteclassical. See Plaut. Aul. 2, 2, 58.

Obs. 9. If the predicate-noun and copula cannot be replaced by verbal or adjective predicates, the subject-clause is treated according to the rules of Fact-clauses (R. 26), as: *Causa mittendi fuit quod iter per Alpès patefieri volebat* (the fact mentioned was the cause of the mission). Cæs. B. G. 3, 1.—*Grave etiam argumentum tibi videbatur quod*

\* Such predicate-nouns of general import may be expressly added, as: *Altera est res, ut res geras magnas et utiles*. Cic. Off. 1, 20, 66.



opinio de die immortalibus omnium esset (the fact mentioned seemed an important argument for a thesis previously mentioned). Cic. N. D. 3, 4.—Ad haec omnia una consolatio est quod ea conditione nati sumus ut etc. Ib. Att. 15, 1, 1.—*Miserum in faciem fuit* (= mi-ama iacura fuit) quod praeterea inter ceteros est capitis. Liv. 25, 1.—Illa quanta benignitas (naturae) quod tam multa ad vescendum, tam varia, tamque jucunda ligna. Cic. N. D. 2, 53.—*Caput illud est ut Lysōnem recipias in necessitudinem tuam* (the main thing is, that you should etc.). See R. 26, Obs. 5. Ib. Fam. 12, 19.—*Caput esse arbitratur, uti eorum, qui audirent, sic afficerentur animi ut eos affici vellet orator* (the main thing is for the orator to see that etc.). Ib. Or. 1, 19.—*Est hoc commune ritum in magnis liberisque civitatibus ut invidia gloriae comes sit*. Nep. Chab. 3. (It is a vice, consequent to the greatness and liberty of a state, that etc.).

Obs. 10. There are several conventional usages in regard to subject-clauses connected with predicate-nouns:

1. *Fas est* (it is rightful, it is allowed by the gods, it is predestined by fate) is not construed with an Ut-clause, as should be expected, but with an infinitive clause, or with a subject-infinitive, as: *Populum Romanum servire fas non est*. Cic. Phil. 6, 7.—*Huic legi nec obrogari fas est, neque etc.* Ib. Rep. 3, 22.—*Si eos hoc nomine appellari fas est*. Ib. Mur. 37, 80.—*Non esse fas, Germanos superare* (it was not decreed by fate that the Germans should be victorious—an ambiguous sentence, since *Germanos* may also be taken for a transitive object). Caes. B. G. 1, 50.—*Quid non adeptus est quod homini fas esset optare?* Cic. Am. 3, 11.—*Fatum est* (it is ordained by fate) is construed either with a subject-infinitive, or with an Ut-clause, or with an infinitive clause, the predicate-infinitive being always in the present tense; as: *Daphite fatum fuit ex equo cadere* (it was ordained by fate that Daphite should fall). Cic. Fat. 3, 5.—*Fuit hoc sive meum sive reipublice fatum ut in me unum omnis illa inclinatio temporum incurreret*. Ib. Balb. 26, 58.—*Si fatum fuit, classis P. R. debet etc.*; *si fatum fuit exercitum P. R. ad lacum Trasumenum interire*. Ib. Div. 2, 8, 20.

2. The predicates denoting 'it is the habit' (*mos est, consuetudo est, moris est, consuetudinis est*) are generally construed with Ut-clauses, since what is done by habit, is conceived as the result and consequence of a rule, or as dictated by a silent law, as: *Est mos hominum ut nolint eundem pluribus excellere*. Cic. Brut. 21, 84.—*Est hoc Gallicae consuetudinis ut viatores consistere cogant*. Caes. B. G. 4, 5.—*Est consuetudo Graecorum ut nonnumquam eximant unum aliquem diem ex mense*. Cic. Verr. 2, 2, 52.—But if the predicate of the clause is a passive, '*mos est* etc.' may be construed with an infinitive clause: *Mos est Athenis laudari in contione eos qui sunt in probo interfecti*. Cic. Or. 43, 151.—These expressions may also be construed with a subject-infinitive, according to the construction of *solvere* and *consuere* with an object-infinitive, as: *Consuetudo Germanorum est resistere, neque deprecari*. Caes. B. G. 4, 7.—The expressions *mos est*, and *consuetudo est* may also be construed with an attributive gerundial according to p. 159, Obs. 1), in which instance however *mos* and *consuetudo* must be considered as subject-nominatives (the habit exists), as: *Rogo, quia mos est ita rogandi*. Cic. Fam. 12, 17.—*Mala et impia consuetudo est contra deos disputandi*; The habit of disputing against the existence of gods, is bad and impious. Ib. N. D. 2, 67.

3. The expression *tempus est* (it is time, high time, the proper time) is equivalent to *tempus adest*, so that a That-clause cannot, logically, be in the relation of a subject-nominative to this expression. According to this conception, *tempus est* is sometimes construed with an attributive gerundial genitive (see p. 159, Obs. 3). But, more frequently *tempus est* is construed with a subject-infinitive, or with an infinitive clause, as if it were an impersonal predicate = *expedit*, as: *Jam tempus est ad id quod institimus accedere*. Cic. Top. 1, 5.—*Sed tempus est, jam hinc abire me ut moriar, vos ut vitam agatis*. Ib. Tusc. 1, 41.—*Tempus est, nos de illa perpetua vita cogitare*. Ib. Att. 10, 8.—The construction of *tempus est* with an Ut-clause is anticlassical, as: *Dicas, tempus maximum esse ut eat domum*. Plant. Mil. 4, 3, 8.—*Videtur tempus esse ut eamus ad forum*. Ib. 1, 1, 72.

4. Peculiar is the use of *magis est*, in the meaning 'there are stronger reasons' (i. e. for one thing than for another), which originally was a technical phrase in legal discussions, being extremely frequent in the Pandects and in Ulpian. But it also occurs in ordinary classical prose. It is construed (as if = *plus causae est*, or *major causa est*) either with an Ut-clause, or with a Quod-clause (with subjunctive), if it refers to reasons for 'doing something', as: *Magis est ut (Caelius) ipse moleste ferat errasse se, quam ut istius amicitiae crimen reformidet*; There are more reasons for Caelius to feel (why he should feel) sorry for his error than etc. Cic. Cael. 6, 14.—*Magis est quod gratuler tibi quam quod terogem*. Ib. Att. 16, 5, 2.—If it refers to reasons for 'believing', or 'adopting' an opinion, the clause must be an infinitive clause. But this construction occurs only in the jurists.

Obs. 11. Impersonal predicates, consisting of impersonal genitives or impersonal datives are treated according to the same rules as predicate-nouns; as: *Est mihi magna*

*cure ut ita erudiat* etc. Cic. Fin. 3, 2, 8.—*Scient patribus curae fuisse ne qua injuria in eos oreretur*. Liv. 4, 7.—*Felicitatem* (suam) deorum judicio (tribui, laudationis est). Cic. Or. 2, 85.—*Gallis magno erat impedimento, quod pila ex scutis evellere non poterant*. Caes. B. G. 1, 25.

Obs. 12. Sometimes impersonal substantive predicates take *Quin*-clauses as subjects if the predicate is negative, and the noun denotes a negative action, as *Neque controversiam fore quin Italia imperium Campanis relinquatur*. Liv. 24, 6.—*Quin*-clauses connected with '*nulla causa est*' are not subject That-clauses, but interrogative attribute-clauses, dependent on *causa*, *quin* being '*qui non* (why not), as: *Quin ad diem d-e-dam nulla causa est?* There is no reason why I should not depart at the very day. Cic. Fam. 2, 17, 1.—*Nuptias hodie quin faciamus, num qua est causa?* Plant. Aul. 2, 2, 84.

#### 4. That-clauses as Subjects of Impersonal Verbs.

Rem. 28. The active (or deponent) IMPERSONAL verbs which are construed with That-clauses may be divided into four groups: 1) Those which represent the idea of a *verbum sentiendi* or *declarandi*: *Apparet* (*videtur*), *patet*, *constat*, *convenit*, *discrepat*, *in mentem venit*, *fallit*, *fugit*, *præterit*, *placet*, *jurat* (*libet*, *delectat*), *licet* (*cucul*), *pernitet*, *pudet* (*pungit*, *angit*, *sollicitat*). See Obs. 1.—2) Those which represent the idea of a *verbum faciendi*: *Fit*, *cadit*, *accidit*, *incidit*, *evenit*, *usu venit*, *contingit*, *obtingit*, *est*, *stat*, (Obs. 2).—3) Those which represent the idea of an ADJECTIVE PREDICATE, denoting a judgment of the author on the morality or merits of a proposition: *Decet*, *convenit*, *repugnat*, *oportet* (*necesse est*, *opus est*), *expedit*, *interest*, *refert*, *non attinet*, *prodest*, *ex usu est*, *obest*. See Obs. 3.—4) A few ORDINARY NEUTER VERBS which, by their frequent connection with subject That-clauses have assumed the character of impersonal verbs: *Accedit*, *sequitur*, *restat*, *pertinet*. Obs. 4.

The subject That-clauses connected with these four groups of impersonals take the form of an infinitive clause, or of a finite clause introduced by *ut*, *ne*, *quod*, *quominus*, *quin*, or the form of an asyndetic subjunctive clause, according to the rules of that class which they represent.

Subject FACT-CLAUSES (see R. 26) may be connected with any ordinary verbal predicate which admits of the idea of an action as subject (Obs. 5).

Obs. 1. IMPERSONAL VERBS implying a *verbum sentiendi* or *declarandi*:

1. *Apparet* (it is evident, it is clear, = *perspicui potest*; *perspicuum est*; 'It is very evident')—*Evidet* (*apparet*) is construed with an INFINITIVE CLAUSE: *Facile apparet, nos tres omnia consequi potuisse simul ac velle capissent*. Cic. Tusc. 4, 2, 5.—E quo *apparet*, sapientis esse aliquando offi-ium, aliquando accedere e vita. Ib. Fin. 3, 18, 60.—Very peculiar is the personal construction of *apparet* with a nominative with the infinitive, as if a passive, according to the analogy of *videri* (p. 106): *Membra nobis ita data sunt ut ad pas-sive, according to the analogy of *videri* (p. 106): *Membra nobis ita data sunt ut ad**

quandam vitæ rationem data esse appareant. Cic. Fin. 3, 7, 23.—*Patet* (it is clear) is sometimes, but rarely, used impersonally with the construction of *apparet*: *Patet, æternum id esse quod se ipsum moveat*. Cic. Tusc. 1, 23.—*Liquet* (it is clear) mostly occurs without subject, but also takes a subject-infinitive clause with dative of the person: *Numquam liquet nobis, ubi pacem esse, ubi Hannibal erit*. Liv. 37, 45. So Ter. Andr. 2, 3, 36.

2. *Videtur*, being grammatically the passive of the *verbum sentiendi* *videre*, is virtually an active (deponent) impersonal verb (= 'it seems'). It takes its logical subject in the dative (the same as *licet*, *placet* etc.), and is construed with an infinitive clause: *Non mihi videtur ad beatæ vivendum satis posse virtutem*. Cic. Tusc. 5, 5, 12. It frequently takes the personal construction of the nominative with the infinitive, in which instance it retains, by a very peculiar idiom, the dative of the logical subject, although it has a grammatical subject in the nominative expressed or understood: *Mihi videor, jam de omnibus rebus ejus gestis dixisse*. Cic. Verr. 2, 5, 10.—*Vere mihi hoc videor esse dicturus*. Ib. Or. 1, 2.—*Ita mihi est* is used in the meaning 'I resolved' (like *placuit*), and, in anticlassical style, is construed with an Ut-clause: *Videtur mihi ut ejus tantam præsumptum*. Ter. Phorm. 4, 3, 4. So CæL. in Cic. Fam. 8, 5, 2. In classical language *videtur* in this meaning takes an infinitive clause, as: *Endum in Ætoliæ Quinctio visum est*. Liv. 35, 33.

3. *Constat* (it is known, it is evident) takes an infinitive clause. Its logical subject is either expressed by *inter cetera omnia constat*, all know, or by a dative (*mihi constat* =



I know, or 'it is evident to me'): *Constāre inter omnis video, patēre auris tuas querēlis omnium*. Cic. Qu. Fr. 1.1.8.—*Eum ad Cn. Pompejum intermiseram placitum fuisse, constabat*. Ib. Pis. 12.38.—*Mihi constabat* (it became evident to me) *paucorum civium virtutem cuncta patravisse*. Sall. Cat. 53.4.—*Omnibus* (militibus) *constabat* (all the soldiers knew), *hiemari in Gallia oportere*. Caes. B. G. 4.29.—Sometimes *constat* (without a personal object) has the meaning 'it is certain', 'it is a settled fact': *Pompejum nobis amicissimum constat esse*. Cic. Att. 1.12.3.

4. *Convenit* means either 'it is proper', or 'it is agreed'. In the former meaning, it belongs to the third class. (See Obs. 3). In the latter meaning it is equivalent to 'consentio, consentiunt etc.', referring either to the truth of a proposition, or to an action to be performed (= *paciscor*). If it refers to the truth of a proposition, it takes an infinitive clause, the logical subject being expressed by 'inter', as: *Inter omnis convenire oportet* (All should agree on the fact that, all should acknowledge that) *commotiones animorum a recta ratione aversas, esse vitiosas*. Cic. T. 4.28.61.—*Convenit*, per consules reliqua belli perfecta (esse); 'There is agreement on the point that', or 'all the authorities agree' that the remainder of the war was carried to the end by the consuls. Liv. 9.16.—If 'convenit' refers to an action to be performed, it is either construed with an *Ut*-clause (or *ne*), or with an asyndetic clause with a predicate in the subjunctive, the logical subjects being expressed by the *dative*, referring to the one party, and by the preposition *cum*, referring to the other party, as: *Mihi cum Dejotaro convenit* ut ille in meis castris esset cum suis copiis omnibus (*I made an agreement with Dejotarus that he should be etc.*). Cic. Att. 6.1.14.—*Pacto convenit* ut Himeria finis regni Syracusani esset. Liv. 24.6.—Pro argento, si aurum dare mallerent, *darent convenit*; It was stipulated (in the treaty) that they should be entitled to pay in gold, instead of in silver, if they preferred it. Liv. 38.11. Comp. Cic. Tusc. 4.19.43. Plaut. Aul. 2.2.80.

5. *Discrepat*, 'they disagree' (being the contrary of *convenit*) is construed with an *interrogative* clause, the logical subjects being expressed by 'inter', as: *Quantum militum transportatum sit, inter auctores discrepat*. Liv. 29.25. But 'non discrepat' takes a *Quin*-clause (according to the analogy of 'non dubitare'), as: *Nec discrepat quin* (nor is there any difference of opinion as to the fact that etc.) *dictator eo anno A. Cornelius fuerit*. Liv. 8.40.—*Quum haud discreparet quin* quae regum fuissent, Romanorum essent; When they agreed that what had formerly been under royal dominion, should become Roman territory. Ib. 25.28.

6. *In mentem venit* (it occurs to me, the idea comes to me) takes an infinitive clause, if it is equivalent to *memini*, as: *Venit hoc mihi in mentem, te esse hominem divitem*. Plaut. Aul. 2.2.49. If it refers to an intention of the doer, it is either construed with a subject-infinitive, or (rarely) with an *Ut*-clause: *Neque mihi unquam venit in mentem, Crasso invidere*, I never thought of envying Crassus. Cic. Att. 2.4.2.—*Venit mihi in mentem* argentum ut petam. Plaut. Curc. 4.4.2.—Similarly the phrase 'ad auris alicujus pervenit' is used impersonally with a subject-infinitive clause: *Ad auris magistratum pervenit*, exiles in urbem devenisse. Nep. Pelop. 3\*.

7. *Fallit me* (I am mistaken = *opinio fallit me*, my opinion deceives me), *fugit me*, or *praeterit me* (it escapes me), take their logical subjects in the accusative, being construed with a subject-infinitive clause. *Non fallit me* is also construed with a *Quin*-clause (according to the analogy of *non dubito*); and *fugit me* sometimes takes a subject-infinitive: *Fallit eos*, dicendo homines ut dicant efficere solere; They are mistaken in their opinion that men will learn speaking (make that they speak, i. e. as orators) by speaking. Cic. Or. 1.33.—In (hac) lege nulla esse ejusmodi capita te non fallit. Ib. Att. 3.23.4.—*Nec vero* Caesarem *fallit quin* ab eis cohortibus victoria oriretur (nor was Caesar disappointed in his expectation that etc.). Caes. B. G. 3.91.—*Neque enim te fugit* omnium artium parentem philosophiam judicari. Cic. Or. 1.3.9.—*Me tamen* fugerat deorum immortalium has esse penas constitutas. Ib. Pis. 20.46. Comp. Caes. B. C. 1.71. Cic. Att. 7.18.3; Ib. Caes. 35. The phrase 'opinio me fallit' takes a *Quod*-clause, as: *Necesse est te opinio nem multum fallisse quod* existimaris me causam Cluentii lege defensurum. Ib. Clu. 52.

8. *Placet*, which takes its logical subject in the dative, is used with the following meanings and constructions: (a) *Placet mihi*, in the meaning 'I like', 'something pleases me' is construed personally with a substantive subject, or impersonally with a subject-infinitive, or (as *verbum affectus*) with a *Quod* clause, as: *Academic consuetudo mihi semper placet*. Cic. Tusc. 2.3.9.—*Ne mihi quidem ipsi tunc placerebat*, diutius abesse ab republicae custodia. Ib. Fam. 9.15.3.—*Ait* Quintus, tibi non placere quod ad multos de me asperius scripserit. Ib. Att. 11.13.2.—(b) In the meaning 'it is proper' it stands (without a dative) with a subject-infinitive, or an infinitive clause: *Placet ante definire quid sit officium*; It is proper (for me) to define first (or 'that I should define first') the idea of duty. Cic. Off. 1.2.7.—*Placet esse quidam* in republica praestans; It is proper

\* The verb *venire* is used impersonally in some other combinations, as: 'In disquisitionem venit', it is a subject of discussion. Liv. 26.31.

that (— I would like if) there should be something preëminent in the State. Ib. Rep. 1.45. Comp. Ib. 1.32.191. 1.36.56.—(c) Often 'mihi placet' means 'I am of opinion', 'I hold', when it is construed with an infinitive clause (= *censeo*), as: *Placet stivis omnia peccata esse paria*. Cic. Ac. Pr. 2.43.133.—*Epicuro placet, opinionem nulli agritudinem esse*. Ib. Tusc. 3.13.—(d) Frequently 'mihi p. acet' has the force of 'I resolve', with the perfect 'mihi placuit', or 'mihi placitum est'. In this instance the regular construction is that with an *Ut*-clause, or, if the predicate is a passive, with an infinitive clause, as: *Senatui placere ut* consules eis monumentum locandum curent. Cic. Phil. 14.14.38.—*Placitum est ut* in aprico loco considerent. Ib. Rep. 1.12.18.—*Postea mihi placuit ut* (I resolved to) Graecorum orationes explicarem. Ib. Or. 1.31.155.—Hunc locum subsidiariis repleri placuit. Liv. 5.38. Frequently, however, an infinitive clause is used even with active predicates, as: *Placuit Valerium* Horatiumque ire in Aventinum. Liv. 3.51. Sometimes active-infinitive clauses are used with the subject-accusative understood: *Placuit* Baëtos, Achaëos etc. *templare* (= se templare Baëtos, or 'Baëtos templare'). Liv. 35.47.

There are three impersonal synonyms of *placet*, namely: *Juvat*, *delectat*, and *libet*.—*Delectat* is rarely used impersonally, but sometimes occurs so with a subject-infinitive (*delectat me*, it delights me), as: *Sunt alii quos cum ipsa solitudine loqui delectat*. Cic. Tusc. 3.26.—*Juvat me* (with the same meaning) is frequently used, both with a subject-infinitive (sometimes in the perfect), and an infinitive clause, as: *Sin me astitum juvat fingere*. Cic. Fam. 3.10.—*Juvat me*, tibi tuas litteras profuisse. Ib. Fam. 5.21.3.—*Libet* or *libet mihi* (with the perfect *libitum est*, rarely *libuit*), is similar to the first meaning of *placet*, but implies the idea of an arbitrary action (*I choose*), and is used only of actions by the logical subject. It is either construed with a subject-infinitive, or with neuter form-adjectives: *Libet mihi facere* (to stay) in Arpinati. Cic. Att. 1.16.17.—*Libitum est mihi paullo plura dicere*. Ib. Or. 2.85.

9. *Licet mihi* (it is allowed to me) does not denote a positive permission (which must be expressed by 'conceditur'), but a *want of prohibition* (*licet mihi* = I have a right, I may, I can). Hence it cannot take a passive agent, like 'conceditur'; but the person, or thing which might prohibit an action, is expressed by 'per' with an accusative (*per me licet* = I have no objection; *per leges licet* = it is lawful, i. e. the laws do not prohibit).—*Licet* has three regular constructions: 1) with a mere subject-infinitive if the person that has a right is not mentioned, or, is represented as uncertain: *Stultitiam accusare quamvis copiose licet*; It is allowed to arraign folly (folly may be arraigned) etc. Cic. Tusc. 3.30.—*Quo utinam velis passis perveli liceat* (Would that we could proceed there etc.). Ib. 1.49. 2) If the person who has a right is mentioned, either a subject-infinitive is used along with the person as object (logical subject) in the *dative*, or with an asyndetic subjunctive clause, the person being made the grammatical subject of the clause, as: *Peccare nemini licet*, nobody is allowed (has a right) to commit crimes. Cic. Tusc. 5.9.55.—*Ita se gessit ut ea facere ei liceret*. Ib.—*Petis ut tibi per me liceat* quemdam de exilio reducere, that I should not object to your recalling some one from exile. Ib. Fin. 2.28.—*Dignadientur illi per me licet*; I have no objection to their fighting. Ib. Tusc. 4.21.47.—*Sequitur Hermagoram licet*; He will have a perfect right to follow Hermagoras. Ib. Inv. 1.51.—*Etiā fulmina fortunae contemnāmus licet* si etc.; We may even (we have a right to) disregard the blows of fortune if etc. Ib. Tusc. 2.27. The use of an *Ut*-clause in place of an asyndetic subjunctive clause is unusual (as in a passage literally rendered from the Greek 'Ut ad quietum me licet venias. Cic. Tusc. 5.32.90).—Less frequent is an infinitive clause with the logical subject of *licet* as subject-accusative of the clause, as: *Hæc præscripta servantem licet magnifice vivere*; A person observing these rules may live magnificently. Cic. Off. 1.26.—*Licet me id scire quid sit? May I know* what is the matter? Plaut. Pseud. 1.1.14. Comp. Cic. Tusc. 5.15.44. But the construction of *licet* with a passive infinitive clause very frequently occurs in place of a transitive subject-infinitive if the logical subject of *licet* is not mentioned, as: *Evocari ex insula Cyprios non licet* (= *evocare Cyprios non licet*). Cic. Att. 5.21.6.—*Cooptari sacerdotem licet* (= *cooptare sacerdotem*). Ib. Fam. 3.10.9.—*Rationem haberi per leges licet* (= *rationem habere*). Ib. Phil. 5.17.46.

A completing or accessory predicate of the subject-infinitive of *licet* is generally placed in the *dative* when the logical subject (in the *dative*) is mentioned, as: *Impetrabis a Cesare ut tibi abesse liceat et esse otioso*. Cic. Att. 9.2.—*Quare judicari mihi non esse licet*. Ib. Rab. Post. 7.—*Ut sibi triumphanti urbem invehi liceret*. Liv. 38.44. So Ib. 35.8.—*Cui securo vivere licebat*. Val. Max. 4.7. ext. 1. Comp. Cic. Tusc. 1.15; Ib. Rosc. Am. 49; Caes. B. G. 6.55; Liv. 21.44.—If the logical subject is not mentioned, the completing or accessory predicate is placed either in the *dative*, or in the accusative: *Hannibal precatur deos ut innotam eorum atque abire* (i. e. *sepe*) *liceat*. Liv. 26.41. Comp. Ib. 3.50; Hor. Sat. 1.1.19.—*Licet esse miseris* (i. e. *cas*). Cic. Lig. 6.18.—*Nam melius esse* (i. e. *nos*) *jam non licet*. Ib. Att. 10.8.4.—The completing (but not an accessory) predicate is sometimes placed











5. The ideas 'it is useful, expedient, or hurtful', are sometimes represented by the impersonal expressions *ex usu est*, or *ex re est* (it is expedient); *ab re est*, it is inexpedient; or by the neuter verbs *prodesse* and *obesse* in an impersonal form. *Prodest* with a subject-infinitive or an infinitive clause occurs in poetry and in the Latinity of the silver age: Plurimum *proderit* pueros statim salubriter *instilui*. Sen. Ira. 2, 21.—Quibusdam *inātis profuit* aspectus speculum: To some it has been useful to look into the glass when angry. Ib. 2, 36.—*Obest* sometimes occurs with an infinitive clause in good prose: Nam et illos nobis non *obest* *vidēri* nostrum testimonium non valuisse. Cic. Att. 1, 16, 11.—The expressions *ex usu est*, *ex re est* (it is advantageous, expedient, 'of interest') are construed with infinitive clauses, except when an Ut-clause is used in a negative sense, according to R. 26, Obs. 6, as: Matres familias sortibus declarabant utrum *praedium committere* *ex usu esset*, necne. Cæs. B. G. 1, 50.—Libido est opinio venturi boni, *quod sit ex usu* jam *praesens esse* atque *adesse* (of which it is thought expedient that it should be present, i. e. the present enjoyment of which is considered desirable). Cic. Tusc. 4, 7.—*Ex tua re non est ut ego emoriar*. Plaut. Pseud. 1, 3, 102.—Thus '*ex re publicae est*' means 'it is of public interest', 'it is in the interest of the republic': Ne magis *ex re publicae esset*, interregnum *intrā*, quam in eo statu *relinqui provinciam*. Liv. 35, 6.—'*Ab re est*' means 'it is inexpedient', with the same construction: Non *ab re esse* Quinctio visum est, sociorum aliquos *legatos interesse* ei consilio. Liv. 35, 22.

6. *Præstat* (it is better) takes the construction of *satis est* (p. 611, n. †). *Sufficit* (= *satis est*) is construed with a subject Ut-clause in the silver age, as: *Sufficit ut* simplex quiddam et uniforme doceamur. Tac. Dial. 32.

Obs. 4. The following impersonals do not belong to any of the above-mentioned classes:

1. *Accedit* (= add\* to this, that) requires an Ut-clause (a) if the clause expresses what should be done: *Accedit etiam illud ut statuis hoc iudicio, utrum posthac etc.*, to this must be added *that you must determine* in this trial whether etc. Cic. Balb. 23, 65.—Eo *accedebat ut* metu regnum ei *tutandum esset*. Liv. 1, 49.—(b) If *accedit* refers to an action represented as possible or contingent (*si accedit ut*): *Quid si accideret eodem ut tennis ante fueris?* Cic. R. A. 31, 86.—*Si vero illud quoque accideret ut* in ea verba prætor iudicium det etc. Ib. Verr. 2, 2, 12. In all other instances the use of *Quod*-clauses or Ut-clauses with *accedit* is optional, as: *Accedebat ut* hæc tu pro republica queri summā cum dignitate *existimare*. Cic. Or. 2, 48. Compare with: *Accedit illud quod* illa plebecula me a Pompejo unice diligere *putat*. Ib. Att. 1, 16, 11.—*Accessit ut* equitibus per oram dispositis aquari *prohiberentur*. Cæs. B. C. 3, 24. Comp. with: *Accedebat quod* suos ab se liberos abstractos obsidum nomine *dolēbant*. Ib. B. G. 3, 2.—For examples with *ut* see Cic. Sen. 6; Dej. 1, 2; Mur. 22, 45; Tusc. 1, 19, 43; Fam. 5, 12, 8; Att. 3, 8, 1; Ib. 14, 13, B. 3; Cæs. B. G. 3, 13; 5, 16; Liv. 1, 49. For examples with *quod* see Cic. Att. 13, 21, 7; Ib. 1, 19, 1; Fam. 6, 6, 8; R. A. 8, 23; Cæs. B. G. 4, 16; 5, 6; Liv. 1, 43; 2, 18; 35, 10. [Kühner says that *accedit* must be construed with *quod* if the fact is supposed as correct; and that *ut* must be used if the fact is conceived as 'developing itself'—which distinction is purely imaginary.—MEHING states that *quod* is used if an existing fact is mentioned; and that '*accedit ut*' has the sense 'Moreover it happens that'. Almost every example proves that this distinction is erroneous.—Zumpt considers *accedit quod* the regular construction, and *accedit ut* an occasional exception, which is refuted by the fact that both constructions are extremely frequent, the one occurring about as often as the other.]

2. *Restat* has the meaning and construction of *relinquitur* and *reliquum est* (R. 27, Obs. 1; Obs. 5), requiring an Ut-clause: *Restat ut*, qualis eorum natura sit, consideremus. Cic. N. D. 2, 17, 45.—*Restat ut* motus astrorum sit voluntarius. Ib. 2, 16, 44. Comp. Ib. L. M. 10, 27; Ib. Quinct. 12, 41.

3. *Pertinet*, with a subject-clause, has the general meanings 'it pertains, it refers†, it belongs', being always accompanied with the object to which the facts stated in the clause are said to belong. This object is expressed by *ad* with an accusative, or by its equivalents (*eo*, *eodem*, *huc*). The clause takes the form of a *Quod*-clause, instead of which, if the subject is an indefinite person, a subject-infinitive is used: *Eodem pertinet quod causam ejus probo*: It pertains to the same (end) that I approve his cause (= the fact that I approve will lead to the same end, will have the same effect). Cic. Att. 8, 9, 1.—(Cæsar dixit), *quod* victoria sua tam insolenter gloriarentur, *eodem pertinebat*: Cæsar said that the insolent boasting of their victory was of a piece with their other conduct (literally: 'belonged to the same thing'). Cæs. B. G. 1, 14.—An tu *ad domos nostras* non censes *pertinere scire* quid agatur domi? Or do you not think that knowing what is going on at home *pertains* to our homes? Cic. Rep. 1, 13, 19.—'*Ad rem pertinet*' is sometimes used in the meaning '*it is proper*', being construed with an infinitive clause according to R. 27, Obs. 5, as: *Ad rem pertinere* visum est, consules primo quoque tempore *crārī*. Liv. 35, 24.—*Pertinebat ad rem*, præceptores pueris placidos *dari*. Sen. Ira. 2, 22.—Rarely

\* Literally: *adde quod*. This expression occurs in the poets only.

† The English 'it refers to something' cannot be expressed impersonally by *refert*, since the verb *refert* is not used as an impersonal predicate.

*pertinet* is used as a synonym of *interest* if the clause refers to an action to be done. In this instance it takes an Ut-clause or a Ne-clause: *Ad rempublicam pertinet* (= *reipublicæ interest*) ne acta mea rescindendo alios in posterum *segniōres faciatis*. Liv. 26, 31.

4. *Sequitur* (*consequitur*), has the same construction as *efficitur* (R. 27, Obs. 1). Hence it is construed either with an Ut-clause, or (more rarely) with an infinitive clause. An Ut-clause is always necessary if the action is represented as 'to be done': *Sequitur ut* causa ponatur; It follows that the case be defined (i. e. the next point for an orator is to define the case). Cic. Or. 2, 81, 331.—Inde et illud *sequitur ut* minimis rebus non exacerbemur. (Hence it follows that we should not etc.) Sen. Ira. 2, 25.—Ex perpetuis gaudiis quum perspicuum sit vitam beatam existere, *sequitur ut* ea existat ex honestate. Cic. Tusc. 5, 23, 67.—*Sequitur vitam* beatam virtute *confici*. Ib. 5, 8, 21. Comp. Cic. Fat. 12, 28; Ib. 10, 22; Fin. 2, 8, 24. Tusc. 3, 16, 34; Ib. 5, 18, 53. Sometimes *consequens est* is used with the same force and construction as *sequitur*: Hoc probato, *consequens est*, beatam vitam virtute *esse contentam*. Cic. Tusc. 5, 7, 18.

### 5. Subject That-clauses with Ordinary Active Verbs.

Obs. 5. Any active or deponent verb may take a *Quod*-clause as subject in place of an ordinary substantive-subject if the subject contains the idea of a fact which is described by a complete sentence, as: Rem *distinebat quod* utrum armati an inermes emitterentur regii, parum *conveniebat*; The fact that there was no sufficient agreement on the question whether the royal troops should be sent out with or without their arms, delayed the affair. Liv. 37, 12.—Illud maxime nostrum *fundavit imperium quod* Romulus federe Sabino *dedit*, etiam hostibus recipiendis augeri hanc civitatem oportere. Cic. Balb. 13, 31.—Thus: *Augēbat molestiam quod* etc. Cic. Brut. 1, 2; *adjūcābat consilium quod* etc. Cæs. B. G. 2, 17; *vindictābat me quod* etc. Liv. 40, 9; *consolātur quod* etc. Cic. Clu. 1, 3; *consilio suffragabatur quod* etc. Cæs. B. C. 1, 61. See the Ex. p. 491, Obs. 14, 1.—Subject-clauses of this kind may be changed into object-clauses representing the passive agent in the same way as the nominatives of substantives may be turned into ablatives by giving to the predicate a passive form. In this instance the *Quod*-clause is attached to the ablative *eo* of the syndetic antecedent *id* (*Res distinebatur eo quod* etc.; *imperium nostrum fundatum est eo quod*; *molestia augebatur eo quod* etc.).

Obs. 6. Ut-clauses are rarely used as subjects of ordinary (personal) verbs. If they are used so, a noun of general import according to R. 26, Obs. 5 (rule, duty etc.) must be supplied, as: *Quod autem continet vitam fortunasque nostras, id est ut, quod honestum sit, id solum bonum iudicemus*, potest id quidem copiose augeri et ornari. Cic. Fin. 3, 7, 26 (= *Ut* honestum solum bonum iudicemus, *continet vitam*; The rule that we should consider the moral as the only good, holds our lives together). Subject Ut-clauses of this kind also occur in accordance with the principle explained R. 26, Obs. 6, representing the facts stated as unreal, unreasonable, or impossible, as: *Quam habet aequitatem ut* agrum multis annis ante possessum qui nullum habuit, habeat, qui autem habeat, amittat? Cic. Off. 2, 22 (= The principle that proletarians should gain the lands of others, and that property-holders should lose theirs, has no fairness, is unreasonable; see the remarks at the end of R. 27, Obs. 5).

Obs. 7. The use of subject-infinitives, except with the regular impersonals (R. 27, 28; § 491, R. 89) is extremely rare; see p. 108, R. 94, and the examples quoted there. To these the following may be added: *Bene dicere non habet deinde aliquam regionem*. Cic. Or. 2, 2, 3.—Tempus colloquio non *dare*, magnam pacis desperationem *afferēbat*. Cæs. B. C. 1, 11.—*Vidēri* prælium defugisse, magnum detrimentum *afferēbat*. Ib. 1, 82.

Obs. 8. Still more rarely are subject-infinitive clauses attached to ordinary verbal predicates, as: *Maneat ergo, quod turpe sit, id nunquam utile esse* (let the principle remain that etc.). Cic. Off. 3, 12, 49.—Inde rem *ad triarios redisse* proverbio *increbuit*; Hence the 'saying' that the fight has come up to the Triarii, has become widely known in the form of a proverb (turned into a proverb). Liv. 8, 8.

### C. ATTRIBUTIVE THAT-CLAUSES.

Rem. 29. The form of That-clauses dependent on SUBSTANTIVES (ATTRIBUTIVE THAT-CLAUSES) is determined either (a) by the nature of the governing substantive (Obs. 4); or (b) by the nature of the verb, which forms either an objective, or a predicative phrase with the governing substantive (Obs. 5); or (c) by the nature of the whole governing PHRASE thus formed (Obs. 6); or (d) by the nature of the CLAUSE ITSELF, which is determined by some leading idea understood (Obs. 7).











Cic. Fin. 2. 2. 8. So if '*causa est*' is used predicatively in this sense: *Magna causa abolitionis Fontēji est, ne qua insignis huic imperio ignominia suscipiatur*: The cause of Fontējus's acquittal is the purpose (the intention) of preventing a great disgrace from falling on this republic. Cic. Fontej. 12. *Causa* is also construed with *cur, quare*; and *nulla causa* often takes a Quin-clause (see p. 527, a; p. 547, B; p. 544, 3).

Obs. 8. The That-clauses attached to '*tantum abest*', '*nihil abest*', '*paulum abest*' etc. may be conceived as attributive That-clauses, dependent on '*ab eo*', i. e. '*ab eā re*', or as adverbial That-clauses, according to R. 26, Obs. 4 (*ab eo ut* etc.). The predicate '*abest*' is thus used with absolute quantitatives as subjects, to represent the facts stated in the clause as lacking reality, but with such qualifications as are implied in the subject. Such constructions must be recast in English, generally by making the logical subject of the clause, the grammatical subject of the whole period with the predicate '*is* (are) etc.) *far from*' followed by a participial noun, corresponding to the predicate of the clause. Such That-clauses with '*abest*' occur in the following conventional connections: (a) *Tantum abest* with an *Ut*-clause = '*something is so far from being* etc.' This construction generally occurs in combination with another *Ut*-clause (or its equivalent). See R. 32, Obs. 4, No. 3. But sometimes it is used without a second *Ut*-clause, as: *Tantum abfuit ut ex incommodo aliēno occasio peteretur*; *So far were they from taking advantage of the distress of others*. Liv. 4. 58.—*Parcebant adhuc etiam multis animalibus: tantum aberat ut homo hominem occideret*; *So far were men from killing each other*. Sen. Ep. 90. This construction is thus conceived: '*Tantum spatium aberat ab eā re ut* etc.'; *Such a distance was there from the point that* etc. The That-clause takes the form of an *Ut*-clause on account of the negative idea contained in the clause (R. 26, Obs. 6).—(b) In classical Latin this construction sometimes occurs with personal subjects, as: *Nae ille longe aberit ut argumentis credat philosophorum*; *He will be far from believing* etc. (i. e. '*longe aberit ab eo ut*'). Cic. Ac. Pr. 2. 36. 117.—(c) Very frequently *abest* is thus used with negative subjects, as *non multum abest, nihil abest, non longius abest, paulum abest*. The That-clauses dependent on these expressions are always Quin-clauses according to the principle explained R. 25, Obs. 5, as: *Prorsus nihil abest quin sim miserimus*; *I am next to being most wretched*. Cic. Att. 11. 15.—*Docet, non longius abesse quin proximā nocte Sabīnus clam ex castris exercitum educat*; *It would happen no later than the next night that Sabīnus would secretly evacuate the camp*. Cæs. B. G. 3. 18.—*Paulum abfuit quin Varum interficerent, neque multum abfuit quin etiam castris expellerentur*; *Varus was not far from being killed, nor were the troops far from being dislodged from the camp*. Cæs. B. C. 2. 35.—Sometimes the complete construction with *ab eo* occurs, as: *Neque multum abesse ab eo quin paucis diebus deduci possent*; *And that in a few days the ships would be ready to be launched*. Cæs. B. G. 5. 2\*.

#### D. PREDICATE THAT-CLAUSES.

Rem. 30. The nature of Predicate-clauses in general is explained p. 486-488. PREDICATE THAT CLAUSES always have the form of an *Ut*-clause, or of an asyndetic subjunctive clause, and are attached either to the impersonal predicate *est* (see p. 437, a and b), or to a verb of doing (*facere, fieri, agere, non committere, cavere*, and the impersonals denoting 'it happens'). The latter are used 1) as circumlocutions of affirmative or negative imperative sentences, mostly in the form of asyndetic subjunctive clauses, as: *Fac bellus revertāre*, *Return in fair health*. Cic. Fam. 16. 18. 1.—*Quem virum facite ut agnoscat*; *Acknowledge the merits of this man*. Ib. Rep. 2. 29. 52.—*Cave existimes me abieciſſe curam reipublicae*; *Do not think I have given up the care for the republic*. Ib. Fam. 9. 24. 4.—2) To make more emphatical either the predicate of a sentence, or some of its members, especially adverbial expressions (as *prope, invitus, libenter, praeter opinionem accidit*, etc.). See p. 488, Obs. 10. If such a circumlocution is applied to negative sentences, the verb *committere*, with a negative, is generally used as the abstract predicate, as: *Ego non committam ut, si delingerim, causam aliquam tibi recusandi dem*; *I will not give you a pretext for backing out by my retracting*. Cic. Or. 2. 57. 233. To negative imperative sentences, the double circumlocution with '*noli committere*' is sometimes applied, as: *Noli committere ut excusatione potius expleas officium scribendi quam assiduitate epistolārum*; *Do not by any means replace your duty of writing, by excuses rather than etc.* Cic. Fam. 16. 25.

\* Sometimes Quin-clauses are attached to sentences of different forms if a construction of the above-mentioned kind (*nihil abest, paulum abest* etc.) is virtually contained in them, as: *Perpauci ex hostium numero desiderabantur quin cuncti caperentur*; *The number of the captured enemy fell very little short of their whole strength* (= *Paulum abfuit quin cuncti caperentur*). Cæs. B. G. 7. 11.—From this construction of the verb *desiderare* must be distinguished its construction with *quominus*, implying the idea of *hindering* (see Obs. 7, B, 2).

#### E. INNER FORM OF THAT-CLAUSES.

Rem. 31. The inner construction of finite That-clauses refers to the use of the proper moods and tenses, which have been considered p. 414 foll., p. 388, and p. 588.—For infinitive clauses must be considered 1) the form of the subject-accusative (Obs. 1-3); 2) the tense of the predicate-infinitive (Obs. 4-9).

Obs. 1. EXPLANATION OF THE SUBJECT-ACCUSATIVE.—In explaining the question, why the subject of an infinitive clause must be in the accusative case, the views of the grammarians are widely apart. However, almost all agree that, whenever infinitive clauses are used as objects of a verbum sentiendi or declarandi, the subject-accusative must have been originally conceived as a transitive object of the governing verb, the infinitive being conceived as an object-infinitive. That this view is very probably the correct one, is proved by the fact that it is still a matter of doubt whether certain constructions must be considered as infinitive clauses, or as object-accusatives with object-infinitives (as the infinitives dependent on *putare, videre, scire, pati, arguere, insimulare*). The step from '*puta te hoc facere*' to '*puto te hoc fecisse*', and from there to '*dico te hoc fecisse*' is certainly a very short one.—But the difficulty is, how to explain this construction if the infinitive clause is a subject clause (*te hoc fecisse apparet*). Many theories have been proposed by the different grammarians to explain this difficulty, not one of which is universally accepted as a true solution. It should be expected that, whenever the verbum sentiendi or declarandi is a passive (or an impersonal, corresponding to it in the construction of the infinitive clause must be that of a nominative with the infinitive), which, indeed, is very frequently found. But we should not forget that, by the constant connection of such accusatives with such infinitives, the conception of a subject-accusative and a predicate-infinitive must have been formed in the minds of the people. When this conception was once established, the conception that this accusative with its infinitive formed a real sentence, i. e. a unit of thought, was established at the same time. Only one more step was now necessary to arrive at the use of infinitive clauses as subject-clauses, namely to apply to infinitive clauses the rule of changing transitive objects into passive subjects. This change could not have any influence on the form of the clause, since the clause was felt to be an indivisible unit. A change of the subject-accusative into a subject-nominative would merely alter the relation of members of the clause to each other, but not the relation of the whole clause, as a unit, to the principal predicate. This is best seen when we compare the construction of the nominative with the infinitive to that of an impersonal subject-infinitive clause. In the former, the infinitive is still an object of the principal predicate, while in the latter the infinitive is no longer in the frame work of the principal sentence, and hence stands in no relation to the principal predicate. It follows that, after the idea of an infinitive-clause with its subject-accusative had once been established as a linguistic fact, this clause, like every other completing clause, could be used not only in the relation of an object, but also in that of a subject without any change in its inner form, just as mere infinitives, or neuter substantives, keep the same grammatical form, whether they are used as objects or as subjects.

Obs. 2. OMISSION OF THE SUBJECT-ACCUSATIVE. There can be no subject-accusative if the predicate of the clause is impersonal without having any subject. The predicate, in this instance, is an impersonal predicate-infinitive, as: *Postquam non resisti videret* (when he saw that no resistance was made). Liv. 10. 29.—*Ad consulem referunt, excessum (i. e. esse) urbe*. Ib. 10. 34.—*Sineesse satis constabat lacte pluisse*. Ib. 27. 11.—If the predicate of the clause is an impersonal with a subject-infinitive, or a subject-clause, these forms of the subject are conceived as subject-accusatives, as: *Nolēbas sciri, debere tibi Roscium* (= *nolēbas, debitionem Roscii sciri*). Cic. R. C. 3.—*Non oportere sese a P. R. impedi*. Cæs. B. G. 1. 36. Here *sese* is a subject-accusative to *impedi*, and the whole clause '*sese...impedi*' is in the relation of a subject-accusative to the impersonal predicate-infinitive *oportere*. If *debere* were substituted for *oportere*, the pronoun *sese* would belong as subject-accusative to the personal predicate-infinitive *debere*, and *impedi* would be a passive object-infinitive to *debere*.

If the predicate-infinitive is personal, the subject-accusative is sometimes omitted if it is a personal pronoun, referring to the speaker, or to a noun mentioned before, as: *Legatus respondit, magis non posse (instead of se negare)*. Liv. 40. 36.—*Confidēre, huc eā spe venisse (instead of te...venisse)*. Cic. R. A. 22. 61.—*Fac audisse statim (instead of eum audisse)*. Ib. R. A. 21. 17.—*Arriovistus dixit, Caesar, quum vellet, congregetur: intellectionem quid invicti Germani possent (instead of eum intellectionem)*. Cæs. B. G. 1. 36. Madvig asserts that such omissions 'almost' never occur with passive predicate-infinitives in the perfect. On the contrary, they are frequent, as: *Audivit Dionī per magnam venisse hereditatem: statuas jussum esse in foro ponere* (i. e. *eum jussum esse*).



Cic. Verr. 2, 2, 8.—Dixērunt, venisse invitos, *ejectos domo* (i. e. *se venisse, se ejectos esse*). Cæs. B. G. 4, 7.—Sed eo *deceptum* quod etc. (i. e. *sed se eo deceptum esse quod etc.*). Ib. B. G. 1, 14.—This omission is very usual 1) if the immediate antecedent of the pronominal subject-accusative is a pronoun of the same form, as: *Pudet me dicere, non intelligere* (i. e. *pudet me dicere, me non intelligere*). Cic. N. D. 1, 20. *Dicendum te esse, audio* (questionem illius fuisse (i. e. *te questionem fuisse*)). Ib. Div. Cæs. 18.—2) If the predicate-infinitive is connected with an accessory predicate, where the pronominal subject-accusative is almost always merged in the accusative of the accessory predicate: *Iste paratum ad causam dicendam venire* hora non jubet (instead of *eum paratum... venire*). Cic. Verr. 2, 2, 37.—*Apparuit, suam vicem indignantem abisse* (i. e. *eum indignantem abisse*). Liv. 2, 31.

Obs. 3. Infinitive clauses are frequently placed in a passive construction, when the English idiom requires or prefers an active construction : 1) when the predicate of the clause denotes 'necessity', and a gerundial construction is to be used in Latin, as: *Cæsar ea quæ cognoverat dissimulanda sibi exstima vit* ; *Cæsar* (thought it *necessary* to conceal etc. *Cæs. B. G. 4. 5.*)—2) Subject-infinitives with transitive objects are very frequently converted into infinitive clauses with passive predicates, as: *Commodissimum esse statu it, omnis navis subduc i* (to draw all vessels ashore). *Cæs. B. G. 5. 11.*—*Mos est lau dâre eos* etc. : It is the custom to praise those etc. *Cic. Orat. 43.*—*Faciens est vinciri civem Românum* (to fetter a Roman citizen). *Ib. Verr. 2. 5. 66.*—*Erocâri Cyprios non licet* (to call out the Cyprians). *Ib. Att. 5. 21. 6.*—*Dictatorem creâri placuit* : It was resolved to elect a dictator. *Liv. 23. 22.*—3) If the predicate of an active infinitive clause has a transitive object which might be mistaken for the subject-accusative, the Latin language, since the position of the words forms no sufficient criterion, either gives a passive construction to the clause, or, if the predicate is a periphrastic future, makes use of the circumlocution by *fore ut*, as : *Si te a me amâri scis* (not ' *si me te amâre scis* '). *Cic. Att. 1. 20. 7.*—*Âis fore ut te Cæsar restituat* (more accurate than ' *ais Cæsarem te restituâturum* '). *Ib. Fam. 7. 27. 1.* This rule, however, cannot be always observed, and sometimes a subject-accusative occurs in connection with an object-accusative, when only the connection decides which of the two accusatives is meant to be the subject, as : *Quum consul minâs esset, eum sua manu se interfecitûrum*. *Liv. 23. 22.* Here *eum* is the object, and *se* the subject, which is made clear by the connection.—*Simulans ad regem eum se mittere velle* (where *eum* is the object, and *se* the subject). *Nep. Con. 5.* In both passages a change into a passive construction would neither have been grammatically possible, nor necessary. (The passage *Cic. Att. 3. 12*, is misquoted by Meiring § 755; as it stands in the text, it is no exception to the rule.)

Obs. 4. Predicate-infinitives may be in two tenses, the present or perfect. Both of these tenses may be 1) ordinary actives or passive (*amāre, amāri, amariſſe, amātum eſſe*); 2) periphrastic futures (*amātūrum eſſe, amaturū fuisse*); 3) periphrastic gerundials (*amandū eſſe, amandū fuisse*). The two periphrastic gerundials are used only if the predicate denotes necessity, or in passive-infinitive clauses, dependent on verbs of resolving, in place of Ut-clauses (p. 593, Obs. 9; p. 595, Obs. 5). The tenses of the ordinary active and passive infinitives are not distinguished according to their relation to the *speaker's* time, but according to their relation to the *principal predicate* (see P. I, § 390). If the predicate-infinitive denotes an action *past* at or *before* the time of the principal predicate, it is placed in the *perfect*. But the predicate-infinitive is placed in the *present* if its time is the *same* as that of the principal predicate. If it refers to a *later* time than that of the principal predicate, it is placed either in the ordinary present tense, or in the present of the periphrastic future, according to the distinctions in Obs. 6. To these rules there are the following exceptions: (a) the use of a *perfect passive-infinitive* instead of a present-infinitive in clauses dependent on *velle* (p. 592, No. 3, a); (b) the use of a *present-infinitive* instead of a perfect in clauses dependent on *meminiſſe* (Obs. 5); (c) the use of the infinitive of the periphrastic future in conditional and hypothetical infinitive clauses (Obs. 7-9).

Obs. 5. That-clauses dependent on the *first person* of the verb *meminisse*, generally have predicate-infinitives in the *present* (instead of in the perfect) if the speaker represents the act as witnessed by himself. The language conceives such acts, although actually past at the time of the principal predicate, as still existing 'in the memory' of the speaker, and hence as constructively *present* at the time of the principal predicate; as: *Memini* Catōnem, anno ante quān mortuus est, mecum *disserere* (not *disserruisse*): I remember that Cito *spoke* etc. Cic. Am. 3.—*Memini*, te mihi Pharracē cenān *narrare*. Ib. Fam. 9, 16, 8.—*Memini* eisdem fere verbis ad me te *scribere* (i. e. me legere scriptum tuum). Ib. Dej. 14, 38.—Comp. Ib. Fam. 3, 8, 3; 15, 4, 11; Verr. 2, 4, 14; Sen. 9. Ter. Andr. 2, 5, 17.—But *meminisse* takes a *perfect* infinitive (in regard to past-acts): 1) if the speaker was not a witness of the act mentioned; 2) if *meminisse* is in the *second* or *third person*; as: *Memineram*, C. Mariū, quū vim armōrum profugisset, scūle cor-

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Obs. 7. There are several peculiarities in the form of conditional periods if they assume the form of infinitive clauses. These refer 1) to the conversion of ordinary conditional periods of the following forms: (a) *Gajus, si peccat (peccat), poenas dabit*; (b) *Gajus, si peccabit, poenas dabit*; (c) *Gajus, si peccaret, poenas daret*; (d) *Gajus, si peccasset, poenas dedisset*; 2) to the conversion of hypothetical periods (i. e. conditional periods against reality): (a) *Gajus, si peccaret (peccasset), poenas dedit*; (b) *Gajus, si peccaret (peccasset), poenas dedit*.

4. The predicate of the THESIS (i. e. the principal conditional sentence) in ordinary (i. e. non-hypothetical) conditional periods is converted into the *present-infinitive* of the (i. e. non-hypothetical) conditional periods, into the *perfect-infinitive* periphrastic future (p. 134, § 508); and in hypothetical periods, into the *perfect-infinitive* periphrastic future (p. 135, R. 151). The reason of this conversion is the *time* of the periphrastic future (p. 135, R. 151). The reason of this conversion is the *general principle*, that every predicate-infinitive corresponds to the modal signification of the *indicative* of its own tense. Since, according to p. 131, R. 143, the indicative perfect of the periphrastic future is used as an equivalent of the hypothetical pluperfect

\* The periphrastic future is thus used in the infinitive, even if the clause independently expressed, would have a *potential future* (p. 350) as predicate, especially if a conditional clause is attached to the infinitive clause. (See the examples in Obs. 7). Only if the potential future has an *imperative* force (p. 350, Obs. 1), a conversion into a periphrastic tense is not admissible.







using direct discourse, or by substituting a finite clause for the infinitive clause, for instance such as are introduced by 'non dubito quin', or 'haud scio an', as: Quorum licentiae nisi Carneades restitisset, haud scio an soli jam philosophi iudicarentur (just. of 'affirmaverim futurum fuisse ut iudicarentur nisi etc.'). Cic. Div. 2. 72.

Obs. 9. According to the principle that predicate-infinitives have the same modal force as the indicative of the same tense (Obs. 7. A), the infinitives of the perfects *potui*, (in the sense of *potuissem*), *debui*, *oportuit*, *aequum fuit* (= *aequum fuisset*), it would have been proper *optimum fuit*, *difficile fuit*, *necesse fuit*, *opus fuit*, etc., and of the perfect gerundives (see p. 379, d; p. 389, e; p. 145, § 311; p. 146, Ex. 14, 15, 16, 19, 20) are used with the *diabls* (see p. 379, d; p. 389, e; p. 145, § 311; p. 146, Ex. 14, 15, 16, 19, 20) are used with the same hypothetical force as the perfect-infinitives of the periphrastic future (Obs. 7. B), since these expressions have the same meaning in the indicative; as: Perspicuum est, eas utilitates nos nullo modo sine hominum manu capere *potuisse* (that we could not have gained these advantages etc.). Cic. Off. 2. 4, 14.—Non dicam, in hominem honestissimum tam graviter animadverti non *oportuisse* (that so heavy a punishment ought not to have been inflicted etc.). Ib. Verr. 2. 5, 8.—Menippus *optimum fuisse* ait, integris rebus *Philippi potuisse intervenire* Antiochum (that it would have been best if Antiochus could have intervened etc.). Liv. 35, 32.—Qui si alicujus injurie sibi con-clas *fuisset*, non *fuisse difficile cavere* (that it would not have been difficult to guard if he had been etc.). Cic. B. G. 1, 14.—Marcione Crasso putas *utile fuisse* scire, sibi trans Euphratim cum ignominia esse pereundum? Cic. Div. 2. 9, 22.—Fulvius dixit, si simultas Aemilii secum ignota hominibus *esset*, tamen non *fuisse ferendum*, absentem consulem d-orum immortalium honori obstare (that it would have been intolerable that a consul in his absence should hinder etc.). Liv. 39, 4.—Dicemus, si idem facere *voluisset*, ne hoc quidem ipso *opus fuisse* iudicio (that not even this trial would have been necessary if etc.). Cic. Inv. 2. 27, 81.—Sometimes *fuisse* has the same hypothetical sense in connection with ordinary descriptive adjectives, as: Sibi vitam filiae suae *cariorum fuisse*, si libere ac pudice vivere licitum *fuisset* (that the life of his daughter would have been dearer to him etc.). Liv. 3, 50.—*Potuisse*, *debere*, and *oportere*, which even in the present indicative have a *potential* sense (p. 349, d) are used in the present *infinitive* in a hypothetical sense, if a hypothetical Siclause is dependent on them, and the governing verb is a predicate: *Intelligam, si te habere, posse* me Brancium referre: I saw that I could be able to go to Brundisium if I had you. Cic. Att. 3. 2.

say 'Ventum si possem', or 'venturus sum si possem' (which would be faulty), we certainly cannot say 'venturum esse si possem', unless 'possem' is an ordinary tense of preterite consecution, which it certainly is not if it is used in the hypothetical sense.—3. To this must be added the serious objection that, if the hypothetical period is dependent on a tense requiring present consecution, we should either be under the necessity of changing the imperfect into a present (*poenas daturum esse si peccet*), which would efface every trace of the imperfect signification; or we would be compelled to use an imperfect subjunctive, of hypothetical signification; but this reading cannot be correct. Looking at the connection in the text, we find that the Eburones had come already some time before the speech of Titurius to invest his camp. Hence Titurius could not say 'they would not be coming if Caesar were present', but 'they would not have come to the camp', in the same way as he, in the previous clause, says 'The Carnates would not have resolved to kill Tasgetius'. Thus, to defend the reading 'venturos esse', we must assume that Caesar used an objectionable form in order to be enabled to express an idea which he did not mean to express. We do not hesitate to pronounce 'esse' an unquestionable gloss, since the 'fuisse' of the preceding clause would then also refer to *venturos*, the camp, since the 'fuisse' of the preceding clause would then also refer to *venturos*. The words 'si adesset' are left out by the better codices, and are an evident gloss. Leaving out since the preceding 'aliter' fully includes the meaning of 'si adesset'. Leaving out these words, it will appear probable that both glosses were added by the same hand.

Some grammarians have even fixed this erroneous theory by formulas of their own make. KÜHNER says: DIRECT DISCOURSE: Si hoc diceret, errares; OBLIQUE: 1) Censeo, si hoc diceret, te erraturum esse (which contains two mistakes); 2) Censebam, si hoc diceret, te erraturum esse (which contains one mistake, and does not correspond to 'si hoc diceret, errares'), but to 'si hoc dices, errabis'.—The author of the Publ. Sch. Gr. (p. 399) improves on Kühner by adding another worse heresy. He gives the following formulas: DIRECT: Si peccares, doleres; OBLIQUE: Ajo te, si peccares, doliturum esse or fore (?); 2) DIRECT: Si peccavisses, doleres; OBLIQUE: Ajo te, si peccavisses, doliturum fore (?). A periphrastic form in -iturum fore does not exist. The Publ. Sch. Gr. copied it from 'Arnold's Prose-composition.'

## II. MODAL THAT-CLAUSES.

§ 618. Modal That-clauses are those that describe the modal relations of the principal predicate, or the quality of a person or thing. They are either 1) PURE MODAL CLAUSES, referring to manner, intensity, coincident action, or subsequent action (consecutive clauses); see R. 32; or 2) FINAL CLAUSES, i. e. modal clauses describing the aim or purpose of the subject of the principal action (R. 33). Both classes of clauses are in the grammatical relation either of adverbial or of attributive clauses (p. 488, 490).

Obs. 1. All adverbial That-clauses may be grammatically considered as attributive. That-clauses attached to a substantive of general import understood, in the same way as every modal *ut*-verb may be conceived as an *adjective* attached to a noun of general import understood (*sapienter* = *sapienti modo*). Thus modal *ut*-clauses may be attached to the attributive phrases *hoc modo*, *et ratione*, *hoc consilio* etc., which have the force of the usual adverbial syndetic antecedents *ita* etc., as: Voluptatis parvis *hoc modo* deservit ut malevolentia sit voluptas ex malo alterius. Cic. Tusc. 4. 9, 20. Often the general nouns *modo* etc. are replaced by more particular nouns, including the idea of moral quality, but designating at the same time certain other properties of the clause, as: Ita *que hoc spe* decedebam ut mihi populum Romanum ultro omnia delaturum putarem (= *ita*, or *hoc modo* decedebam, ut mihi... *sperarem*). Cic. Planc. 36, 65. If a modal clause is thus attached to a substantive, it must take its syndetic antecedents in an *adjective* form (*hoc modo*; *tali spe*; *eo consilio*).

Obs. 2. In a similar way those modal (more accurately 'qualitative') That-clauses which describe a quality or intensity of a quality of a person or thing, must be considered as attributive clauses attached to the idea 'quality' or 'intensity'. Such clauses must, likewise, take *adjectives* as syndetic antecedents (*talis*, *ejusmodi*, *tantus*, *is*, *hic* etc.), which are generally used *predicatively* (*talis est*) having the force of 'ejus modi', but also *attributively*; as: Fortuna (ejus) *talibus* fuit ut nihil posset accedere. Cic. Am. 3.—Erant *ejusmodi* sitas oppidorum ut neque pedibus aditum haberent, neque navibus. Cic. B. G. 3, 12.—Ariovistus *tantam* sibi arrogantiam sumpserat ut ferendus non videretur. Ib. 1, 33. See the Ex. p. 437. Frequently such constructions may be replaced by ordinary modal clauses with *adverbial* antecedents, as: Ut *tales* exercitationibus ut ad cenam esuriens veniret (= *ita se exercebat*). Cic. Fin. 2, 20.—Pericla *divites* hos solent exitus habere ut damnati in integrum restituantur (= *ita interire solent*). Ib. Verr. 2, 5, 6.—Multitudinem *eo* metu (= *ita*) compresserunt ut silentes integram plebem in contionem sequerentur. Liv. 24, 24.

Rem. 32. In the pure modal That-clauses (§ 618, 1) the following points must be distinguished: 1) The form of the syndetic antecedents. For these see p. 435, Obs. 2; p. 493, 494; and Obs. 1 to this remark.—2) The mood and tense of the predicate. For these see p. 434 foll.—3) The form of the introducing conjunction, which, affirmatively, is always *ut*, and negatively *ut non* (see Obs. 2, 3).—4) The different idiomatic usages connected with these clauses (see Obs. 4).

Obs. 1. In pure modal *ut*-clauses (i. e. those of manner, intensity, coincident action, and the consecutive clauses), the syndetic antecedents cannot, generally, be omitted. Thus the qualitative clauses (with *talibus*, *is* etc.), and clauses of manner regularly retain their syndetic antecedents, as: Plancius *ita* vixit ut offenderet sciens neminem (not *Plancius vixit ut offenderet*). Cic. Planc. 16, 41. But if consecutive clauses describe the consequences of the principal action without describing the consequences of the manner of its performance, the syndetic antecedents (*ita* or *sic*) are either altogether omitted, or connected with the clause, so as to introduce it (*ita ut*), as: In virtute multi sunt *ut* in maxima gloria excellat qui virtute plurimum praestet. Cic. Planc. 25, 60. If in this sentence the syndetic antecedent *ita* were combined with the principal sentence (*ita ut in maxima gloria excellat*) the *ut*-clause would become a clause of intensity or manner, while it is simply consecutive, stating the consequences of the action itself.—Accessit quod Domitius Heracliam iter fecerat, ut ipsa fortuna illum obicere Pompejo videretur. Cic. B. C. 3, 79. Here the clause is represented as the consequence of the performance of the principal action, and not as a consequence of the manner of its per-



formance, which would be expressed by *ita ster fecerat ut* etc.—Neque multo post de proelio facto in Thessaliā *cognitum est, ut* ipsis Pompejanis fides fieret (not *ita cognitum est ut*). Ib. 3, 101. In English, such *Ut*-clauses must always be introduced by *so that*. But: *Ita* tum ab his patrōnis causa illa dicta est *ut* eloquentium juris peritissimus Crassus, juris peritorum eloquentissimus Scaevola putaretur. Cic. Brut. 39, 145. Here the clause is represented as a consequence of the manner of performing the principal action, and hence *ita* cannot be omitted.—Pompējus sic pro castris exercitum statuerat *ut* tertia acies vallum contingeret. Cæs. B. C. 3, 56. Here the *Ut*-clause describes the manner of the *statuere*; without *sic* it would be represented as a consequence of the *statuere* itself, without referring to the manner in which it was performed.

Obs. 2. If the pure modal *That*-clauses are negative, the clause is not introduced by *ne*, but by *ut* with an ordinary negation, which may be contained in adverbs, adjectives, or verbs (*ut non, ut numquam, ut nemo, ut nescirem*; not *ne, ne unquam, ne quisquam, ne scirem*), as: Ea vestra merita erga nos fuerunt *ut* nos cladum nostrarum non poeniteat (not *ne poeniteat*). Liv. 28, 39.—Adeo angusto mari confixit *ut* ejus multitudo navium explicari non potuerit (not *ne potuerit*). Nep. Them. 4.—M. Caelius talis tribunus plebis fuit *ut* nemo (not *ne quis*) a senatu steterit constantius. Cic. Brut. 79, 273.—Oratio ita libere fluēbat *ut* nusquam (not *ne usquam*) adheresceret. Ib. 79, 274.—Sometimes, however, negative modal clauses of this kind pregnantly imply the idea of an aim, duty, command, or prevention. In this instance they may take the form of a *Ne*-clause, as: *Ita* me gessi, *ne* tibi pudori, *ne* regno tuo, *ne* genti Macedonum essem; I have behaved (i. e. shaped my course) so as to reflect no disgrace on you etc. (= *me ita gessi ut operam darem ne* etc.) Liv. 40, 15.—Perfacile se Sicilia tuebatur, *ut* ne quod ex ipsa bellum posset existere; Sicily protected herself easily, so that etc. (i. e. and prevented thereby lest' etc.). Cic. Verr. 2, 5, 4.—Ita admissi sunt in urbem *ne* tamen eis senatus daretur (= *ea lege ne*, with the proviso that etc.) Liv. 22, 61.—Minucius sciebat ita a se rem augeri oportere *ut* ne quid de libertate perderet (the clause being represented as Minucius's duty). Cic. Verr. 2, 2, 30.—Danda opera est *ut* etiam singulis consulatur, sed ita *ut* ea res aut prosit aut certe *ne* obsit reipublice (the restriction '*ne obsit*' being represented as to be 'guarded against', = *ut caveatur ne res obsit*). Ib. Off. 2, 21.—But in all such instances, *ut* with an ordinary negative would likewise be admissible, as: Societatem ab Romanis ita (= *ea lege*) volebant peti *ut* nullum de ea re scitum populi fieret (or *ne ullum... fieret*). Liv. 45, 25\*.

Obs. 3. If the principal sentence of a negative clause of manner, subsequent, or coincident action, or intensity, is likewise negative, and the two negations have the force of making the whole statement virtually affirmative, the clause may be either introduced by *ut non*, or by *quin* (see p. 547, C, and p. 565, Ex. No. 27, 28). Such clauses are generally rendered by *without* with a participial; as: Non possunt unā in civitate multi rem ac fortunam amittere, *ut non* plures eorum in eandem trahant calamitatem (or *quin... trahant*). Cic. L. M. 7, 19.—Non ita fracti animi civitatis erant *ut non* sentirent etc. (or *quin sentirent*). Liv. 45, 25.—Nusquam oculi ejus flectentur, *ut non* quod indignentur inveniant (or *quin... inveniant*). Sen. Ira. 2, 7.—Numquam domum litteras mittam *quin* adjungam eas quas tibi reddi velim (or *ut non adjungam*). Cic. Fam. 3, 8, 10.—Ego numquam liberos meos aspicio *quin* (or *ut non*) hujus meritum in me recorder. Ib. Planc. 38, 69.—Hæc natura loci esse dicitur *ut* nullus unquam dies tam magnā tempestate fuerit *quin* (or *ut non*) aliquo tempore ejus diei solem homines viderint. Ib. Verr. 2, 5, 10.—Sometimes the writers of the silver age introduce clauses of this kind by *quominus* instead of by *quin*, as: Ubi nemo impudē stulte aliquid dicit, *quominus* judex reprobet. Tac. Dial. 34.

Obs. 4. Peculiar usages in pure modal *Ut*-clauses are:

1. The use of these clauses (without a syndetic antecedent) with the force of concessive clauses; as: Hæc res nihilo minus, *ut* ego absim, confici poterunt (although I am absent, notwithstanding my absence; literally: *so that I am absent*). Cic. Fam. 10, 2, 2.—Quotus enim quisque disertus est, *ut* eos numeres qui volunt esse ('even if you count', 'including those'; literally *so that you count*). Ib. Planc. 25, 62.—*Ut* quæras omnia, quomodo Græci 'ineptum' appellent, non reperies. Ib. Or. 2, 4.—Verum *ut* hoc non sit, tamen præclarum spectaculum mihi propono. Ib. Att. 2, 15.—*Ut* desint vires, tamen est laudanda voluntas. Ov. Pont. 3, 4, 79. Comp. Cic. Agr. 1, 8; Tusc. 1, 21; 1, 39; Phil. 12, 3; Liv. 36, 7.

2. Frequently modal *Ut*-clauses, with the syndetic antecedent *ita*, are used in an adversative or restrictive sense, corresponding to *but so that*. Such sentences occur in

\* Sometimes clauses with *quominus* occur which have the force of a negative consecutive clause, if the idea of 'hindering' is implied in them, as: Neque mihi quidquam oneris suscipi, *quominus* honeste hanc causam et libere possem defendere: I did not trammel myself so as to be debarred from honestly and freely defending this case. Cic. Clu. 51, 142.

the following forms: 1) either the clause corresponding to this English construction, is introduced by *ita tamen ut*, or *sed ita ut*; 2) or *ita* is incorporated in the principal sentence, the clause being added either with or without *tamen*; as: Totus hic locus est contemnendus, *ita tamen ut* mortuorum corpora nihil sentire sentiamus (but so that we know etc.). Cic. Tusc. 1, 45, 108.—*Ita* dissimiles erant inter sese, statuere *ut* tamen non posses utrius te malles esse similiorem (they were dissimilar, but so that you could not have decided etc.). Ib. Brut. 40, 148.—Pompējus omnia pollicetur et Cæsar, quibus ego *ita* credo *ut* nihil de meā comparatione diminuiam (whom I trust, but so that I do not diminish etc.). Ib. Qu. Fr. 1, 2, 5.—*Ita* quæstus te cupidum esse oportebat *ut* horum existimationem et legem Remmiam putares aliquid valere oportere; You might have been eager for lucre, but you ought to have paid some regard to the character of these men, and to the Remmian law. Ib. Rosc. Am. 19, 50.—Sometimes negative clauses of this kind are introduced by *ut ne*, to represent the restriction as a protest ('*ita ut ne*' being almost = *dimmodo ne*), as: Hoc est *ita* utile *ut* ne plane illudamur; This is useful, but so (with the understanding) that we must not be clearly trifled with. Cic. R. A. 10.

3. The frequent construction '*Tantum abest*' with two *Ut*-clauses, represents what is stated in the first *Ut*-clause as untrue in a degree that its very contrary, which is expressed in the second *Ut*-clause, is true. The first of the two *Ut*-clauses is an attributive *Fact*-clause, and belongs to the clauses mentioned R. 29, Obs. 8, being equivalent to '*tantum abest ab eo ut* etc.' The second *Ut*-clause is a clause of intensity with *tantum* as syndetic antecedent, *tantum ut* etc. meaning '*so far, that on the contrary*'. Sometimes (but very rarely) this construction is used in its complete form with '*abest ab eo ut*', as: *Tantum abest ab eo ut* malum mors sit, *ut* vereor ne homini nihil sit bonum aliud potius; (literally: There is so great a distance from the fact that death should be an evil, that on the contrary I think that there is no other good greater for man = *So far is death from being an evil, that on the contrary* etc.). Cic. Tusc. 1, 30, 76. Almost always these clauses are found without '*ab eo*'. They must be recast in the English version, as: *Tantum abest ut* scribi contra nos nollimus, *ut* id etiam maxime optemus; *So far am I from not wishing* criticisms to be written against me, *that I, on the contrary, greatly desire* them. Cic. Tusc. 2, 2.—*Tantum abest ut* hæc bestiarum causa parata sint, *ut* ipsas bestias hominum causa generatas videamus; *So far are these things from being provided* for the sake of beasts, *that we see* the very beasts created for man's sake. Ib. N. D. 2, 63, 158.—*Tantum abest ut* me hesternæ quietis poeniteat, *ut* servatum a me exercitum eo consilio credam. Liv. 44, 38.—*Tantum abest ut* (Pansa) periculosum reipublice M. Brutum putaret exercitum, *ut* in eo firmissimum reipublice presidium poneret. Cic. Phil. 10, 8, 17.—Often, instead of the second (modal) *Ut*-clause, an independent sentence is used: *Tantum abest ut* binos (libros) scriberent: vix singulos confecerunt; *Far from writing* two books apiece, they hardly finished one. Cic. Att. 13, 21, 5.—Sometimes, in place of the circumlocution with '*tantum abest ut*\*, a single negative sentence with *adeo non*, or *usque eo non* is used, to which the second (modal) *Ut*-clause is directly added without another intervening *Ut*-clause. This construction is rare in classical prose, but very frequent in the style of the silver age, as: *Usque eo* quid arguas non habes *ut* contra rerum naturam dicendum putes; *Far from* having a ground for accusation, you feel the necessity of proposing what is in conflict with the laws of nature. Cic. R. A. 15, 45.—Gloriam factorum *adeo non* abstulisti, *ut* aueris. Vell. 2, 66.—Hæc res *adeo non* sunt gaudia, *ut* sæpe initia future tristitiæ sint. Sen. Ep. 59.

Rem. 33. FINAL THAT-CLAUSES (see p. 404. R. 88, 1) are introduced by *ut* (sometimes *quo*), and negatively by *ne* (rarely by *quominus*), being rendered by English object infinitives (with or without '*in order*') if the subject of the action is at the same time a member of the principal predicate. If this is not the case, the English language uses clauses introduced by '*in order that*', '*for the purpose that*', or '*so that*', which must be distinguished from the '*so that*' used in the other modal clauses.—For mood and tense in final clauses see p. 440, Obs. 12. For the form of the syndetic antecedents see p. 435, Obs. 2. For the use of *quo* in final clauses see p. 558, Obs. 8.

Obs. 1. Final clauses must be distinguished from clauses denoting those aims of the subject which are contained and intimated in the governing verb (R. 25, Obs. 2). Clauses of this kind do not belong to the modal *Ut*-clauses, but complete the idea of the governing verb, while final modal clauses may be dependent on verbs containing complete ideas.

\* Logically, the attributive modal clause dependent on '*tantum abest*' is a predicate clause.



The same *ut*-clause, added to the same verb, gives a different sense according as it is intended to be a final clause or a completing clause. Thus *periclitari* may be used as a verb of *striving* (*R. 25, Obs. 2*), or as a verb with a complete idea. '*I agitated* *ut* *serretur*' may mean '*I fought* (had to make use of arms) *in order that* *you*—*life might be saved*' (final clause), or it may mean '*I struggled* *for saving your life*', *strive* to save your life (completing *ut*-clause). See the last three Ex. p. 600. It is *practically* important to distinguish both kinds of clauses, since completing clauses dependent on verbs of purpose may under certain circumstances take an object infinitive, or an infinitive clause, while *modal* clauses of purpose *must* have the form of *ut*-clauses (or their equivalents with *ne* and *quo*), or of *relative* clauses. In English, object-infinitives are generally employed if the subject of the clause is at the same time a member of the principal sentence, as: *Cæsar accelerat ut proelio intersit*, *Cæs. B. G. 7, 87*.—*Legum* iccirco omnes servi sumus *ut liberi esse possimus*, *Cic. Clu. 53, 146*.—*Intelligo*, tempus hoc vobis divinitus datum esse *ut odio, infamia, turpitudine totum ordinem liberetis*. *Ib. Verr. 1, 15*.—*Cæsar* singulis legionibus singulos legatos præfecit *ut* eos testes sue quisque virtutis haberet. *Cæs. B. G. 1, 52*.

**Obs. 2.** If the final clause is *negative*, it almost always takes *ne*, or *ut ne* (not *ut non*), being in English introduced by '*not to*', or '*lest*', as: *Cæsar, ne graviōri bello occurreret*, *maturius* quam consuevit ad exercitum proficiscitur. *Cæs. B. G. 4, 6*. Sometimes, however, if the negative refers to a particular member of the clause, which is opposed to an affirmative member in a coordinate clause, the clause may be introduced by *ut*, the negative taking the ordinary form (*non*), as: *Confer te ad Mantinum, ut a me iam opus ad alios, sed invitatus ad nos videaris*. *Cic. Cat. 1, 9*. Here '*ne a me opus*' would be inaccurate, since '*ut*' belongs also to the following affirmative clause, introduced by *sed*. But it would be perfectly proper (though less concise) to express this sentence thus: '*ne a me opus ad alios, sed ut invitatus etc.*' If the predicate of a negative final clause is conceived as '*to be hindered*', the clause may be introduced by *quominus* instead of by *ne*, as: *Hanc potestatem minuire, quominus de moribus nostris quanto quoque anno judicaretur, nemo conatus est*; Nobody has attempted to diminish this power, *in order to prevent* our morals from being examined every five years. *Cic. Pis. 5, 11*. Such clauses are very nearly related to those final *Quo*-clauses in which *minus* is a real comparative, as: *Non aliēnum esse arbitror, quo minus sæpe aut interpellaretur reprehenderet, explicare breviter etc.* *Cic. Prov. Cons. 17*. Here '*quo minus sæpe interpellaretur*' means '*in order to be less frequently interrupted*'; but *quo minus* may also be taken in the sense of *ne*; '*lest I may be frequently interrupted*'. This identity of meaning in final clauses is unquestionably the origin of the use of a *quominus* as a negative conjunction.

**Obs. 3.** Final *ut*-clauses are idiomatically used as brief parenthetical clauses, referring to the *predication* (not to the *predicate*) in the principal sentence, and explaining in a general way the subject of the discourse, or the views and purpose of the author in treating it. Negatively (by *ne*, *ut ne*, but also by *ut non*), they state what the author is *not* going to mention. In English such parenthetical clauses take the form of an object-infinitive (*ut ita dicam*, so to say; *ut præmittam alia*, to omit other points; *ut nihil dicam de*, not to mention etc.); as: *Ut in prælo conferam, testamento facto mulier moritur*; *To be brief*; having made her testament, the woman died. *Cic. Cæc. 6, 17*.—*Ecquid tibi videtur, ut ad fabulas veniāmus* (to come to the drama, to take examples from dramatic poetry), senex ille *Cæciliānus* minoris facere filium rusticum? *Ib. R. A. 16, 46*.—*Reliquum iudicium de iudiciis, et, vere ut dicam* (to tell the truth) de te futurum est. *Ib. Verr. 2, 5, 69*.—*Murēna* si nemini, *ut levissime dicam* (to say the least) odio fuit. *Ib. Mur. 40, 87*.—*Ut nihil* de illo tempore, nihil de calamitate reipublicæ querar, hoc tibi respondeo (not to complain of that time, and of that calamity of the republic). *Ib. Cæc. 23, 95*.—*Ut ne longius abeam*, declarat ista ascriptio, esse aliquid; *Not to follow this point further up*, that addition shows that there is something. *Ib.*—*Habētis eum, ut nihil dicam amplius* (to say nothing more), qui se homines cōgisse fatēatur. *Ib. 36*.—*Quod positum est in alterius voluntate, ne dicam* libidine (not to say, his fancy). *Ib. Fam. 9, 16, 3*.—Instead of '*ne multa dicam*', frequently '*ne multa*' is elliptically used, = '*in short*', '*in a word*'; *Ne multa*; invenitur ea serrula ad Stratōnem pervenisse. *Cic. Clu. 64*.

In place of '*ne dicam*' in this parenthetical sense, sometimes the compound particle *nedum* (not to mention, to say nothing of) is used; as: *Erat enim multo domicilium huius urbis aptius quam tota Peloponnēsus, nedum Patre*; The residence in this city would have been much more adapted than the whole Peloponnēsus, to say nothing of Patre. *Cic. Fam. 7, 28*.—Generally, however, *nedum* is used as an adverb in the meaning '*much less*' or '*much more*', mostly occurring in certain expressions with the force of a particle involving the idea of a conditional clause. See p. 525.

**Obs. 4.** Sometimes a final clause is connected with *satis* with the force of *ad* before a gerundial, as: *Satis esse magna incommoda accepta ut reliquos casus timerent*; That enough disasters had been met with to make them afraid of other accidents. *Cæs. B. C. 3, 10*.

## EXERCISES.

**I. THAT-CLAUSES DEPENDENT ON *verba sentiendi* (*R. 23*).—1. Themistocles was afraid lest<sup>1</sup> he might be attacked on two sides<sup>2</sup> if the barbarians with part of their ships should double<sup>3</sup> the island of Eubœa.—2. The Campanians, were afraid that Hannibal might not be able to come with his army in time to raise the siege of the city<sup>4</sup>.—3. Has any one ever doubted that you would not do<sup>5</sup> this?—4. I did not doubt but you would do what you [really] did.—5. Cæsar was greatly delighted that an occasion had presented itself to him for a good move<sup>6</sup>.—6. That, as you write<sup>7</sup>, Cæsar is consulting<sup>8</sup> you, gives me much pleasure<sup>9</sup>; but I rather wish he would consult for<sup>10</sup> you.—7. Men of inferior ability<sup>11</sup> should not feel sorry for being surpassed by their [contemporaries].—8. Cæsar said, he had been grieved that the gifts<sup>12</sup> of the Roman people should be extorted<sup>13</sup> from him.—9. We are angry<sup>14</sup> even with our dearest friends when<sup>15</sup> they perform<sup>16</sup> less than we expect.—10. I do not grudge<sup>17</sup> your<sup>18</sup> reaping<sup>19</sup> the fruits of your good actions<sup>20</sup>.—11. The public<sup>21</sup> was deeply chagrined<sup>22</sup> that these ornaments should have been carried<sup>23</sup> off by that robber<sup>24</sup>.—12. I do not wonder that my [friend] Furnius should be held in such esteem<sup>25</sup> by you.—13. Is anyone astonished<sup>26</sup> when<sup>27</sup> he feels cold<sup>28</sup> in winter?—14. Cæsar was greatly provoked<sup>29</sup> by Cicero's departing<sup>30</sup> to join the forces of Pompey.—15. Cicero wished to be relieved<sup>31</sup> from that embarrassment<sup>32</sup>.—16. These [men] rather wish to be deserted<sup>33</sup> by all, than to be defended by you.—17. I wish you would expressly tell me your orders<sup>34</sup>.—18. I wish you to write whatever comes into [your] mind.—19. I should wish the time had not come<sup>35</sup> when (*quo*) you are able to understand<sup>36</sup> how high<sup>37</sup> I held<sup>38</sup> Pompey, [and] how high [I am holding] Brutus.—20. Claudius wished<sup>39</sup> that the Roman people might have one [single] neck<sup>40</sup>, that he might unite<sup>41</sup> all his manifold<sup>42</sup> crimes<sup>43</sup> in<sup>44</sup> one [single] strike<sup>45</sup>.—21. Our forefathers willed that not even the Roman people should assemble<sup>46</sup>, unless some of<sup>47</sup> the magistrates had issued a call for a meeting<sup>48</sup>.—22. I expect to return in three days<sup>49</sup>.—23. We waited in vain for the ships of the enemy to come in sight<sup>50</sup>.—24. Epicūrus was of the opinion<sup>51</sup> that pleasure was the highest good.—25. The majority<sup>52</sup> held that the army should depart by night from the camp.—26. I propose<sup>53</sup> that ambassadors for<sup>54</sup> peace be directly sent to Rome.—27. I see you are ready for<sup>55</sup> departing.—28. See that nothing<sup>56</sup> is done against the laws.—29. You pretend to speak<sup>57</sup> on the subject<sup>58</sup> [in question], but you are speaking of yourself.**

**II. THAT-CLAUSES DEPENDENT ON *verba declarandi* (*R. 24*).—1. The dictator L. Papius sent word to his master of the horse not to engage in a battle<sup>59</sup> in his absence<sup>60</sup>.—2. Avianus prayed to the gods to punish<sup>61</sup> rather himself than his country if any wrong<sup>62</sup> had been done against religion.—3. I asked for the permission of sending<sup>63</sup> a colony to the public lands in Sicily<sup>64</sup>.—4. I insisted on<sup>65</sup> your son's speedy departure.—5. Valerius exhorted the soldiers to remember<sup>66</sup> the glory of their fathers.—6. At that time I advised you to be reconciled<sup>67</sup> with Cæsar.—7. The parties stipulated<sup>68</sup> that no harsh measures should be taken<sup>69</sup> against the Ætolians.—8. I resolved to keep<sup>70</sup> the soldiers in the camp (*Render by all admissible methods*).—9. He commanded (*Render both by imperare and jubere*) Valerius to send one legion to Crassus's<sup>71</sup> help.—10. He gave orders**

<sup>1</sup> See p. 479, Obs. 9.—<sup>2</sup> *Render*; Lest he might be pressed by a double (*anceps*) attack.—<sup>3</sup> *superare*. See p. 453, Obs. 2. a.—<sup>4</sup> *Render*; That H. could not lead (*adducere*) early (*matutine*) enough his army to freeing (*gerundial* after *ad*) the city from the siege.—<sup>5</sup> *committere*.—<sup>6</sup> *Render*; That an occasion had been offered to him of 'the thing to be carried well' (*rem bene gerere*).—<sup>7</sup> *Render*; That you write that Cæsar is etc.—<sup>8</sup> *consulere*.—<sup>9</sup> by *gaudere*.—<sup>10</sup> Dative of the interested person.—<sup>11</sup> *inferiores*.—<sup>12</sup> *beneficia*.—<sup>13</sup> *aliquid alicui extorquere*.—<sup>14</sup> *irasci alicui*.—<sup>15</sup> That-clause.—<sup>16</sup> *Render*; That they have given (*præstare*) to us smaller [things] than we have conceived [in] the mind.—<sup>17</sup> *molestere*.—<sup>18</sup> That-clause.—<sup>19</sup> *fructus ferre*.—<sup>20</sup> *good actions*, *virtus*.—<sup>21</sup> *homines*.—<sup>22</sup> *gravius* et *acerbe ferre*.—<sup>23</sup> *auferre*.—<sup>24</sup> *prædo*.—<sup>25</sup> *to hold somebody in such esteem*, *aliquem tantifacere*.—<sup>26</sup> *mirari*.—<sup>27</sup> That-clause.—<sup>28</sup> *to feel cold*, *algere*.—<sup>29</sup> *vehementer indignari*.—<sup>30</sup> *ad castra allicias proficisci*.—<sup>31</sup> *levare*.—<sup>32</sup> *solicitudo*.—<sup>33</sup> *Render this sentence in all admissible constructions*.—<sup>34</sup> *relinquere*.—<sup>35</sup> *Render*; I wish you would show me (*ostendere*) what you would that [it] should be done.—<sup>36</sup> *accidere*.—<sup>37</sup> *quantum*.—<sup>38</sup> *facere*.—<sup>39</sup> *opare*.—<sup>40</sup> *cervix*.—<sup>41</sup> *cogere*.—<sup>42</sup> *cujusvis generis*.—<sup>43</sup> *seclus*.—<sup>44</sup> *in* with accus.—<sup>45</sup> *ictus*.—<sup>46</sup> *coire*.—<sup>47</sup> *aliquis ex*.—<sup>48</sup> *to issue a call for a meeting*, *ad conventionem vocare*.—<sup>49</sup> *by triuam*.—<sup>50</sup> *in conspectum*.—<sup>51</sup> *censere*.—<sup>52</sup> *plurique*.—<sup>53</sup> *censere*.—<sup>54</sup> *de*.—<sup>55</sup> *ad*.—<sup>56</sup> *Ne-clause*.—<sup>57</sup> *dicere*.—<sup>58</sup> *res*.—<sup>59</sup> *pugnam committere*.—<sup>60</sup> *abl. abs.*.—<sup>61</sup> *placere*.—<sup>62</sup> *Render*; If anything had been sinned (*peccare*) against (*adversus*) religion.—<sup>63</sup> *adducere*.—<sup>64</sup> *in Siciliam*. Comp. p. 48, *R. 83*.—<sup>65</sup> *Render*; That your son shall depart *primo quaque tempore*.—<sup>66</sup> *memorem esse*.—<sup>67</sup> *in gratiam cum aliquo redire*.—<sup>68</sup> *Render impersonally*; 'It was stipulated (*pangere*)'.—<sup>69</sup> *To take harsh measures against*, *aliquid durius facere in*.—<sup>70</sup> *tenere*.—<sup>71</sup> by abstract dative.



to prepare everything for the departure [Render both by *imperare* and *potere*, and by all admissible methods].—11. I charged<sup>1</sup> Crassus with carefully<sup>2</sup> observing the movements<sup>3</sup> of the enemy.—12. I forbade<sup>4</sup> Valerius to leave<sup>5</sup> the city [Render by *interdicere* and *retinere*].—13. I did not permit your son to sail to Athens [Render by all methods admissible].—14. The Greeks did not suffer [their] women to be present<sup>6</sup> at banquets [Render both by *sistere* and *poti*, and with all admissible constructions].—15. Some States do not permit *(sistere)* the public sale<sup>7</sup> of wines.—16. I did not suffer the destruction<sup>8</sup> of these forests.—17. They bitterly<sup>9</sup> complained of<sup>10</sup> the daily attacks<sup>11</sup> by the enemy in spite<sup>12</sup> of the armistice.—18. I congratulate you upon<sup>13</sup> Sulpicius's expulsion<sup>14</sup> from the Senate.—19. I thank you for<sup>15</sup> your magnificent reception<sup>16</sup> of my brother.—20. He returned thanks for<sup>17</sup> the good opinion that Caesar had of him.—21. Gaius has charged you (by *debetur* and *argueret*) with<sup>18</sup> having forged<sup>19</sup> [your] books.—22. Do you find fault<sup>20</sup> with Rabirius for having joined<sup>21</sup> those whom he could not desert without<sup>22</sup> the utmost disgrace?

III. THAT-CLAUSES DEPENDENT ON *verba faciendi*. R. 25.—1. I have always taken great pains<sup>23</sup> in showing<sup>24</sup> myself such as<sup>25</sup> I would wish others *(alterum)* to be.—2. Let us endeavor<sup>26</sup> not to expose<sup>27</sup> ourselves to the chance of receiving an injury which we are unable to endure.—3. We struggled<sup>28</sup> with the greatest energy<sup>29</sup> for your election in our district.—4. You must strive with all [your] might<sup>30</sup> to obtain the proposed prize.—5. In his oration for Roscius of Ameria, Cicero tried<sup>31</sup> very hard *(summo opere)* not to offend the dictator L. Sulla.—6. The ambassadors made the king reconsider<sup>32</sup> the conditions.—7. The city was saved from a great calamity by the efforts of Heracleius.—8. The company obtained a land-grant<sup>33</sup> of over a million of acres *(agere)*.—9. Our deputy, by the influence he had in that body *(caput hunc ordinem)*, easily carried all his points.—10. Not even by these reasons could Sulpicius be induced *(movere)* to change his opinion *(de sententiâ decedere)*.—11. Scæurus said, he was at Ephesus prevented by main force *(vis)* from taking *(abducere)* his slave out of the temple of Diana.—12. The tribunes interposed their veto against the prorogation<sup>34</sup> of Cornelius's official term.—13. If those [men] can refute what I have said, I shall not object to being punished with the heaviest penalties.—14. The common people, with difficulty *(vix)*, restrained themselves from delivering the prisoners by force from the lictors.—15. I shall not delay by anything the immediate formation of an army.—16. He spared no efforts to inflame *(incendere)* the minds<sup>35</sup> of men against the Roman rule *(dominationem)*.

IV. FACT-CLAUSES. R. 26.—1. I shall not excuse the fact that Lucius tried *(conari)* to break *(irruere)* by main force and arms into Sempronius's premises *(fundus)*.—2. I omit *(mittere)* the fact that you have always been most ready to help the bad and thwart *(obstare)* the good.—3. This can easily be proved by the fact that nobody ever bore misfortune *(res adversa)* more bravely *(fortius animo)* than Plancius.—4. You have done me the greatest favor<sup>36</sup> by paying *(solvere)* the money which I was owing *(debere)* to Sempronius out of my note.—5. Caesar accepted this excuse the more readily *(facilis)*, because matters of great importance<sup>37</sup> called<sup>38</sup> him to Rome.—6. This is evident *(perspicere)* from the fact that Cælius dismissed his slaves at a *(bono)* time when *(opus)* he would have most *(maxime)* needed<sup>39</sup> their help.—7. Aside from the fact that we ought to wait for the fleet<sup>40</sup>, I do not think that a battle should be commenced<sup>41</sup> in the absence of<sup>42</sup> the com-

<sup>1</sup> *Negotium dare*.—<sup>2</sup> *di agenter*.—<sup>3</sup> *Render*: What was carried on *(agere)* by the enemies.—<sup>4</sup> *excedere*.—<sup>5</sup> *adesse*.—<sup>6</sup> *Render*: Wines to be sold *(vendere)* publicly.—<sup>7</sup> by the verb *delere*.—<sup>8</sup> *graviter*.—<sup>9</sup> That-clause.—<sup>10</sup> *incedere*.—<sup>11</sup> *per*.—<sup>12</sup> That-clause.—<sup>13</sup> *ejicere*.—<sup>14</sup> That-clause.—<sup>15</sup> by *recipere*.—<sup>16</sup> *Render*: That Caesar had a good opinion of him *(bene de aliquo sentire)*.—<sup>17</sup> That-clause.—<sup>18</sup> *corruptere*.—<sup>19</sup> *tabula*.—<sup>20</sup> *Render*: Do you call *(proferre)* this into crime *(crimen)* that Rabirius etc.—<sup>21</sup> *to join somebody*, *cum aliquo esse*.—<sup>22</sup> *Render by involution*: Whom if he had deserted *(deserturus)* he would have been most disgraceful *(stupidus)*.—<sup>23</sup> *summo opere laborare*.—<sup>24</sup> *se probere* (That-clause).—<sup>25</sup> by *qualis*.—<sup>26</sup> *operam dare*.—<sup>27</sup> *Render*: Not to receive an injury which we do not know how to bear.—<sup>28</sup> *pugnare*.—<sup>29</sup> *summo opere*.—<sup>30</sup> *Render*: That you should carry *(ferre)* the votes of our district *(tribus)*.—<sup>31</sup> *vis*.—<sup>32</sup> *præmium*.—<sup>33</sup> *eniti*.—<sup>34</sup> *Render*: Made that the king thought that he should again *(denuo)* deliberate on the conditions.—<sup>35</sup> *Render*: It was effected by the labor *(opera)* of H. that a great calamity did not befall *(irruere in)* the city.—<sup>36</sup> *Render*: The society obtained *(impetrare)* that over a million of acres from the public lands *(de agris publicis)* were granted *(sine pretio assignare)* to it.—<sup>37</sup> our deputy *(deputatus)*, which influence *(potestas)* he used *(utitur)* in that body (see p. 519). *Do* easily brought it about *(perspicere)* that all which he wished *(velles)* were conceded.—<sup>38</sup> Cornelio imperium prorogare.—<sup>39</sup> *gravissimus supplicii afflicti*.—<sup>40</sup> from snatching *(eripere)* the prisoners to the lictors.—<sup>41</sup> *illico exercitum scribere*.—<sup>42</sup> *gratissimum alicui facere*.—<sup>43</sup> *syngrapha*.—<sup>44</sup> *gravissimus*.—<sup>45</sup> *avocare*.—<sup>46</sup> *egere*.—<sup>47</sup> *classem expectare*.—<sup>48</sup> *to commence a battle*, *pugnare*.—<sup>49</sup> *abl. abs.*

mander-in-chief.—8. As to your staying in Athens, I wish you would depart [from there] as soon as possible.—9. Your brother deserves the greatest thanks<sup>1</sup> of our fellow-citizens.—10. Whatever the tyrant has taken from us<sup>2</sup>, he has left us the right<sup>3</sup> to transmit *(man dare)* his name infamous<sup>4</sup> to posterity.

V. SUBJECT THAT-CLAUSES WITH ADJECTIVE AND SUBSTANTIVE PREDICATES. R. 27.—1. What can be so clear<sup>5</sup> and evident<sup>6</sup> as that there is some divine being<sup>7</sup> by whom this world<sup>8</sup> is governed?—2. There is no doubt that of all Greek nations the Lacedæmonians were the bravest.—3. It is better that a guilty<sup>9</sup> [person] should escape without a trial<sup>10</sup>, than that an innocent [person] should be condemned.—4. It is disgraceful for a free-born<sup>11</sup> man to live<sup>12</sup> (= that a free-born man should live) at any place<sup>13</sup> where he has not the rights of a citizen<sup>14</sup>.—5. It was disgraceful [for him] to accuse (= that he accused) that consul whose quaestor he had been.—6. Nothing is more important *(majus)* than for a teacher *(præceptor)* to thoroughly examine<sup>15</sup> before all other things *(imprimis)* the talent<sup>16</sup> and nature of the student *(discens)*.—7. The Senate considered<sup>17</sup> it to be proper *(equus)* that Cornelius should obtain Gaul as [his] province, his command *(imperium)* being continued<sup>18</sup>.—8. It is not fair *(par)* that I should speak in the presence of Roscius *(abl. abs.)*. [Render the That-clause in all admissible forms].—9. It is not probable that Lucius should have committed a heinous crime without any cause. [Render in all admissible forms].—10. It is a settled matter<sup>19</sup> with me to leave the public service<sup>20</sup>.—11. Near that temple is a sacred tree which it is thought a sin *(nefas)* to violate.—12. It is a pious custom, to attribute *(tribuere)* one's happiness to the grace *(judicium)* of the gods.—13. Cato says in his 'Origins' that with our ancestors it had been the custom in banquets<sup>21</sup>, for the guests to sing in turn, with the accompaniment of the flute<sup>22</sup>, the praises and virtues of renowned men.—14. It is a crime *(scelus)* to harm a beast [Render in all ways admitted].—15. There was a danger that Hasdrubal, if he staid any longer in the city, would be surrendered to Scipio.—16. It is a great praise for an orator to know how in the very beginning to win<sup>23</sup> the favor of the audience.—17. It is a great praise [for him] that rather than break [his] promise *(ades)* he gave up *(deponere)* [his] life.—18. It was a law between Lucullus and Murena that the one should do nothing without the other.

VI. THAT-CLAUSES AS SUBJECTS OF IMPERSONAL VERBS. R. 28.—1. It was evident that there would be a sharp *(atrox)* fight with the plebs.—2. It was very evident that it would be necessary *(periphr. gerundial)* to fight with all the forces of the enemy.—3. It seems to me *(personal construction)* that I am perceiving *(perspicere)* his very soul.—4. It is known to all that Augustus often thought of<sup>24</sup> restoring freedom to the Roman people.—5. It was a settled fact with me *(constare)* that Labeo had committed the murder.—6. I agreed *(convenit)* with Hortensius that he should open the pleading<sup>25</sup> in this case.—7. There is no disagreement as to the fact that Sempronius fell in that battle.—8. It escaped me that Sulpicius had already left the assembly.—9. Cæsar did not like [the idea of spending *(consumere)* the rest<sup>26</sup> of the summer in the country *(finis)* of the Eburones].—10. Cæsar resolved *(placet)* that the Bellovaci should give one hundred hostages. [Render in all forms allowable].—11. It was not allowed now *(jam)* to be neutral<sup>28</sup> [to be rendered by all admissible methods].—12. It was allowed to the king to remain unharmed *(incolumis)* in his kingdom. [Render by all methods].—13. It was not allowed by the laws to apply<sup>29</sup> while one was absent for a magistracy.—14. Cæsar regretted *(penitet)* that he had pardoned Ligarius.—15. It often happens that the surest *(certissimus)* hope vanishes<sup>30</sup> in the shortest space of time.—16. It happened very opportunely that Sulpicius was not far with his army when our soldiers were thus pressed by the enemy.—17. It happened by chance that at the same hour Aristo was taking a pleasure-walk<sup>31</sup> in the grove of the Academy.—18. It fell to the lot of Antonius that he held, without any opposition<sup>32</sup>, the first rank as an orator<sup>33</sup> during more than twenty years.—19. In definitions it is proper that nothing should be, either wanting or superfluous<sup>34</sup>.—20. A sinner *(peccans)* ought *(oportet)* not to correct the sins<sup>35</sup> [of others].—21. The temple of Castor ought *(oportet)* to have been surrendered *(tradere)* to Habonius. [Render by all admissible methods].—22. If pain is greatest, it is necessary that it must be brief.—23. He who is temperate<sup>36</sup> must necessarily be firm<sup>37</sup>.—24. It is in the interest<sup>38</sup> of all, that each

<sup>1</sup> By *summas gratias agere* (passively).—<sup>2</sup> *eripere aliquid alicui*.—<sup>3</sup> *hoc nobis reliquit*.—<sup>4</sup> *infamis*.—<sup>5</sup> *apertus*.—<sup>6</sup> *perspicuus*.—<sup>7</sup> *divine being*, *numen*.—<sup>8</sup> = these [things].—<sup>9</sup> *nocens*.—<sup>10</sup> *causam non dicere*.—<sup>11</sup> *ingenuus*.—<sup>12</sup> *habitare*.—<sup>13</sup> *eo loco*.—<sup>14</sup> *not to have the rights of a citizen* = *servire* (by the periphrastic gerundial).—<sup>15</sup> = than that a teacher should thoroughly examine *(perspicere)*.—<sup>16</sup> *ingenium*.—<sup>17</sup> *considere*.—<sup>18</sup> *prorogare* (abl. with perfect).—<sup>19</sup> *certum est*.—<sup>20</sup> a republica *decedere*.—<sup>21</sup> *epulae* (GEN.).—<sup>22</sup> *Render*: That the guests *(qui accubarent)* sang in turn *(deinceps)* to the flute *(ad tibiam)*, etc.—<sup>23</sup> *conciliare*.—<sup>24</sup> *deponere* with That-clause.—<sup>25</sup> *to open the pleading* (if only two are speaking).—<sup>26</sup> *ex consilio decedere*.—<sup>27</sup> *quod reliquum esset*.—<sup>28</sup> *medius*.—<sup>29</sup> *petere*.—<sup>30</sup> *evanescere*.—<sup>31</sup> *animi causâ ambulare*.—<sup>32</sup> *controversia*.—<sup>33</sup> *primas* (i. e. par-tis) in *dicendo tenere*.—<sup>34</sup> *redundare*.—<sup>35</sup> *peccatum*.—<sup>36</sup> *frugi*.—<sup>37</sup> *constans*.—<sup>38</sup> *expedit*.



[illegible]

VII. ATTRIBUTIVE THAT-CLAUSES. *R.* 29.—1. I received<sup>30</sup> a message that Appian has resigned<sup>31</sup> [his]<sup>32</sup> deconvirship.—2. A rumor ( *rumor*) was circulated<sup>33</sup> among the soldiers that our army had suffered<sup>34</sup> a total defeat<sup>35</sup> in Spain.—3. The hope was held out<sup>36</sup> to Manilius that he would easily recover<sup>37</sup> what he had lost.—4. The dangerous opinion has gained ground<sup>38</sup> that under<sup>39</sup> these judges no rich<sup>40</sup> [man], however<sup>41</sup> guilty<sup>42</sup> he may be, can be condemned.—5. We hold the opinion<sup>43</sup> that no virtue can exist (*esse*) except<sup>44</sup> in rational beings<sup>45</sup>.—6. Servilius gave<sup>46</sup> [his] opinion that the Campanian lands (*ager*,—sing.) should be taken<sup>47</sup> from their owners<sup>48</sup>, and be distributed<sup>49</sup> among<sup>50</sup> the plebs.—7. Can you make it plausible<sup>51</sup> that, during so long a time, you did not even make an attempt<sup>52</sup> to recover<sup>53</sup> the possession of that estate<sup>54</sup>?—8. The fear had taken hold<sup>55</sup> of the soldiers that the wound of [their] commander might be a mortal<sup>56</sup> one.—9. With the greatest rejoicing (*delectata*) that the end of our labors was near<sup>57</sup>, the sad feeling<sup>58</sup> was mingled<sup>59</sup> that there was also an end of our companionship<sup>60</sup> and intercourse<sup>61</sup>.—10. I cannot approve of (*deplere*) the custom of the Gauls of<sup>62</sup> proceeding<sup>63</sup> in arms<sup>64</sup> to [their] councils.—11. The tribunals promulgated [the bill of] a law that the public lands should be divided in equal parts<sup>65</sup> among the plebs.—12. Servilius tried<sup>66</sup> to prove<sup>67</sup> that church-property<sup>68</sup> had no immunity from paying<sup>69</sup> taxes [to the State].—13. The gods are [my] witnesses that I am speaking the truth<sup>70</sup>.—14. [There] is that great advantage (*commodum*) in this law that our allies are better protected (*tutorum*) against<sup>71</sup> the avarice of our magistrates.—15. That absurdity<sup>72</sup> that living beings (*animans*) were once (*quondam*) called<sup>73</sup> into existence<sup>74</sup> by chance<sup>75</sup>, will not be acknowledged (*concedere*) by our countrymen.—16. That reproach<sup>76</sup> will be for ever<sup>77</sup> fastened (*hærrere*) on (*in*) the State of the Athenians that they put to death (*morte mulctare*) their best and wisest citizen.—17. There was now (*jam*) no motive (*causa*) for the citizens to<sup>78</sup> bribe<sup>79</sup> their legislators<sup>80</sup>.—18. You cannot remove (*tollere*) the causes, which I wrote to you, why<sup>81</sup> I cannot come into the Senate.—19. What other cause had you, except (*nisi*) that Minucius opposed (*repugnare*) your nefarious measures?—20. Verres came very near being lynched<sup>82</sup> by the multitude.

the multitude.

<sup>1</sup> Singuli (*plur.*). — <sup>2</sup> certiorē facere. — <sup>3</sup> Render by *inculcation*: Which, that your friends should know is either in our interest, or in theirs (by *ipse*). — <sup>4</sup> adesse. — <sup>5</sup> comitia. — <sup>6</sup> = that an orator etc. — <sup>7</sup> explicare. — <sup>8</sup> infinitive clause. — <sup>9</sup> claudere. — <sup>10</sup> *id* or *unde*? — <sup>11</sup> civitas. — <sup>12</sup> by *constat*. — <sup>13</sup> to form an *alibi*, conjuncture. — <sup>14</sup> munitus. — <sup>15</sup> alterre. — <sup>16</sup> Render: That it would not be [the case] that I would meet (*convenire*) you there. — <sup>17</sup> to act with *fr. int.*, dolomalo uti. — <sup>18</sup> exponere. — <sup>19</sup> remedium. — <sup>20</sup> succurrere (*gerund.*). — <sup>21</sup> incommodum. — <sup>22</sup> molestia (*sing.*). — <sup>23</sup> active construction. — <sup>24</sup> maxima pars. — <sup>25</sup> a — <sup>26</sup> *inter*, *recruit*, tiro. — <sup>27</sup> Render *imperatively*: It saved (*vindicta*) me from death that I suffered etc. — <sup>28</sup> A messenger was brought (*affertur*) to me. — <sup>29</sup> se abiliare ab. — <sup>30</sup> decem. — <sup>31</sup> viratus. — <sup>32</sup> tractare. — <sup>33</sup> accipere. — <sup>34</sup> eludes insigni. — <sup>35</sup> ostendere. — <sup>36</sup> recipere. — <sup>37</sup> inveterascere. — <sup>38</sup> abl. abs. (these being the judges: p. 181, Obs. 1; p. 185, Obs. 2). — <sup>39</sup> pecuniōsus. — <sup>40</sup> *quamvis* with subjunctive. — <sup>41</sup> nocens. — <sup>42</sup> hanc sententiam tuam. — <sup>43</sup> nisi. — <sup>44</sup> a rational being, is qui est ratione praeditus (*singular in Latin*). — <sup>45</sup> dicere. — <sup>46</sup> adimere. — <sup>47</sup> dominus. — <sup>48</sup> dividere. — <sup>49</sup> dative. — <sup>50</sup> idem facere. — <sup>51</sup> made an attempt. — <sup>52</sup> confari. — <sup>53</sup> recuperare. — <sup>54</sup> praedium. — <sup>55</sup> to take hold of. capere. — <sup>56</sup> mortifer. — <sup>57</sup> access. — <sup>58</sup> tristitia. — <sup>59</sup> Render: with the joy, etc., was connected (*conjungere*) the sadness that etc. — <sup>60</sup> societas. — <sup>61</sup> consensuendo. — <sup>62</sup> That-clause. — <sup>63</sup> ventre. — <sup>64</sup> armatus (access. pred.). — <sup>65</sup> virtum. — <sup>66</sup> velle. — <sup>67</sup> efficere. — <sup>68</sup> bona ecclesiastica (Latinity of the later jurists). — <sup>69</sup> Render: That taxes (*tributum*) be paid (*solvere*) from them. — <sup>70</sup> verum. — <sup>71</sup> ineptia. — <sup>72</sup> vocare. — <sup>73</sup> vita. — <sup>74</sup> canis. — <sup>75</sup> opprobrium. — <sup>76</sup> That-clause. — <sup>77</sup> pecuniā corrumpere. — <sup>78</sup> Render: Those with (*pene*) whom was the power (*potestas*) of making (*ferre*) the laws. — <sup>79</sup> Render by both a relative and a That-clause. — <sup>80</sup> lacerare.

VIII. INNER FORM OF THAT-CLAUSES. R. 31.—1. I believe that we must<sup>1</sup> strive with all our might<sup>2</sup> to reduce<sup>3</sup> the city before the first of next<sup>4</sup> [month].—2. It is absurd to place any confidence<sup>5</sup> in a person (is) by whom you have been once deceived.—3. We believe that Cæsar will defeat Pompey.—4. Servius said you had praised me, for which compliment (is) I most sincerely (*animus*) thank you<sup>6</sup>.—5. I remember that Cæsar said that same [thing] very often [to me].—6. I remember to<sup>7</sup> have read that Sulla, after his abdication<sup>8</sup>, lived in Greek attire<sup>9</sup> in Neapolis.—7. I recollect that two hundred years ago Campania was laid waste (*vastata*) by the servile<sup>10</sup> war.—8. Do you not remember that I returned you this money last<sup>11</sup> year?—9. Cæsar, when in captivity with the pirates<sup>12</sup>, threatened to nail<sup>13</sup> them to the cross<sup>14</sup> when (is) he would have been ransomed<sup>15</sup>.—10. It is certain<sup>16</sup> to all that Cæsar, if the patriotic party (*boni*) should be defeated, will not be more clement than Cinna was.—11. Curio confirmed that Cæsar would accept these conditions, when (is) Pompey would have disbanded<sup>17</sup> his legions.—12. Scipio said that Græchus, if he had incited the people to rebellion (*seditio*), had been killed (*cauter*) righteously (*iure*).—13. Do you believe that I would have allowed this thing<sup>18</sup> I [had] thought it to be wrong?—14. Tiberio said, he would not have taken this charge (*onus*) over himself<sup>19</sup>, if he had known<sup>20</sup> that Curio was desirous<sup>21</sup> of having it himself.—15. To these the answer was given (*respondere*) that if the Cretans (*Cretensis*) had cultivated rather the friendship of the Romans than [that] of Persus, the Senate would have given to them an answer (*responsum dare*), as (*damnam*) to friends and allies.—16. I think (*arbitrari*), said Hannibal, that, if I had defeated you at Zama, I would be the greatest of all captains (*imperator*), greater than Pyrrhus, greater than Alexander.—17. I am convinced<sup>22</sup> that Turpilius would oppose<sup>23</sup> this plan if he were present (*ad-esse*).—18. Sextus said that he would have done the same [thing] if the same had happened to him.—19. I think (*existere*) that it would have been proper (*equus*) if<sup>24</sup> you had waited for (*expectare*) the arrival of Pompey.—20. Manlius said that it would have behooved<sup>25</sup> the senate (*patres*) to grant a hearing<sup>26</sup> to the ambassadors.

IX. MODAL TABLE-CLAUSES. R. 32. 33.—1. Fabius was weak in regular infantry<sup>27</sup>, so that he placed (*collocare*), for appearance<sup>28</sup>, the train-soldiers<sup>29</sup> in the ranks<sup>30</sup>.—2. It had been noticed<sup>31</sup> that the army (*acies*) of Pompey had withdrawn farther<sup>32</sup> from the ramparts<sup>33</sup> than they were wont<sup>34</sup>, so that it seemed, a battle might (*posse*) be fought<sup>35</sup> on not unfavorable<sup>36</sup> ground<sup>37</sup>.—3. Caesar had performed<sup>38</sup> his march so that he never was<sup>39</sup> more than 5,000 paces from the rear<sup>40</sup> of the enemy.—4. The attention of the enemy was so absorbed<sup>41</sup> in the fight (*pugna*) that they did not perceive<sup>42</sup> the defeat of those who were fighting on the right flank<sup>43</sup>.—5. No calamity can befall<sup>44</sup> the Plebeians without being felt by the Patricians [*Render by all methods admissible*].—6. I admire Virgil, but so that I think Horace to have been the first (*principis*) of all the Roman poets [*Render by all methods admissible*].—7. I dissented from him, but so that we remained united (*conjunctus*) in the disunion (*disjunction*) of opinion.—8. I am so far from thinking (*videri*) that I have gained any favor<sup>45</sup>, that I know, I have made many an enemy<sup>46</sup>.—9. Sulpicius, far from being discouraged<sup>47</sup> by this failure<sup>48</sup>, devoted himself<sup>49</sup> with still (*multo*) greater zeal to the affairs of the State (*res publica*).—10. Philip, with a few horsemen, occupied (*capere*) a higher hill<sup>50</sup> in order to observe (*speculâre*) the issue of the battle<sup>51</sup> on [his] left<sup>52</sup>.—11. Caesar thought *certiorari* it of the greatest (*permagno*) importance (*interesse*) to take the cohorts over<sup>53</sup> to [his] camp, lest their minds might be changed<sup>54</sup> either by corruption<sup>55</sup>, or by false rumors<sup>56</sup>.—12. I myself, to tell the truth (*vere*), have frequently

1. Gerundial. — 2. *summo opere*. — 3. *potiri*. — 4. *proximus*. — 5. *fidem præbère alicui*. — 6. *gratias agere alicui*. — 7. infinitive clause. — 8. after *postquam* he abdicated himself from the dictatorship. — 9. *vestitus*. — 10. of the slaves. — 11. *proximus*. — 12. = having been captured by the pirates (*pirata*). — 13. *adigere*. — 14. *crux*. — 15. *redimere*. — 16. *exploratum est, with dat.* — 17. *dimittere*. — 18. *Render*: Unless (*nisi*) I thought (*putare*) that it was right (*rectus*). The Latin has no expression for the English adjective 'wrong', except by negative circumlocutions, or when wrong is equivalent to false. — 19. to take something over one's self, aliquid suscipere. — 20. by the imperfect. — 21. *Render*: that Curio had wished (*optare*) [it] to himself (*se*). — 22. *persuâsum mihi est*. — 23. *opponere*. — 24. That-clause. — 25. that the 'fathers' ought to have (*oportere*). — 26. *senatum dare*. — 27. *Render*: was less strong (*valere*) in the number (*multitudo*) of legion soldiers (*denarium milites*). — 28. *ad speciem*. — 29. *calones*. — 30. *ordo*. — 31. *animadvertere*. — 32. *longius progredi*. — 33. *vallum*, sing. — 34. *concesse*. — 35. to fight a battle, *danicare*. — 36. *iniquus*. — 37. *locus*. — 38. *facere*. — 39. *abesse*. — 40. *novissimum atheni*. — 41. *Render*: The minds of the enemies so intent into etc. — 42. *sentire*. — 43. *latere*. — 44. *accidere with dat.* — 45. *Render*: that I have acquired (*quære*) to me some good grace (*gratia*). — 46. *Render*: that I know (*intelligere*) that I have contracted (*suscipere*) many enmities (*simulaculæ*). — 47. *frangere*. — 48. *repulsa*. — 49. *se applicare ad*. — 50. *tumulus*. — 51. *Render*: to observe what was the fortune of his [soldiers] on etc. — 52. *levum cornu*. — 53. *traducere*. — 54. *Render*: lest any commutation of [their] sentiment (*voluntas*) might be done. — 55. *largitiones*. — 56. *nuntius*.



thought of the same reasons.—13. This can<sup>1</sup> easily be done if you are willing<sup>2</sup> to sell your villa, to say nothing of a mortgage<sup>3</sup>, which, I think<sup>4</sup>, you can negotiate on satisfactory terms.—14. The whole tribe<sup>5</sup> of the Greeks, not to put too fine a point on it<sup>6</sup>, is ignorant of<sup>7</sup> the meaning<sup>8</sup>, the importance<sup>9</sup>, [and] the weight<sup>10</sup> of an oath.

<sup>1</sup> Poterit.—<sup>2</sup> fut. perf.—<sup>3</sup> versura.—<sup>4</sup> Render by involution; which it will be allowed (*licere*) to thee to make on [by] enough fair (*aquus*) conditions.—<sup>5</sup> genus.—<sup>6</sup> Render; not to treat the thing too (*comparative*) finely (*subtilis*).—<sup>7</sup> ignorare aliquid.—<sup>8</sup> vis.—<sup>9</sup> auctoritas.—<sup>10</sup> pondus.

## CHAPTER FOURTH. TEMPORAL CLAUSES.

### I. QUUM-CLAUSES AND THEIR EQUIVALENTS.

§ 619. Quum-clauses are either PURE TEMPORAL CLAUSES, denoting the relations of TIME, connected with the principal predicate, or IMPROPER TEMPORAL CLAUSES, which, under the FORM of a temporal clause, express certain relations of the predicate *not* belonging to time (*affected Quum-clauses*). They are 1) MODAL QUUM-CLAUSES; 2) CAUSAL QUUM-CLAUSES; 3) ADVERSATIVE QUUM-CLAUSES; 4) COÖRDINATING QUUM-CLAUSES.

The pure temporal clauses are either DEFINITE, or INDEFINITE (R. 34), and, in regard to their grammatical relation, either ADVERBIAL, or ATTRIBUTIVE (see OBS. 2).

OBS. 1. The conjunction *quum* must be considered as an original ADVERB of time, having the same relation to the relative adjective *qui*, as the locative adverbs *ubi* and *unde*. As *ubi* is = *eo loco quo*, or = *quo loco*, so *quum* is = *eo tempore quo*, or = *quo tempore*. Hence frequently relative clauses introduced by *quo tempore*, are equivalent to Quum-clauses, and vice versa: *Quo tempore* (= *quum*) eam primum liberam esse audivit, sine iudicio reddidit Cejo. Cic. Clu. 59, 162. Thus, for instance, the appositive Quum-clauses (R. 34, OBS. 9) have the force of *coördinating* relative clauses. Therefore the mood of Quum-clauses frequently follows the rules on the mood of relative clauses, the indefinite and the coördinating relative Quum-clauses requiring the indicative, like the corresponding *Qui*-clauses, while causal and adversative Quum-clauses have their predicates in the subjunctive. Only the subjunctive, which must or may be used in some classes of the pure temporal Quum-clauses, must be considered as conventional, deviating more or less from the rules on the mood of relative clauses.

OBS. 2. Quum-clauses are either ADVERBIAL, or ATTRIBUTIVE. The former are those which are directly dependent on the governing predicate; the latter are those which are dependent on one of the general nouns denoting TIME (*tempus*, *dies*, *annus*, etc.). See R. 36. Sometimes temporal Quum-clauses are used as SUBJECT-CLAUSES, mostly referring to indefinite time, so as to have the nature of *Si*-clauses, as: *Definitio est, quum in scripto verbum aliquod est positum* ejus de vi quaeritur. Cic. Inv. 2, 15 (Compare: *Tertiusdecimus locus est, si cum injuria contumelia juncta demonstratur*, Ib. 1, 54). Urbana etiam dissimulatio est *quum alia dicuntur* ac sentias, = *alia dicere* (subject-infinitive) dissimulatio est. Ib. Or. 2, 67.—Quid est autem quod plus valet ad ponendum dolorem quam *quum est intellectum* nihil profici? (= *Si intelligitur*, or '*intelligi*', plurimum valet). Ib. Tusc. 3, 28.—The mood in subject Quum-clauses of this kind is the *indicative*. Later writers, however, use sometimes the *subjunctive*, as: *Non exigit defensorem quum fatear* quaedam eloquentiae eorum defuisse. Tac. Dial. 25.

### A. PURE TEMPORAL QUUM-CLAUSES.

#### 1. ADVERBIAL QUUM-CLAUSES.

Rem. 34. Adverbial Quum-clauses denoting pure time, refer either to an INDEFINITE, or to a DEFINITE time. The former have the nature of the indefinite relative clauses (p. 497, OBS. 7 foll.), denoting an *uncertain contingency* on which the reality of the principal predicate depends. In these the conjunction *quum* is either rendered by '*when*', or by '*if*', having either the force of '*whenever*', or denoting, like *si*, an assumption of the speaker. (See p. 329 foll.) The mood of indefinite Quum-clauses is generally the *indicative* (but see OBS. 2 and 5).

OBS. 1. If indefinite Quum-clauses refer to *non-preterite* principal predicates, their own predicates may be 1) in the perfect *indicative*, 2) in the present *indicative*, 3) in one of the two future tenses. Sometimes the perfect and present are placed in the subjunctive (OBS. 5), but neither of the two future tenses can, by conversion, become a subjunctive of the present or perfect (p. 447, foll.).

OBS. 2. If both the principal and the dependent predicates denote an indefinite present time (see p. 298, § 567, 2 and 3), the predicate of the Quum-clause is in the *INDICATIVE PRESENT*, as: *Quum permagna premia sunt, est causa peccandi*: When (wherever) there are great prizes (held out) there is a motive for sinning. Cic. Off. 3, 20. *Quum omnibus horis aliquid atrociter fieri videmus, sensum omnem humanitatis amittimus*. Ib. R. A. 53. *Quum penes unum est omnium summa rerum, regem illum unum vocamus*. Ib. Rep. 1, 26.—Verbo 'ARBITOR' nos etiam tunc utimur, *quum ea dicimus* jurati quae comperta habemus. Ib. Font. 13, 29.—Quod idem fit *quum* de triumpho refertur. Ib. Phil. 1, 5, 12.—Romae videtur esse *quum* tuas litteras lego. Ib. Att. 2, 15, 1.—Non ea est medicina *quum* sane parvi corporis sculpetur *adhibetur* (subject-clause). Ib. Sest. 65, 135.—Nam in ceteris rebus, *quum venit* calamitas, tum detrimentum accipitur. Ib. L. M. 6, 15.—See Cic. Verr. 2, 1, 18; 2, 5, 12; Rep. 1, 38, 59; Tull. 11, 28; Cæc. 1, 3; Or. 9, 32; Div. 2, 25, 54; Ib. 2, 68, 142; Planc. 6, 16; Ib. 14, 35.—If the two predicates denote HABIT or CU-TOM, the principal predicate may be in the imperfect: *Tum quum concursant* ceteri praetores, iste imperator castra faciebat; At the season when the other praetors are on the field of action, that great captain was wont to build his camp. Cic. Verr. 2, 5, 12.—In post-classical language the predicates of such Quum-clauses are often placed in the subjunctive. In classical language the indicative, in clauses of this kind, is even then necessary when the clause has the character of a *concessive* clause, as: *Qui incolunt* maritimas urbis *etiam quum manent* corpore, animo tamen excursant et vagantur. Cic. Rep. 2, 4.—The subjunctive can only be used when the clause is *suboblique*, or when the subjunctive is accounted for by the rules on subjunctives by *attraction* or *quasi-attraction* (p. 398 foll., p. 408 foll.); as: *Quum videam* navem cursum tenentem suum, cum tempestate pugnem potius quam illi obtemperem? Planc. 39, 94.—Ceterae Caesaris virtutes populares sunt...; hostem persequi tum *quum* etiam fere se latibulis tegant atque omnia bella jure gentium conquiescant. Rab. Post. 15, 42 (Subjunctive by quasi-attraction on account of the subject-infinitive *persequi*, according to p. 413, OBS. 2). Comp. Cic. Clu. 55, 153. Sometimes, in the same sentence, of several predicates of this kind some are in the *subjunctive*, as *suboblique*, and some in the *indicative* by the latitude allowed to the author according to the rules p. 402, OBS. 3, and p. 408, R. 90, as: *Ex sua vi (rem assumi) quum* res aut tota *quid sit* aut pars ejus; extrinsecus autem *quum* ea quae sunt foris colliguntur. Cic. Or. 2, 39, 163. In the following passage, however, a subjunctive stands which cannot be explained in this manner: *Quum* certi propter divitias aut genus rempublicam *temerata*, est factio. Ib. Rep. 2, 13. [Here most of the editions read *tenent*, but against the codices.]

OBS. 3. If the predicate of such a Quum-clause denotes an action which must be conceived as completed before the principal action, it is placed in the *perfect-indicative* (see p. 300, R. 43), being rendered either by an English *present*, or by an English *present-perfect*: *Quum ille discessit*, tris personas unus sustinet: When he has left, I alone must perform three parts. Cic. Or. 2, 24, 102.—Ardor animi non semper adest, isque *quum consistit* (when it has subsided, or when it subsides), omnis illi vis et quasi flamma oratoris *extinguitur*. Ib. Brut. 24, 93.—An ille adest, nisi *quum ridentur*, canere non solent? Ib. Div. 2, 26, 56.—*Quum* paulum firmitatis accessit, is addere, et animo utuntur, et sensibus. Ib. Fin. 5, 15, 42.—Gubernatores, *quum* delphinos *viderunt* se in portum conicientis, tempestatem significari putant (when the pilots see dolphins, etc.). Ib. Div. 2, 70, 145.—Dum lego,







cate 'delata est', strictly speaking, is *anterior* to the predicate 'sum percussus'. But the author represents both actions as coincident at the same time-point, to express the immediateness of the impression. — *Quum* in conspectu prima signa suorum circumsessis fuerunt. Romani quidem ab ultima desperatione receptus est animus. Liv. 42, 66. Senti equidem tum magnopere moveri iudices (— *moti sunt*), *quum* Caesari maestum senem. Cic. Or. 2, 47. — Quod tum maxime animadverti *quum* apud C. Cotta de dis immortalibus disputatum est. Ib. N. D. 1, 6, 15 (where the majority of the Codd. has the impossible *disputatum est*). — Hae *quum* facta sunt in concilio, magna spe et letitia omnium discessum est. Caes. B. C. 3, 87. Comp. Cic. Verr. 2, 5, 23; Brut. 23, 89; 89, 305; Div. 1, 43, 98; Top. 16, 61. — Sometimes, in this construction, the *Quum*-clause is in fact a *later* act than the principal predicate, as: Ab Anaximandro moniti Lacedaemonii sunt ut urbem et tecta linquerent quod terrae motus instaret, tum *quum* urbs tota corruit. Cic. Div. 1, 50, 112. — The regular force of *Quum* clauses with perfect indicatives dependent on principal predicates in the perfect indicative, is that of *identity* of action in *modal* *Quum*-clauses (see R. 37, Obs. 2). Hence the perfect indicatives in the above passages must be considered as exceptional, but as quite legitimate forms of expression, when the author means to represent the two actions as *virtually coincident at one time-point*. For the regular forms of *anterior* *Quum*-clauses referring to time-points see Obs. 14.

Obs. 5. If the predicates of temporal clauses and their principal predicates are represented as coinciding in the same *past period of time*, the language employs the following forms: 1) Temporal clauses with *dam*, *quod*, or *quand* (or *quando*... *quum*). For these see p. 320, Obs. 3; p. 321, Obs. 5; Obs. 7; p. 322-324. — 2) Temporal *Quum*-clauses with predicates in the *imperfect indicative* or *imperfect subjunctive*, the principal predicate being in the imperfect, but also in the pluperfect or perfect according to p. 320, R. 60. The conjunction *quum* in these clauses is either rendered by 'when', or by 'while'.

1. The predicate of the clause is in the *IMPERFECT INDICATIVE* if, in *argumentative* (or non-historical) style, the author refers to an action which happened before his time, or before the time spoken of in that stage of the discourse, as: Quod erat os tuum *quum* vidēbas eos homines in contione? Cic. Verr. 2, 3, 80. — Thermitani se parum fortunas et dignitatem recuperare arbitrabantur, *quum* illa maiorum monumenta in eorum oppidis locabantur. Ib. 2, 2, 35. — Regulus tum *quum* vigilando necebat erat in meliore causa quam si domi consularis mansisset. Ib. Off. 3, 27. — Erat hoc facilius semper tum *quum* illorum auxiliis uti solebamus. Ib. Verr. 2, 5, 24. — Ego, *quum* a nostro Catone laudabar, vel reprehendi me a ceteris facile patiebar. Ib. Orat. 13, 41. — *Quum* captivis redemptio negabatur, nos vulgo homines laudabant. Liv. 25, 6. Even if such *Quum*-clauses are suboblique, they often retain their imperfect indicative, as: Credo tum *quum* Sicilia florēbat, magna artificia fuisse in ea insula. Cic. Verr. 2, 4, 21; So Cic. L. M. 14; Div. 2, 9, 22, while in the suboblique *Quum* clauses, Cic. Brut. 12, 46; Ib. S. 294, *subjunctives* are used. — Comp. p. 322, Ex. 1-5, 10, 11, and Cic. L. M. 18; DeJ. 8, 23; Pis. 13, 31; Verr. 2, 3, 50; Or. 1, 30, 135; 2, 25, 106; Fin. 2, 19; Tusc. 2, 15; Fam. 12, 6; 9, 25; Planc. 18, 45; Sest. 48, 103.

2. The *imperfect subjunctive* may be used in *Quum*-clauses of this kind (a) if it has the meaning 'while', and the two predicates denote each a period of their own, one of which is represented as falling within the other, as: Casu, *quum* legerem tuas litteras, Hirfius erat apud me. Cic. Att. 15, 1, 12. — Equidem, *quum* peterem magistratum (during the time of my candidature), solēbam dimittere a me Scevolam *quum* ita ei dicerem etc. Ib. Or. 1, 24. — Si tibi tum *quum* peteres consulatum accidit. Ib. Mur. 3, 8. — Nec vero Phidias *quum* faceret Jovis formam aut Minervae, contempebatur aliquem a quo similitudinem duceret. Ib. Orat. 9\*. — (b) A subjunctive imperfect may also be used to intimate that the predicate of the *Quum*-clause, besides its function as temporal clause in regard to a coinciding time-period, contains a *reason* or *'adversative cause'* (although, as: Tum *quum* bello sociorum tota Italia ardebat, Q. Norbanus in summo otio fuit. Cic. Verr. 2, 2, 5 (= although the war was raging, he nevertheless was, etc.). Itaque *quum* ceteri consules irent, redirent (WHILE and ALTHOUGH), in sententia mansi. Ib. Phil. 2, 35. —

\* Hence, sometimes such *Quum*-clauses with a *subjunctive* are found in immediate connection with *indicative* *Quum*-clauses of the same category, as: Cur eum (Stajenum), *quum* in concilium intrat (while), Cluentius et Camutius abesse patiebantur? cur, *quum* in concilium (rem) mittebant (— when), Stajenum iudicem non requirēbant? Cic. Clu. 30, 83. — Tum *quum* habebat respublica Lascinos, Calatinos, Aciduos... et tum *quum* erant Catones, Phil. Latini, tamen huiusmodi res commissa nemini est. Ib. L. agr. 2, 21. The author of the Publ. Sch. Gr. (p. 389) says: 'Habere' is purely historical, *erant* appending to the "later" experience of the Roman people'. But neither *habere*, *erant* nor *habere* is 'historical' in the sense explained, Obs. 5 and 6, so as to justify a *subjunctive* in place of an *indicative*; or else the predicates are *both* historical. The passage simply shows that both moods are admissible, if the one action is represented to fall within the period of the other.

Dolēbam et vehementer angēbar *quum* vidērem (while, i. e. since I saw) virum talem non in eadem fortunā esse. Ib. Marc. 1, 2. — (c) if *quum* denotes 'as long as'; see p. 324, Obs. 2.

Obs. 6. If *Quum*-clauses coinciding in the time-period of the principal predicate (Obs. 5) are used in HISTORICAL DISCOURSE (i. e. so that their time is the same as that which is spoken of at that stage of the narrative), the imperfect subjunctive is far more frequently used than the imperfect indicative, as: *Quum* circa Tarentum, consules ambo in Samnio essent, jam famem Campani sentiēbant. Liv. 25, 13. — *Quum* tanta multitudo lapides ac tela conjicerent, in muro consistendi potestas erat nulli. Caes. B. G. 2, 6. — *Quum* se hostes identidem in silvas recipere, ac rursus ex silvis in nostros impetum facerent, interim legiones sex quae venerant, castra munire cepērunt. Ib. 2, 19. — But: *Quum* jam appropinquabant, Poris ad hortationem nautarum intentus erat. Liv. 40, 4. — In later Latinity, in clauses of this kind (both historical and non-historical), the subjunctive imperfect was exclusively used. Thus to the following passage of Ter. Andr. 2, 3, 13 'cum esse censes nunc me atque olim (eram) *quum* dabam', Donatus remarks 'Nos dicimus "quum darem"'. —

Obs. 7. If coincident *Quum*-clauses refer to a *time-point* (being represented as complete acts), while the principal predicate denotes an action extending over a *time-period*, the predicate of the clause is in the *perfect indicative*, both in historical and argumentative discourse, as: *Quum* Caesar in Galliam venit, alterius factionis principes erant Adui, alterius Sequani. Caes. B. G. 6, 12. [Here the *Quum*-clause denotes a time several years before the time spoken of at that stage of the narrative, and hence this part of the discourse is *not* historical in the above-mentioned sense, though occurring in an historian]. — Eo *quum* veni, praetor quiescebat, fratres inambulabant. Cic. Verr. 2, 4, 14. [This passage is *historical*, since the time of *veni* corresponds with the general time of the episodic narrative, although not used by an historian]. — Haec Crassi *quum* edita oratio est, quatuor et triginta tum habebat annos, totidemque annis mihi praestabat. Cic. Brut. 43, 161 (not historical). — Jus quod erat tum *quum* Asellus est mortuus (not historical). Ib. Verr. 2, 1, 41. — Tu, *quum* Quaestor es factus, etiam qui te numquam viderant, illum honorem nomini mandabant tuo. Ib. Pis. 1, 2 (Here the clause is strictly *anterior*, but is represented as *virtually coincident*, according to the principle mentioned Obs. 4). — Ambo regnabant *quum* de eis triumphatum est. Liv. 45, 39. — The writers of the silver age, most always, use the *subjunctive imperfect* in clauses of this kind, as: Effice ut idem status sit, *quum* exis, qui fuit *quum* promitterem. Sen. Ben. 5, 39 (where Cicero would say 'tum *quum* promisti'). —

Obs. 8. If coincident *Quum*-clauses refer to a *time-period*, while the principal predicate denotes a *time-point* falling within that period, the predicate of the *Quum*-clause is either in the *IMPERFECT INDICATIVE*, or in the *IMPERFECT SUBJUNCTIVE*, while the principal predicate is in the *perfect* (or in another preterite tense, according to the rules on the use of tenses), as: Isto in genere fuimus ipsi, *quum* ambitionis nostrae tempora postulabant. Cic. Planc. 18, 45. — Quod, *quum* res agebatur, nemo in me dixit, id tot annis post tu es inventus qui diceret? Ib. Phil. 2, 9, 22. — Bene apud maiores nostros tum *quum* florēbat imperium, decrevit ut de principum filiis sex singulis Etruriae populus in discipulum traderetur. Ib. Div. 1, 41, 22. — His libris adnumerandi sunt sex de republica quos tunc scripsimus *quum* gubernaculum reipublice tenuimus. Ib. Div. 2, 1. — But: Caesar tum *quum* maxime furor ardebat Antoni, dimissum exercitum comparavit. Ib. Phil. 3, 2. — Cratonidae quondam, *quum* florērent omnibus copiis, templum Junonis erregis picturis locupietate repleverant. Ib. Liv. 2, 1. — Sed aliquot ante annis, *quum* summa esset auctoritas in senatu, iusta ratio est ut consules magistratu se abdicarent. Ib. Rep. 2, 36. — *Quum* inambulabam in xysto et essem otiosus domi, M. ad me Brutus venerat. Ib. Brut. 3, 10. — Caesar *quum* inambularet illo die quo primum in sella aurea sedit, in extis cor non fuit. Ib. Div. 1, 52. — Non parasti mihi *quum* uterer, qua soleo, praesagione divina. Ib. 1, 54. Comp. Cic. Verr. 2, 3, 12; Brut. 45, 168; 68, 241; 72, 249; Div. 1, 35, 77; Off. 3, 20, 80. — In *historical* discourse (Obs. 6, 7), the imperfect subjunctive, in clauses of this kind, is the regular form of the predicate: *Quum* haec agerem, repente ad me venit Heraclius. Cic. Verr. 2, 4, 61. — *Quum* portae appropinquarent, editus ignis ab Hannibale est. Liv. 25, 9. — Caesar, *quum* ab hoste non amplius passuum XII millibus abesset, ad eum legati revertuntur. Caes. B. G. 4, 11. — So in epistolary style: *Quum* hanc jam epistolam compicarem, tabellarii a vobis venerunt. Cic. Qu. Fr. 3, 1, 17. Comp. Liv. 1, 50; 10, 30; 25, 11; 42, 57.

Obs. 9. The two constructions, mentioned Obs. 8, are used if the event which happened at a time-point of the period expressed by the principal predicate, is conceived as the *main fact*, while, when the *period* is conceived as the *main fact*, the principal sentence must become a *Quum*-clause with the construction mentioned Obs. 7. (Thus the passage Cic. Brut. 3, 10, quoted Obs. 8, would be thus changed: *Quum* M. Brutus ad me venit, ego inambulabam in xysto). But if *both* predicates are to be represented as *equally important*, the language uses the form of an *APPOSITIVE QUUM-CLAUSE* according to the rules mentioned p. 324, Obs. 1; Obs. 3. In this instance *both* predicates must be in the *indica-*







Ariovistum ad occupandum Vesontionem contendere. Cæs. B. G. 1, 38.—Eo *quum* ventisset, animadvertit ad alteram ripam magnas esse copias hostium. Ib. 5, 18.—Aeneas Martius, *quum* Latinos bello devicisset, ascivit eos in civitatem. Cic. Rep. 2, 18, 33.—Quorum memoria jucunda sane fuit *quum* in eam nuper in sermone quodam incidissemus. Ib. Brut. 2, 9.—The principal predicate is most frequently in the *perfect*, but it may be in any preterite tense (historical present, imperfect, and pluperfect), as: Dionysius *quum* faunum Proserpinæ Locris expilavisset, navigabat Syracusas. Cic. N. D. 3, 34.—Hostes, *quum* magnæ manus eo convenissent, multitudine navium deterriti, a litore discesserant. Cæs. B. G. 5, 9.—The use of a *PLUPERFECT INDICATIVE* in Quum-clauses of this kind is anteclassical and rare, as: *Quum intellexeras* id consilii capere, cur non dixti extemplo Pamphilo? Ter. Andr. 3, 2, 37. Sometimes however, in classical prose, the *pluperfect indicative* is used 1) to represent an action as *contemporaneous* with a period following the action of the clause, generally in connection with *tum* (= *at a time after*), as: Nam *tum quum* in Aelia res magnas permulti amiserant, scimus Romæ, solutione impedita, fidem concidisse. Cic. L. M. 7, 19.—*Quum* ea consecutus nondum eram (at a time when I had not yet achieved those results) quæ sunt hominum opinionibus amplissima, tamen ista vestra nomina nunquam sum admiratus. Ib. Fam. 3, 7, 5. But even in this instance the *pluperfect subjunctive* is more usual than the *indicative*, as: Atque hoc tantum lucri coguntur (historical present) dare *tum quum* (at a time after) aratores ex agris, spoliati decumandorum injuriis profugissent. Cic. Verr. 2, 3, 32.—2) Sometimes a *pluperfect indicative* is used for particular reasons in place of a *subjunctive imperfect*, if the predicate is represented as coinciding in time with an action past at the time spoken of, as: IV millia hominum erant, mixti ex omni colluvione exules, et *quum* in civitatibus suis sub legibus vixerant, et postquam eos fortuna conglobaverat, per latrocinia ac rapinam *tolerantes* vitam (= qui toleraverant vitam *quum* in civitatibus suis vixerent, et tolerabant vitam postquam eos fortuna conglobaverat). Liv. 26, 40. If here the *imperfect subjunctive* *vixerent* had been used, the action would be mistaken as still lasting at the time spoken of, since the principal predicate has the form of a participle which does not mark the time as *past*. A *pluperfect subjunctive* would represent the time of 'vixere' as *past* in regard to 'tolerantes'.—3) Quum-clauses regularly take the *pluperfect indicative* when they depend on an *imperfect or contingent action*, as: *Quum* vinere paulum processerant, igni aut lapidibus corrumpebantur. Sall. Jug. 92. See p. 3, 9, OBS. 1.

OBS. 15. Anterior Quum-clauses have their predicates in the *imperfect subjunctive* 1) if the action is represented as having commenced *before* the principal action, but as *continuing* together with it, as: *Quum* omnia consilia frangerent, insimulare cœperunt: When all the expedients were flagging, they began to dissemble (the 'frangerent' continuing after the adoption of the other plan). Cic. Verr. 2, 2, 4.—Epaminondas, *quum* gravi vulnere exanimari se videret, quæsit salvasne esset clipeus. Ib. Fin. 2, 30.—Equites, subsidio confisi, *quum* post se legiones viderent, præcipientes hostes egerunt. Cæs. B. G. 5, 17.—*Quum* in meâ salute custodiendâ tam multos viros bonos viderem, capibam non mediocre voluptatem. Cic. Planc. 1, 1. Compare with: *Quum* e Ciliciâ decedens Rhodum venissem, et eo mihi de Q. Hortensii morte esset allatum, opinione omnium majorem animo cepi dolorem (where the predicates *venissem* and *esset allatum* contain actions which had ceased when the principal action commenced). Cic. Brut. 1, 1, 2.—If both actions belong to the same transaction, the principal action being represented as an *immediate* or necessary consequence of the action of the clause, as: Non inurbane Stratonice, *quum* quidam Alabandum deum esse confirmaret, Herculem negaret, 'Ergo', inquit, 'mihi Alabandus, tibi Hercules sit iratus'. Cic. N. D. 3, 19, 50.—*Quum* ex captivis quæreret Cæsar, quamobrem Ariovistus non decertaret, hanc reperiebat causam. Cæs. B. G. 1, 50.—Catulus, *quum* ex vobis quæreret, ..., cepit magnam sue virtutis premium quum... dixistis etc.; When Catulus had asked you etc., he received the reward for his virtue by your answer etc. Cic. L. M. 20, 59.—3) If the action of a Quum-clause is represented both as *immediately preceding* the principal action in time, and as a *reason* or  *motive* for the principal action, as: Themistocles, *quum* in epulis recusaret lyram, habitus est indoctor. Cic. Tusc. 1, 2.—Demaratus, *quum* audiret, dominationem Cypseli confirmari, defugit patriam. Ib. Rep. 2, 19, 34. Compare with: *Quum* audissem Antiochum in gymnasio, constituimus ut ambulationem postmeridianam conficeremus; (immediately) after hearing a lecture of Antiochus, we resolved to take an afternoon walk. Ib. Fin. 5, 1. Such clauses pass over into 'affected' Quum-clauses, denoting cause without any regard to time. See R. 37.—For the use of the *perfect indicative* in Quum-clauses immediately prior in time to the principal predicate, see OBS. 4.—For the difference of 'ubi (ut, postquam) vidi' from 'quum viderem', and 'quum vidissem' see R. 43.

OBS. 16. The form of an *APPOSITIVE QUUM-CLAUSE* is applied to the anterior temporal relation in the same manner, and for the same reasons as to coinciding time (OBS. 9, 12). In this instance the proposition denoting *anterior time* takes the form of a principal sentence with a predicate in the *pluperfect*, while the Quum-clause, with its predicate in the

*indicative*, denotes *subsequent* time, being always placed *after* the principal sentence. The predicate of the Quum-clause, if referring to a *time-point* is placed in the *perfect*, and if referring to a *time-period* or to a *repeated action*, in the *imperfect*, as: Jam unis fortibus apertis capiti erant recipi, *quum* prætores intererant. Liv. 21, 32.—Ecce erat jam quadragesis, *quum* etiam naves ceteræ in uno loco morabantur. Cic. Verr. 2, 5, 34. Generally, in this construction, the two actions are represented as being in *immediate* succession, but this is not necessary, as: Bis consul fuerat P. Africanus et Carthaginem Numantiamque deleverat, *quum* accusavit L. Cottam (different from 'quum fuisset... accusavit'). Cic. Mur. 28, 58.—The same form is used if the principal sentence contains expressions denoting *time itself* as in the instance explained OBS. 12), as: Vix annus intercesserat *quum* iste accusavit C. Norbanum defendente me. Cic. Or. 2, 21, 89.—Some historical *indicatives* are used in appositive Quum-clauses to denote repeated action, as: Jamque dies consumptus erat, *quum* tamen barbari nihil remittere, atque acius instare. Sall. Jug. 98.

## 2. ATTRIBUTIVE QUUM-CLAUSES.

REM. 36. Attributive temporal Quum-clauses are those which are made dependent on one of the nouns denoting 'time' (*tempus, annus*, etc.). Their predicates are either in the *indicative*, or in the *subjunctive*, according to the rules on the mood of *RELATIVE CLAUSES* (p. 542 foll.).

OBS. 1. The expressions *tempus est, tempus fuit* (there is, or there was a time) generally require the *subjunctive* in their dependent Quum-clauses, according to the rules in regard to the analogous Qui-clauses (*sunt qui* etc., p. 551 foll.), as: Fuit *tempus quum* rura colerent homines, neque urbem haberent. Varr. R. R. 3, 1.—Fuit (i. e. *TEMPUS*) *quum* mihi quædam requiescendi fore justum arbiträrer. Cic. Or. 1, 1.—Quodsi fuit *tempus* quum extorquere arma posset e manibus fratrum civium boni civis auctoritas, etc. Ib. Brut. 2, 7.—Erit illud profecto *tempus* et *illuc* aliquando *dies quum* in amicissimi benevolentiam desideres. Cic. Mil. 26.—But the *indicative* may be used (according to p. 552, OBS. 6) unless the principal predicative phrase (*tempus est*) is expressed potentially or negatively, as: Fuit *quoddam tempus* analogus to 'Sunt *quidam*' (*quum* in agris homines passim bestiarum modo rapiebantur. Cic. Inv. 1, 2.—Fuit (i. e. *tempus*) *quum* hoc dici poterat. Liv. 7, 32. In anteclassical language (according to p. 551, OBS. 5), such Quum-clauses always take the *indicative*, like the corresponding Qui-clauses, as: Nunc est (i. e. *TEMPUS*) interiei *quum* perpetui me possunt. Ter. Eun. 3, 5, 3.

OBS. 2. Attributive Quum-clauses take the *subjunctive* if they have the force of *relative qualitative* clauses according to p. 553, OBS. 6, as: Accipit agrum *temporibus* eis *quum* jacere prætorum (= Tempus quo accipit agrum *id* erat quo jacere etc.; He took the land at a time when... Cic. R. C. 12.—In id *seculum* Romuli cecidit *quum* jam plena Græcia prætorum et musicorum esset (= Romuli seculum erat *id* quo Græcia prætorum plena esset). Ib. Rep. 2, 10.

OBS. 3. If an attributive Quum-clause implies a direct or adversative cause, its predicate (according to R. 21, OBS. 1, 3, 11) is generally in the *subjunctive*, as: Itaque hunc elegimus *diem quum* te scriberemus esse vacuum (the day on which, and because on it you were at leisure). Cic. Brut. 5, 20.—Nonnulli etiam illum *diem* memoriâ tenebant *quum* illa eadem Diâna, Segestam reecta, victoriam P. R. nuntiasset (that day on which, and because on it). Ib. Verr. 2, 4, 35.—Hispaniensis legatio consecuta est *turbulentissimo relictum tempore quum* adventu Sullæ in Italiam maximi exercitus civium dissiderent (according to p. 571, C. Ib. Font. 3, 6.—Tertius est *annus* decemviratus consecutus, *quum* eodem esset decemvir, nec alios subrogare voluissent although it was the third year, there were still the same decemvirs as before; p. 571, OBS. 11). Ib. Rep. 2, 27.—Idque eo indignus erat quod *tempore* hoc contigit *quum* is esset qui omnes superiores scientiâ facile viceret (that happened at that time when and although in that time, a man was living who etc.). Ib. Off. 2, 19; see p. 567, OBS. 2, and OBS. 4.

OBS. 4. Sometimes attributive Quum-clauses fall under the rule p. 554, R. 18, as: Utinam illum *diem* *videam quum* tibi agam gratias quod me vivere cœgit (the reality of the cause depending on the future reality of the principal sentence). Cic. Att. 3, 3.

OBS. 5. Attributive Quum-clauses which would not take a *subjunctive* if expressed in a relative form, must have their predicate in the *indicative*, as: Næ tu accusator esses radiculus illis *temporibus* natus esses *quum* ab aratro accessibatur qui consules fierent. Cic. R. A. 18, 50.—Quo non illius diei fama pervaserit *quum* universus P. R. sibi Cn. Pompejum imperatorem deposuisset? Ib. L. M. 15.—Secutum illud *tempus* est *quum* me ad Pompejum proficisci officium meum coegit. Ib. Fam. 11, 27.—Unus et alter *dies* intercesserat *quum* res parum certa videbatur (which is not an appositive Quum-clause, but an



attribute to *dies*). Ib. Clu. 26, 72. Comp. Cic. Or. 1, 11; Sest. 7, 15; Pis. 22, 52; Planc. 41, 99; ib. 42, 101; Rab. Post. 17, 47; Att. 12, 18, 1; Off. 1, 10, 31.—Sometimes the noun *tempus* as governing noun of a Quum-clause must be supplied, as: Renovabatur ista militia (= militia quae fuit eo tempore) quum iste a foro abduci solebat. Cic. Verr. 2, 5, 13. Sometimes (rarely) *quum* has the meaning of an ordinary relative placed in the ablative of means: Praecepta vestra legatio fuit quum Hannibalem deposcebātis (= legatio quā deposcebātis, referring to an embassy sent at a former time). Liv. 21, 18.

### B. AFFECTED QUUM-CLAUSES.

Rem. 37. Affected Quum-clauses (§ 619) are either *modal*, *causal*, *adversative*, or *coordinating*. MODAL Quum-clauses are used to represent the relation of *instrumentality* (Obs. 1, No. 1), and some of the looser relations of *coincident action* (Obs. 1, No. 2, and Obs. 2), under the form of a temporal clause of coincident time. Their predicates partly are placed in the *subjunctive*, and partly in the *indicative*.

Obs. 1. The *SUBJUNCTIVE* is used in modal Quum-clauses of the following relations: 1) If the clause has the force of an ablative of MEANS and INSTRUMENTALITY (p. 177), as: Me ipsum quondam ille decēpit, quum et civis bonus et optimi cuiusque firmus amicus videretur; He deceived me when he seemed to me a good citizen etc.; i. e. by making me believe that he was etc. Cic. Cael. 6, 14.—Solcham dimittere a me Scævolam quum ita ei dicerem, me velle esse ineptum; I dismissed him by telling him that I wished to make nonsense. Ib. Or. 1, 24.—Qui Cæsarem, mitem hominem et a cæde abhorrentem, sæpe increpuit, sæpe accusavit, quum affirmaret illum numquam, dum hæc 'natio' viveret, sine curâ futurum; Who instigated (upbraided) Cæsar by asserting that he never would be without care as long as this tribe was living. Ib. Sest. 63, 132.—Quibus quotidie meam potentiam invidiose criminabatur, quum diceret senatum non quod sentiret, sed quod ego vellem decernere; He insidiously incriminated my influence by saying etc. Ib. Mil. 5, 12.—Ita quum maximis eum rebus liberares, perparvam amicitiae culpam relinquēbas; by relieving him from the most important charges, you left a very trifling offence against friendship. Ib. Dej. 3, 10.—2) If the clause has the force of an ACCESSORY PREDICATE (p. 245, § 255), denoting the inner unity of different actions, quum with its predicate being generally rendered by a *participle*, as: Nobis quum cepisset Curio respondere, subito assedit, quum sibi veniens ereptam memoriam diceret (= dicens sibi ereptam esse); Curio suddenly took his seat, saying that he had lost his memory by witchcraft. Cic. Orat. 37, 129.—Iter in Ciliciam facere institui, quum hac opinione e Cappadocia discederem ut regem meus adventus insidiis liberaret; I began my journey etc., leaving Cappadocia with the conviction that etc. Ib. Fam. 15, 2, 8.—Igitur in Syria imperatore illo nihil aliud actum est nisi pactiones pecuniarum cum tyrannis... quum palam populi Romani imperator, instructo exercitu, non ad laudem milites hortaretur, sed omnia sibi emptâ esse clamaret. Ib. Prov. Cons. 3, 5.—Ab eodem homine vetus illa magistra pudoris, censura, sublata est, quum tu interim verbo numquam significaris sententiam tuam. Ib. Pis. 4, 9.—Here belong the Quum-clauses connected with *audire*, and sometimes with *videre* (*conspicere*) in place of a *participle* (p. 253, Obs. 2), as: L. Flaccum ego audivi quum diceret, Cæciliū exisse (= audivi Flaccum dicentem, I heard him say). Cic. Div. 1, 46.—Sæpe ex socero meo audiri quum is diceret (socerum meum dicentem), Lælium semper fere cum Scipione solitum rusticari. Ib. Or. 2, 6.—Is numquam est conspectus quum ventret (= veniens); He has never been seen coming. Ib. Sest. 59. Comp. Cic. Or. 2, 33; 2, 37; Fam. 3, 7; Fin. 5, 19.—The same construction is sometimes used after *meminisse*, but in this instance the *indicative* is used, as: Memini quum mihi desipere videbâre quod etc. Cic. Fam. 7, 28, 1. But here the Quum-clause may be considered as a temporal clause (= Memini temporis quum etc.).

Obs. 2. The *INDICATIVE* is used if the same action which is expressed by the Quum-clause is represented in the principal sentence according to its significance and import (see p. 339, R. 69). These clauses express that relation of 'coincident action' which may also be expressed by a *gerundial ablative* (as: Fratrem laudando suffragaris tibi. Cic. Leg. 1, 1), or by *in* with a *gerundial ablative* (p. 194, § 540, 3), being rendered either by principal constructions with '*in*' or '*by*', or by '*when*', '*in as much as*' etc., as: Nec plura Africânis in excidendâ Numantiâ reipublicæ profuit, quam eodem tempore P. Nasica quum Ti. Gracchum interemisset (= in interimendo Gracchum). Cic. Off. 1, 22. These clauses are distinguished from temporal Quum-clauses by the fact that in the latter two different actions are represented to coincide in time, while here the same action is represented in two different aspects. They are also distinguished from the Quum-clauses

mentioned Obs. 1, No. 2, in which the action is represented as the instrument for an intended purpose. Quum-clauses denoting identity of action, without the idea of instrumentality, have always their predicate in the indicative, which, moreover, has the same tense as the principal predicate, as: Concêdo tibi ut ea prætereas quæ, quum taces (by your silence), nulla esse concêdis. Cic. R. A. 19.—Nisi forte cessare nunc videor quum bella non gero. Ib. Sen. 6, 18.—Quum dico me, te, Brute, dico; When I mention myself, I mean you. O. Brutus. Ib. Orat. 31, 110.—Quod quum reprehendis, ostendis qualis tu fueris consul futurus. Ib. Pis. 7, 14.—Quod quum facit, iudicat, ejus sententiâ gratis esse Oppidæanum condemnatum. Ib. Clu. 47, 132.—Injuriam mihi fieri putabam quum rogabar. Ib. Fam. 3, 10, 2.—Romulus ad firmandam novam civitatem novum quoddam et subagreste consilium secutus est quum Sabinas virgines rapi jussit. Ib. Rep. 2, 7.—Nam certe neque tum peccavi quum Capuam decipere nolui. Ib. Att. 8, 12, 2. Comp. the Ex. p. 239, 240, and Cic. Off. 1, 19, 62; Verr. 2, 5, 20 and 23; ib. 2, 3, 57; ib. 2, 5, 72; Div. 1, 34, 74; Fam. 11, 29; L. M. 20, 59; ib. 1, 2.—The subjunctive, in clauses of this kind, is used only if the clause is suboblique, or in the case of attraction, as: Video quam periculosa questio temptetur ab accusatoribus quum hanc legem in P. R. transferre conentur. Cic. Clu. 57, 157.—Quum hæc diceret tu ipse gloriari videbâre. Ib. Fin. 2, 16.\*

Rem. 38. If *quum* denotes 'since', taken in a causal meaning, the clause takes the *SUBJUNCTIVE*, the same as *Qui*-clauses (p. 566, R. 21, Obs. 2).

Obs. 1. Quum-clauses denoting CAUSE may be at the same time temporal clauses, as: Quum fides totâ Italiâ esset angustior, neque creditæ pecuniæ solverentur, constituit Cæsar ut arbitri darentur. Cas. B. C. 3, 1.—Cæsar, quum constituisset hiemari in contumēti, neque multum aestatis superesset, obsides imperat etc. Ib. B. G. 5, 22. Here belong many of the passages quoted R. 35, Obs. 5, 2; Obs. 6; Obs. 15. Such clauses, if dependent on non-preterite predicates, sometimes take an *indicative* (like the causal *Qui*-clauses, p. 567, Obs. 5), as in several passages quoted R. 35, Obs. 3.

But often causal Quum-clauses are used without regard to time, in which instance they always take the *subjunctive*, as: Quum ista sis auctoritate, non debes, Marce, arripere maledictum ex trivio; Since you are of such a dignity, you should not pick up an abusive term from the street. Cic. Mur. 6, 13.—Quum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare. Ib. Fin. 1, 20.—Quum amicitia fuerint numquam, opinio injuriæ beneficio sit castigata... reipublicæ providebo. Ib. Prov. Cons. 20, 47.—Que quum ita sint, et quum omnis deorum potestas aut translata sit ad vos, aut communicata vobiscum, idem consul eum vestra fidei commendat qui etc. Ib. Mur. 1, 2.—Quod oppidum quum esset altissimo et munitissimo loco, ad existimationem imperii pertinere arbitratum sum, comprimere eorum audaciam. Ib. Fam. 15, 4, 10.—For the use of tenses in causal Quum-clauses, see p. 426.

Obs. 2. Frequently causal *quum* is combined with *præsertim* (*præsertim quum*, or *quum præsertim* = 'especially since', or 'the more so because'), or with *quippe* (*quippe quum*), and sometimes with *utpote*, the same as in *Qui*-clauses (p. 572). These expressions always require the *subjunctive*, as: Imperatorem a vobis certum deposcere, quum præsertim vos alium miseritis, non audent. Cic. L. M., 5, 12.—Miror tibi placere, me ad eam orationem rescribere, præsertim quum eam nemo lecturus sit si ego nihil rescripsero (the more so, because nobody is going to read it if I do not reply). Ib. Qu. Fr. 3, 1, 4.—Nihil est virtute amabilius quippe quum propter virtutem etiam eos quos numquam vidimus, quodammodo diligamus. Ib. Am. 8, 25.—Gravior cura patribus incessit, quippe quum causam prodi ab suis cernerent. Liv. 4, 57.—Me incommoda valetudo, qua jam emersem, utpote quum sine febri laborassem, tenebat Brundisii. Cic. Att. 5, 8, 1. Comp. Par. 1, 6; Leg. 1, 1, 5; Prov. Cons. 7, 16; Arch. 5.—The indicative with *quum* in a pure causal meaning is antedated and rare, as: Deos queso ut sit superstes, quum huic peritus est facere injuriam. Ter. And. 3, 2, 8.—Quippe quum occurs with an indicative in the suspected passage Cic. Att. 16, 11, 2.

\* KÜLLNER remarks that the *subjunctive* is used in Quum-clauses denoting identity of action, if the predicate denotes 'repeated action', referring to the passage Cic. Mil. 5, 12 quoted above in Obs. 1, No. 1). To this theory there is the important objection, that repeated temporal clauses requiring the *subjunctive*, take the *indicative* if they refer to ordinary temporal clauses requiring the *subjunctive*, take the *indicative* if they refer to repeated action. It would be extremely strange if this relation should be exactly reversed for Quum-clauses denoting identity of action. The above-mentioned passage belongs to a different class of Quum-clauses, in which the *subjunctive* is used on account of the idea of CAUSE (ablative of means) implied in clauses of that kind. In the passage Cic. Dej. 3, 10, quoted Obs. 1, No. 2, there is no repeated action, and yet the *subjunctive* is used. On the other hand, the following passage refers to repeated action, and the predicate of the Quum-clause is nevertheless in the *indicative*: Male etiam Curio (faciebat) quum causam Transpadanorum equam esse dicebat, semper autem addēbat 'Vincat utilitas'. Cic. Off. 3, 22.



*Rem. 39.* ADVERSATIVE (concessive) Quum-clauses (*i. e.* those expressing a reason for the contrary of what is stated in the principal sentence) require their predicates to be in the SUBJUNCTIVE, the same as the analogous Qui-clauses (p. 567, OBS. 4).

Obs. Most generally adversative Quum-clauses are *both* temporal *and* concessive, whereby they are distinguished from the concessive clauses introduced by *quamquam*, *etsi* etc., as: L. Brutus, *quum privatus esset*, totam rempublicam sustinuit; L. Brutus upheld the whole State *when* and *although* he was a private person. Cic. Rep. 2, 25, 47 (L. Brutus was a private person *at the time* spoken of; *this* was a reason that he should *not* have the ability to uphold the whole State; *nevertheless* he did so). Hence Quum-clauses of this kind comprise *three* relations: 1) a temporal; 2) a causal; 3) an adversative. Thus: Eos senatus non censuit redimendos, *quum* id parva pecunia fieri *posset*. Cic. Off. 3, 32.—Sacerdotium, *quum* non difficillime consequi *posset* (i. e. at a certain time in the mind of the author), non appetivi. Ib. Fam. 15, 4, 3.—Ipse Cicero, *quum* tenuissima valetudine *esset* (at the time spoken of, and although), ne nocturnum quidem sibi tempus ad quietem relinqueret. Cæs. B. G. 5, 40.—Itaque, *quum* me amici hortarentur ut causas agere desisterem, quodvis potius periculum mihi adeundum quam a sperata dicendi gloria discedendum putavi. Cic. Brut. 91, 314.—Patrem meum, *quum* proscriptus non *esset*, jugulastis. Ib. R. A. 11, 32. Comp. Cic. Brut. 31, 109; 95, 325.—Adversative Quum-clauses which are at the same time temporal, are not rarely found with their predicates in the *indicative*, the same as the corresponding Qui-clauses, as: O beatos illos, qui, *quum* adesse ipsis propter viri armorum non *licebat*, aderant tamen et in medullis populi Romani hauriebant! Cic. Phil. 1, 15, 36.

But frequently such Quim-clauses are used without any reference to a particular time, containing only two of the above-mentioned elements, namely, the causal and adversative relations. They are generally used to designate *qualities* of the subject, the co-existence of which with the principal predicate, is contrary to experience or to reason, as: Itaque, *quum* ei nec officium dresset, et *flagrâre* studio dicendi, perpaucæ ad eum causæ deferebantur. Cic. Brut. 61, 220.—Atticus, *quum* esset pecuniôsus, nemo illo minus fuit emax, minus ædificator. Nep. Att. 13.—Phocion fuit perpetuo pauper, *quum* divitiisimus esse *posset*. Id. Phoc. 1.—Tarquinius Superbus integrâ mente non erat, et, *quum* melueret ipse penam scelæris sui summam, metui se volêbat. Cic. Rep. 2. 25.—Druentia, Alpibus annis, *quum* aquæ vim *vehat* ingentem, non tamen navium patiens eet. Liv. 21, 31. Comp. Cic. Brut. 7, 26.—For the use of *tenses* in adversative Quim-clauses see p. 426.

Concessive Quam-clauses pass over into *coordinate* Quam-clauses, when the causal relation is more or less fading away till it entirely disappears, as : Timotheus Conōis filius *quam* belli laude non inferior *fuisse* quam pater, ad eam laudem doctrinae et ingenii gloriam *adject* (Timotheus, *while* he had not been inferior to his father, added to this quality distinction in etc.; or 'Timotheus was not inferior to his father in war, *but* he added etc'). Cic. Off. 1, 32. — Horum auctoritas maxime florēbat quod, *quam* honore longe antecellerent ceteris, voluptatibus erant *inferiores*, nec pecuniis ferme superiores, Ib. Rep. 2, 34. — Sum Cn. Pompēji virtutem admiratus quod, *quam* ipse ceteris omnibus esset antelatus, ampliorem honorem alteri *tribuēbat* quam ipse erat assecutus. Ib. Prov. Cons. 11, 27.

*Rem. 40. COÖRDINATE QUUM-CLAUSES* are either *adversative*, or *comparative*. The former require the *subjunctive*, while the latter (OBS. 2) have their predicates *either* in the indicative, *or* in the subjunctive.

Obs. 1. ADVERSATIVE COÖRDINATE Quum-clauses are equivalent to an adversative coördination by *autem* or *vero*, being distinguished from the *adversative subordinate* Quum-clauses (*R.* 39) by the lack of a causal relation. The Quum-clause generally *follows* (but may also precede) the principal sentence, being rendered by an English clause with '*whereas*' or '*while*'. The two propositions denote *opposite qualities or actions of different subjects*, the predicate of the Quum-clause being *always* in the subjunctive, as: *Socratis ingenium immortalitātī scriptis suis Plato tradidit, quum ipse litteram Socrates nullam reliquisset.* Cic. Or. 3, 16, 60.—*Eorum (Romanorum) erat V millia numerus, quum ipsi (Germani) non amplius octingentos equites haberent.* Cæs. B. G. 4, 11.—*Ante id tempus nemo aut miles aut eques a Cæsare ad Pompējum transierat, quum* *pene quotidie a Pompējo ad Cæsarem profugerent.* Ib. B. C. 3, 61.—*Solus homo ex tot animantium generibus atque natūris particeps est rationis et cogitātionis, quum* *cetera sint omnia expertia.* Cic. Leg. 1, 7. Comp. for preceding adversative Quum-clauses the passage Cic. Ac. Po. 1, 10, 38, 39.

**Obs. 2.** Sentences with **COMPARATIVE QUANTITY-CLAUSES** are used as one of the forms of **COORDINATION**, to represent two coordinate propositions referring to the same logical

subject, as having some similar or dissimilar features, this similarity or dissimilarity being intimated by a comparative form, as : Gajus quum ceteris virtutibus ornatus esset, tum eâ præcipue laude præstitit quod etc.; As Gaius was adorned with all virtues, so he was distinguished in that quality that etc'. Here both predicates represent the subject as the possessor of certain praiseworthy qualities, the principal sentence referring to a particular quality, not contained in the Quum-clause. The general form for comparative periods of this kind is the strictly comparative scheme by 'ut...sic (ita)', as : Carthaginienses, ut ad moenia urbis Romæ se pervenisse in gloriâ ponebant, ita sic Utinam illi incepto, Liv. 26. 37. But in certain instances the form of a comparative period with a Quum-clause is preferred to the form of an Ut-clause. Comparative periods with Quum-clauses always have the form of a protasis and apodosis (p. 478, On p. 5), the protasis being introduced by quum, and the apodosis by tum, as : Quum ipsam cognitionem juris augurii consequi cupio, tum, mehercule, tuis incredibiliter studius delector ; As I wish to obtain a knowledge of the augural law, so I am extremely delighted by your studies pertaining to that law. Cic. Fam. 3. 9. Rarely the tum of the apodosis is omitted, as : Post fuit Pericles qui, quum floreret omni genere virtutis, hac tamén laude (inst., ol' *tam huc laudem*) fuit clarissimus. Cic. Brut. 7. 28.—Quum multa sint in philosophiâ gravia et utilia, latissime patère videntur ea quæ de officiis tradita sunt. Ib. Off. 1. 2.

(c) Quum-clauses are used : 1) if the clause (protasis) contains a verb which instance the particles præ-

Obs. 3. Comparative Quum-clauses are used: 1) if the clause (protasis) contains a UNIVERSAL, the apodosis containing a PARTICULAR, in which instance the particles *prae-cipue*, *maxime*, *vero* are frequently added to the (*tum* of the apodosis; 2) if the protasis is in the relation of a POSITIVE, while the apodosis has the force of a COMPARATIVE or SUPPLEMENTATIVE, the action of the apodosis being represented as of *greater intensity*; 3) to represent the predicate of the apodosis as an ADDITIONAL FACT (= *praeterea*, besides, moreover), but as being of *greater importance* than the action of the protasis.

The mood of the Quum-clause is *either* the indicative or the subjunctive according to the general rules on the mood in temporal Quum-clauses. But since in clauses of this kind a distinction between time-periods and time-points cannot be made, the choice of mood is *optional*, except if the predicate of the Quum-clause is in the *pluperfect*, in which instance according to R. 35, Obs. 14, the subjunctive *must* be used. If the predicate of the clause is a *preterite* dependent on a principal predicate in a *preterite* tense, the subjunctive is far more usual than the indicative.

\* Our grammarians give very arbitrary and conflicting rules about the use of mood in these clauses. KÜNNER says: The subjunctive is used if the Quam-clause denotes *cause*, and if the apodosis is a consequence of the protasis.—But if comparative Quam-clauses denote *cause*, they fall under the rules of *causal* Quam-clauses, which is extremely seldom the case. Generally such Quam-clauses do not denote cause, and yet both moods are used in them indiscriminately. A comparative Quam-clause in which the apodosis is the *consequence* of the protasis, we have not yet succeeded in discovering.—MEIRING says that the subjunctive is used if *quam* denotes 'while'. It is true that by 'as'; but in frequently, introduce such comparative clauses by 'while' instead of by 'as'; but in a such cases the subjunctive occurs about as often as the indicative.—MADVIG says: 'The subjunctive in such Quam-clauses is used to express 'a kind of comparison' (according to Thacker's version: Madvig himself says 'a certain comparison') between the 'general' and the 'particular' case, between the earlier and the later etc.'—The learned author overlooks the fact that *all* these Quam-clauses denote 'comparison' between the two propositions. Moreover, we look in vain for a reason why a 'comparison' should require the subjunctive mood. Indeed, Madvig lays this down as a general principle, asserting that *all* Quam-clauses expressing 'a kind of comparison' take the subjunctive. He thinks he has proved this startling dogma by one solitary passage: Hoc ipso tempore *quam* omnia gymnasia philosophi teneant, tamen eorum audire discum audire *quam* philosophum malunt. Cic. Or. 2, 5. But the subjunctive in this attributive Quam-clause evidently follows the rule R. 36. OBS. 3. Nor can we, even with the help of a microscope, discover the slightest trace of a 'comparative' idea in this passage. In regard to the clauses of the form '*quam...tum*', he tries to prove this theory by the following passage: *Quam multa res in philosophia nequam satis autem explicata sunt, tum* periculum est questio de natura deorum. Cic. N. D. 1, 1: to which we oppose the following perfectly analogous passage with an *indicative*: In quo *quam multa sunt* indigna, *tum* nihil minus est forandum quam quod jam non periculum inferre conatur. Cic. Sest. 1, 2.—Some grammarians give the rule that the subjunctive 'must' be used, if the two propositions have the same predicate, referring to the following passage: Quam te a pueritia semper diligam, *tum* hoc tuo facto multo vehementius diligo. Cic. Fam. 15, 9, 3; which we meet with the following passage: *Quam* omnes de me apud te omnia quæ sunt optatissima loquantur, *tum* diu maxime clientelæ tuæ tecum de me loquantur. Cic. Fam. 15, 4, 15.



EXAMPLES.—1. RELATION OF A UNIVERSAL TO A PARTICULAR. (a) NON-PRÆTERITES: *Quum* semper tuū municipes meos *consuēri*, *tum* hic annus præcipue ad meam curam *perlinet*; As I am always wont to look after the interests of my townsmen, so belongs this year particularly to my care. Cic. Fam. 13, 11, 3.—*Quum* te *semper* maxime *dilexi*, *tum* fratrum tuorum singularis pietas nullum me *patitur* officii erga te munus prætermittere. Ib. 6, 14.—SUBJUNCTIVES: *Quum* in omnibus causis gravioribus initio dicendi commovēri *soleam* vehementius, *tum* in hac causā ita me multa perturbant ut etc. Ib. Dej. 1, 1. (Compare the passages with subjunctives in the foot-note p. 657.)—(b) PRÆTERITES: Sex. Roscius, *quum* omni tempore nobilitatis fautor *fuisse*, *tum* hoc tumultu proximo præter ceteros in eā vicinitate eam partem causæ *defendit*. Cic. R. A. 6.—Idque, *quum* per se dignus *putaretur*, *tum* auctoritate et gratiā Luculli ab Heracleis *impetravit*. Ib. Arch. 4.—*Quum* sepe antea fortunatos eos homines *iudicarem* qui... tranquillitatem vite secuti sunt, *tum* vero in his Murene periculis ita *sum* animo *affectus* ut etc. Ib. Mur. 27, 55.—Ex eo *quum* ab ineunte ætate bene *speravisset*, *tum* præclare existimare *capit* eximii iudicii, quæ de eo feceras, cognitis. Ib. Fam. 13, 16, 1.—*Quum* omnia iudicia ex improborum injuriā *nata sunt* (= are born; owe their origin; 'nata' having the force of a predicate-adjective with a present), *tum* hoc iudicium paucis hinc annis propter hominum nimiam licentiam constitutum est. Ib. Tull. 4, 8.—Dicimus, C. Verrem, *quum* multa in deos hominesque nefarie *fecerit*, *tum* præterea quadringenties sestertium ex Sicilia contra leges abstulisse. Ib. Verr. 1, 18, 56.

2. RELATION OF A POSITIVE TO A COMPARATIVE OR SUPERLATIVE: *Quum* omnibus me virtutibus affectum esse *cupio*, *tum* nihil est quod maius quam me et esse *gratum* et vidēri. Cic. Planc. 33, 80.—*Quum* omnium rerum simulatio est *vitiōsa*, *tum* amicitiæ repugnat *maxime*. Ib. Am. 25, 92.—*Quum* plurimas et maximas commoditates amicitiæ *conferat*, *tum* illa nimis *præstat* omnibus quod bonam spem prædicet in posterum. Ib. 7, 23.—*Quum* tota philosophia frugifera sit, *tum* nullus *feracior* in eā locus est quam de officiis. Ib. Off. 3, 2.—Itaque *quum* cum antea tui *similem* *viderim*, *tum* vero nunc a doctissimo viro instructum multo *vidēbam* *similiorem*. Ib. Brut. 71, 250.—*Quum* auctoritas et dignitas Pisois *valēbat* plurimum, *tum* illa erat causa *justissima* quod eum sibi Achai patrōum adoptarant. Ib. Div. Cæc. 20, 65. [The connection of this passage shows, that a subjunctive (*valeret*) could not have been used without making the meaning of the clause ambiguous].

3. THE APODOSIS DENOTING AN ADDITIONAL FACT OF GREATER IMPORTANCE: *Quum* tuū et meū maxime *interest* te valere, *tum* multis est cura. Cic. Fam. 16, 4, 4.—Quæ *quum* res tota *ficta sit* pueriliter, *tum* ne efficit quidam quod vult. Ib. Fin. 1, 6, 19.—Quæ *quum* *abhorrent* a litteris et ab humanitate, *tum* vero contraria sunt imperio et dignitati. Ib. Qu. Fr. 1, 1, 12.—*Quum* hos sibi questus *constituisset* ex his causis quas ipse insituerat cum cohorte suā cognoscere, *tum* infinitum genus invenerat innumerabilem pecuniam corripendam. Ib. Verr. 2, 2, 11.—Hæc *quum* merito ejus fieri *intelligēbat*, *tum* magni interesse arbitrabatur, ejus auctoritatem inter suos quam plurimum valere. Cæs. B. G. 5, 4.—Hæc urbs *quum* manu munitissima *esset*, *tum* loci natura terrā ac mari claudēbatur. Cic. Verr. 2, 2, 2.—Scævola *quum* prædictus *esset* ad excogitandum, *tum* verbis erat ad rem cum summā brevitate mirabiliter aptus. Ib. Brut. 39, 145.

Obs. 4. If both the protasis and the apodosis have the same predicate, this common predicate may be repeated in both propositions (as in the examples quoted in the foot-note to Obs. 3, and in the passage Cic. Brut. 71, 250, quoted Obs. 3, No. 2); but it is frequently once omitted, either in the protasis, or in the apodosis. In either case, the common predicate, if expressed only once, is in the *indicative*, as: *Quum* omnium sociorum provinciarumque rationem diligenter habere *debētis*, *tum* præcipue Siciliae. Cic. Verr. 2, 2, 1.—Nam *mibi*, *quum* multa eximie divitiæque *videntur* Athēnæ tuæ peperisse, *tum* nihil melius illis mysteriis quibus ex agresti vitā exultā ad humanitatem sumus. Ib. Leg. 2, 14.—Hoc ego *quum* reipublicæ causā *censui*, *tum* imprimis retinendæ dignitatis tue. Ib. Fam. 12, 22.—Te *quum* semper valere *cupio*, *tum* certe *quum* hic sumus. Ib. 7, 4.—Id fœdum consilium *quum* incepto *tum* etiam exitu *fuit* (both in its beginning and its end: or as well at the beginning, as at the end). Liv. 26, 38.—Agostilius *quum* a ceteris scriptoribus, *tum* a Xenophonte *collaudatus est*. Nep. Ag. 1.—Multum, *quum* in omnibus rebus, *tum* in re militari, *potest* fortuna. Cæs. B. G. 6, 30.

Obs. 5. Not every *Quum*-clause used as a protasis with a following *tum*, can be considered as a *comparative* *Quum*-clause. Sometimes this form is applied to pure temporal clauses, and also to concessive *Quum*-clauses, when the mood of the *Quum*-clause follows the rules about that class of *Quum*-clauses to which it belongs. In such instances the adverb *tum*, opening the apodosis, is always *redundant*, being used only to mark more distinctly the beginning of the apodosis. 'Tum' must then be considered as a mere syntetic antecedent with an *inversion*, similar to that of relative clauses (see p. 505, Obs. 2); as: 1) TEMPORAL CLAUSES: *Quum* mihi *proposui* (see R. 34, Obs. 3) regnantem Lentulum..., *tum* lamentationem matrum familias... perhorresco. Cic. Cat. 4, 6, 12.—Qui

*quum* illi breviter *respondissent*... (see R. 35, Obs. 14), *tum* ille subito, scelere demens, quanta conscientie vis *esset*, ostendit. Ib. 3, 5, 11.—*Quum* ego ei *gratulatus essem*, idque me gaudere *dixissem*..., *tum* a me discessit in oppidum Cybistra. Ib. Fam. 15, 2, 5.—*Quum* *gratulus* (R. 35, Obs. 3), *tum* vero quibus verbis tibi gratias agam, non reperio. Ib. 2, 9, 1.—2) CONCESSIVE CLAUSES: Hujus facultas, *quum* facile omnis *vincat* superiores, *tum* indicat tamen quantum absit a summo. Ib. Brut. 64, 228.—Itaque *quum* *esset constitutum* id solum esse bonum quod *esset* honestum, *tum* inter illa quæ nihil valerent ad beate vivendum, aliquid tamen quod differret esse voluerunt. Ib. Fin. 3, 15, 50.

Rem. 41. Sometimes *Quum*-clauses have the force of hypothetical *Si*-clauses, contrary to reality, in which instance they require their predicates in the *subjunctive* imperfect or pluperfect, as:

Quod *esset* iudicium, *quum* ex Verris turpissimo comitatu tres recuperatorum nomine *associassent*? What kind of trial would it be, if three persons from Verres's disgraceful band would have been sitting under the name of triers? Cic. Verr. 2, 3, 12.—Mors *quum* *constitisset* invidiam, res ejus gesta sempiterni nominis gloriam *intererat*: if death had appeared animosity etc. Ib. Balb. 6, 16. Quæ ex populo, *quum* Scævolam dicentem *audiret* in eā causā, quicquam politius aut elegantius *expectaret*? Ib. Brut. 55, 194.—In hac enim causā, *quum* *viderent* illos amplissimam pecuniam possidere, hunc in summā mendicitate esse, illud quidem non *quererent*, 'cui bono fuisset'. Ib. R. A. 31, 86.—Optior, *quum* hæc *fierent*, *tum* vos *audiretis*, *tum* causa agi vere *videretur*. Ib. Verr. 2, 1, 10. Comp. the interesting long passage Ib. § 28.—Sometimes *quum*, in this hypothetical meaning, takes its predicate in the *perfect indicative*, if the hypothetical *si* would likewise have taken the indicative (see CONDIT. CLAUSES), as: Tum *potuit* a Leonidæ nummorum aliquid *auferre* *quum* *denuntiavit* ut adesset; He *might have made* some money out of Leonidas, if he had ordered him to be present. Cic. Verr. 2, 5, 5.

## II. TEMPORAL CLAUSES WITH *postquam* AND ITS SYNONYMS.

§ 620. Temporal clauses introduced by *postquam* (*posteaquam*), *ubi*, *ut*, *simul* (*simulac*, *simulatque*), and *quando* have their predicates in the *INDICATIVE*.

Obs. 1. The above-mentioned temporal conjunctions have their predicates in the *indicative*, unless the subjunctive is required by the subtility of the clause, or by attraction, as: *Constānt* eos, *postquam* Tyrum *evissent*, *tum* lamentari *cepisse*. Cic. Tusc. 3, 27.—Nimī habēbam novi quod *post* *accidisset* *quum* *dissem* ad te Philodemum litteras. Ib. Att. 6, 3.—Varroni litteræ redduntur, *simulatque* sit *cognitum* de edicto Cæsaris, *consensisse* Gaditānos principes ut etc. Cæs. B. C. 2, 20.—With *postquam*, however, sometimes the subjunctive occurs, when it is used with the force of *quum* with the force of a condition, as will appear from the following passages, in all of which the readings of the codices are uniform, although the editors have everywhere changed the text by arbitrary conjectures: *Matridates, postquam* *maximas adificasset* *ornassetque* *causas*, *exercitusque* *permagis comparasset*, et se Bosphorūis bellum inferre *simularet*, usque in Hispaniam legatos ac litteras *misit*. Cic. L. M. 4 (the editors, against the uniform reading of the codices, giving *postea quum*).—*Postquam* illa aboucturam se filiam *monstravit*, maderi servum ad supplicium dedit (some editors giving *postea quum* against all the codices). Ib. Clu. 64, 181.—*Postquam* mihi nihil de adventu tuo *scriberetur*, verēbar ne ante quam tu in provinciam venisses, ego de provinciā decederem (most of the editors giving *postea quum* against the manuscripts). Ib. Fam. 2, 19, 1.—*Postquam* mihi litteræ a Balbo *missæ essent*, illum existimare etc., tamen nihilominus his verbis ad Cæsarem scripsi (the vulgar reading being *postea quum*, against all the codices). Ib. Att. 11, 12, 1.—*Postquam* sumptuosa fieri funera *cepissent*, Solonis lege sublata sunt (most editors having *postea quum* against the codices). Ib. Leg. 2, 25.—Quæ *postquam* *sunt audita*, et undique primores patrum priōris anni consules *increpant*, quod etc., tum T. Quinctius ait etc. (where 'increpant' is pronounced a blunder of Livy, by Madvig, while Alschefsky simply changes 'et undique' into 'quum undique'). Liv. 4, 13, 10.—Cæli, *postquam* suas terras sedem belli esse *viderent*, *vertērunt* ad Hannibalem ab Romanis *occi* (where Alschefsky changes 'viderent' into 'vidēre', although Livy never uses an historical infinitive after *postquam*). Liv. 22, 1.—Sane præbuerant Judæi *speciem* motus, orā *seditione* *postquam* C. Cæsari *hand obtemperatum esset*. Tac. Ann. 12, 54 (where the editors say that the very plain passage has been corrupted, without suggesting anything to get rid of the subjunctive after 'postquam').—These passages prove to evidence that *postquam* sometimes, though rarely, is construed with the *subjunctive*.



Obs. 2. The clauses dependent on *postquam* and *simulac* (*simulacque*), from a strictly grammatical standpoint, must be considered as *comparative clauses* (*post* and *postea* *quam* = later than; *simulac* or *atque* = at the same time as). Hence these conjunctions are sometimes separated into their elements by inserting one or more words (*postea vero quam*; *multis post annis quam* etc.; see the examples below).—The clauses introduced by the conjunctions enumerated above are only used as *adverbial clauses*, except those introduced by *postquam*, which sometimes occur as *attributive clauses*, dependent on nouns denoting time (p. 232, foll.). Such clauses have three forms: 1) with the governing noun in the ablative (rarely the accusative) of time, as: *Anno postquam vota erat ades Monetae*, dedicatur. Liv. 7, 28.—*Undecimo die postquam a te discesseram* hoc litterarum exaravi. Cic. Att. 12, 1.—*Profectus decimo post die quam exercitum acceperat*. Liv. 42, 2.—2) *Post* is connected as a preposition with the governing noun (always with ordinals): *Post diem XL et VI quam a vobis discesserant*. Cic. Fam. 16, 21, 1.—*Post diem tertium gesta res est quam dixerat*. Ib. Mil. 16.—3) *Post* may be elliptically omitted, if the governing noun is in the ablative, or is connected with the preposition *intra*: *Quadragesimo anno quam urbs Romana condita erat, quinto trecesimo quam a Gallis reciperata*, patricii consules ambo ex interregno magistratum iniere. Liv. 7, 18.—*Consul milites duarum legionum intra dies sexaginta quam in provinciam venit*, dimisit. Ib. 43, 9.—The tense in these attributive clauses is regularly the *pluperfect*; but sometimes the predicate is in the *perfect*, as in the last passage. Thus: *Centum et octo annis postquam* Lycurgus leges scribere instituit, prima posita est Olympias. Cic. Rep. 2, 10, 18.

Rem. 42. Clauses with *postquam* are generally dependent on *PRETERITE* predicates, in which instance *postquam* has 1) the meaning of the English conjunctions 'after' or 'when' (as soon as); 2) the meaning of the relative expression *ex quo* (tempore), = 'from' or 'since the time that', 'ever since'. More rarely, *postquam* is dependent on *NON-PRETERITE* predicates (Obs. 7-11).—The predicates of *Postquam*-clauses are either in the *PERFECT*, *PLUPERFECT*, *IMPERFECT*, or *PRESENT*, but neither in the future-present, nor in the future-perfect\*. For the use of *Postquam*-clauses referring to *indefinite* time see Obs. 10.

#### 1. POSTQUAM, in the meaning 'after' (when), dependent on Preterites.

Obs. 1. Clauses with *postquam*, in the above meaning, are used: 1) to represent the two predicates as being merely in a *succession of time* without any other connection of the two actions; 2) to represent the main action as a *consequence* of the anterior action; 3) to denote an incident by which the logical subject of the principal sentence was *induced* or *determined* to perform the main action; 4) to represent an action which, according to the intention of the doer, *was to be performed before* the main action.

In all these instances, *postquam* is a synonym of *quum* with the *pluperfect subjunctive*, or of *ubi* and *ut* with the *perfect indicative*; but *not* of *quum* with an *imperfect subjunctive*, nor of *quum*, *ubi*, and *ut* with a *pluperfect* or *imperfect indicative*. The *TENSES* after *postquam* essentially preserve their peculiar force which they have in independent sentences according to the general rules. Hence we find after *postquam* not only the *historical present* (see Obs. 6), but also (in silver Latin) the *historical infinitive*. But the tenses after *quum*, *ubi*, and *ut* (aside from the *perfect indicative*), have mostly *conventional* significations.

Obs. 2. When, according to these principles, either *postquam* or *quum* (*ubi* etc.) might be employed, the language nevertheless prefers the use of *postquam* 1) to preserve the original and idiomatic force of certain tenses. This mostly refers to the use of the *imperfect* (Obs. 5), but also to the *perfect* and *pluperfect*, as for inst.: *Postquam* Manlius dixit, pecuniae summa homines movit. Liv. 22, 61. Here the *perfect indicative* *dixit* has the idiomatic negative meaning mentioned p. 303, Obs. 3 ('after Manlius had ceased to speak'), which would be effaced by '*quum dixisset*', as in the following passage, where the speaker did *not* cease to speak: *Hae quum dixisset*, iuravit se nisi victorem in castra non reversurum. Cæs. B. C. 3, 87.—2) *Postquam* is used in preference both to *quum* and *ubi* (*ut*) if the action is *opposed* to other actions, belonging to a *previous time mentioned*

\* The English 'after' (when) with the future-perfect cannot be expressed by '*postquam*' with a Latin future-perfect. In this instance the English 'after' is generally expressed by *quum*, *ubi* or *simulac* with a future perfect (p. 254, Obs. 3). Sometimes, however, *postquam* is used in this sense with a *perfect*, as: *Postea vero quam profectus es* (not *eris*), velim recordere quae ego de te in senatu egerim (after you will have departed, I wish you would remember etc.). Cic. Fam. 5, 2, 4.

before. In this instance *postquam* has the meaning of '*sed postquam*', '*postquam vero*', (which forms are frequently employed), as: *Quamdiu* Caesaris consilia non maxime diligebatis, me quoque cum illo conjunctum videbatis; *posteaquam* (i. e. '*vero*') mentes vestras multastis, me comitem sententiae vestrae vidistis. Cic. Prov. Cons. 10.—*Postea vero quam equitatus noster in conspectum venit*, hostes terga verterunt. Cæs. B. G. 7, 37. Comp. Liv. 39, 12; 33, 18; 32, 22; 30, 18; 43, 18; 10, 21; 21, 33; 25, 25; Cæs. B. G. 7, 82; B. C. 3, 58; Cic. Fam. 3, 7, 5; ib. Rab. Post. 12, 23. and often.—3) If the English conjunction 'after' means 'later than', the clause must be introduced by *postquam*, and not by *ubi*, *ubi*, or *ut*. This is especially the case in answer to the question 'how much later?', as in the attributive clauses mentioned § 620, Obs. 2. In this construction *postquam* takes either a *pluperfect* or a *perfect*, as: *Legati Romam redeunt haud ita multo post quam consules in provinciam profecti erant*. Liv. 21, 20.—*Heri, non multo post quam tu a me discessisti*, subito quidam urbani ad me litteras attulerunt a C. Mario. Cic. Att. 12, 49.

Obs. 3. Aside from these points of difference, *Postquam*-clauses may be generally used in place of *Quum*-clauses with a *pluperfect subjunctive*, or in place of *Ubi*-clauses with a *perfect indicative*, and both forms are frequently found in very similar passages with exactly the same force, as: *Epaminondas quum gravi vulnere exanimari se videret*, quæsit salvasne esset clipeus. *Quum* salvum esse fientes sui respondissent, rogavit quæsitne fusi hostes. *Quumque* id quoque, ut cupiebat, audivisset, evelli jussit eam, qua erat transfixus, hastam. Cic. Fin. 2, 30, 97. Compare with: *Epaminondas tum denique sibi avelli jubet spiculum, posteaquam ei percontanti dictum est clipeum esse salvum*. Ib. Fam. 5, 12, 5; and: *Philopœmenem, accepto poculo, nihil aliud locutum ferunt quam quæsisse si incolumis Lycortas equitesque evasissent. Postquam dictum est incolumes esse, 'Bene habet', inquit, et poculo exhausto expiravit*. Liv. 39, 50.—*Eo postquam Cæsar pervenit*, obsides, arma poposcit. Cæs. B. G. 1, 27. Compare with: *Eo quum Cæsar venisset*, civitatibus milites imperat. Ib. 5, 1.—*Cæsar, ut Brundisium venit*, contionatus apud milites... II. Non. Jan. navis solvit. Ib. B. C. 3, 6.—*Hasdrubal, postquam perditas res ad Cissim accepit*, iter ad mare convertit. Liv. 21, 61.—*Quod ubi Hannibal accepit*, equitibus emissis in hostem eripit. Ib. 21, 59.—*Hannibal, quum recensuisset omnium gentium auxilia*, Gades profectus, Herculi vota exsolvit. Ib. 21, 21.—*Postquam illi iusta magnifice fecerant*, reguli in unum convenire. Sall. Jug. 11, 2. Frequently such equivalent temporal clauses are made dependent on each other, as: *Romana pubes, postquam serena lux rediit, ubi vacuum sedem vidit... moestum silentium obtinuit* (when, after the return of light, they saw his seat empty etc.). Liv. 1, 16.—In the following interesting passage, almost all forms of temporal clauses, including the participial and relative forms, are combined with each other: *Celtiberi, qui profecti erant a domo, dedicationis ignari, quum, tandem superatis, ubi primum imbres reniserunt, omnibus. Contentionem renissent, postquam castra nulla viderunt, aut in alteram partem translata rati, aut recessisse hostis, per negligentiam effusi, ad oppidum accesserunt*. Liv. 40, 33.

Obs. 4. In the four descriptions of *Postquam*-clauses, enumerated Obs. 1. the *perfect*, *pluperfect*, or *imperfect* may be used. The regular tense in the first three categories is the *perfect*, while in the clauses of the fourth category, either the *perfect* or the *pluperfect* is used. The *pluperfect* may, in the first category, be used in place of a *perfect*, in less the succession in time is to be represented as an immediate one. In the second and third categories the *pluperfect* is only used for particular reasons. (See No. C). The *IMPERFECT* has always an idiomatic meaning (Obs. 5).

A. MERE TEMPORAL SUCCESSION: 1) *PERFECTS*: *Postquam* tuas litteras legi, Postumia tua me convocat. Cic. Fam. 1, 2, 1.—*Postquam redire* in castra victores, omnes quidem laeti, ante alios Thebanum insolens letitia eminebat. Liv. 42, 60.—*Latinum postquam vocat*, instructam ei continuo tabernam dedit. Cic. Clu. 62, 178.—*Nam, ut ille Graechus auctor, posteaquam in istam provinciam venit* (or *venerat*), recordatus est, quid sibi in Campo Martio accidisset, sic tu mihi videtur etc. Ib. Qu. Fr. 2, 2, 1.—*Pleminius, quique in eadem causa erant, postquam Romam est ventum*, ex templo in carcerem conditi. Liv. 29, 22. 2) *PLUPERFECTS*: *Æqui, postquam fetiales venerant res repetitum, temptationem ajebant* esse, ut terrere incusso belli. Romanos se fieri paterentur etc. Liv. 9, 45.—*Tum, quum P. Africanus, posteaquam his consul et censor fuerat*, L. Cottam in iudicium vocabat. Cic. Div. Cæc. 21. See Sall. Jug. 11, 2. quoted Obs. 3.

B. TEMPORAL SUCCESSION WITH CONSEQUENCE; *PERFECTS*: *Postquam vineas agi turrisque excitari viderunt, victa pertinacia est*; After they saw that works etc. were erected by the erection of the works, in consequence of the erection etc. their obstinacy was broken. Liv. 43, 18.—*Postea vero quam et ei et ei quædam maxima imperia, parem vobis me speravi esse factum*; But after obtaining and holding the very highest offices, I hoped to have become your equal i. e. in consequence of my holding, by my holding. Cic. Fam. 3, 7, 5.—*Postea vero quam in Asia Cyrus, in Grecia Lacedæmonii capere urbis subigere* (after they began to conquer, i. e. in consequence of their conquering), tum demum



comperitum est, in bello plurimum ingenium posse. Sall. Cat. 2. 2.—Hispana, *postquam* lictiores in vestibulo, et consulum ipsum *conspexit*, prope *exanimata est*. Ib. 39, 12.—Macedones... moveri nequiverunt; *postquam* levo latere nudato *circumagere* hastas in venientem hostem *constiti sunt*, turbati extemplo... terga vertunt. Ib. 33, 18.—*Postquam* audita vox in foro est praecōis, velut nova res mirabundam plebem *convertit* quidnam incidisset. Ib. 3, 38.—Antiochus quum, *posteaquam* a L. Scipione devictus, Tauro t-nus regnare *jussus est*, omnem hanc Asiam amisisset; When Antiochus, after being directed by Scipio (*i. e.* in consequence of Scipio's order) to reign as far as Mount Taurus, had lost all this Asia. Cic. Dej. 13.—*Crete* negligentia, *postquam* neminem armatum in muris *viderunt*. Ib. 43, 9.—Dum longius aberant Galli, plus multitudine telorum profectibant; *posteaquam* propius successerunt, aut se stimulis *induebant*, aut etc. Cæs. B. G. 7. 82.

1) PERFECTS : *Postquam comperit transitum eā non esse, castra quam extensissimā post valle locat.* Liv. 21, 32.—*Marcellus, postquam id inceptum irritum fuit, signa ad Euryalum referri iussit.* Ib. 25, 25.—*Hasdrubal, postquam animadvertit, exiguum Romānum exercitum in castris esse, paciscitur cum Celeriborū principibus ut copias inde adducant.* Ib. 25, 33.—*Hanc phalangem Hippas et Leonnatus raptim adduxerant, postquam prospere pugnasse equitem acceperunt.* Ib. 42, 59 (see p. 346, Obs. 3).—*Hannibal, postquam cohortis stragem vidit, recipere signa capit.* Ib. 26, 6. Comp. Cæs. B. G. 7, 58; Liv. 10, 29; 21, 33; 32, 30; Cic. Clu. 63, 177; Rep. 2, 31.—2) PLUPERFECTS are sometimes used in clauses of this kind (a) if the predicate denotes an action indefinitely-repeated before the main action, as: *Qui, postquam alia frustra temptata erant, eam actionem suscepērunt quia etc.* Liv. 10, 6.—*Postquam nulla occasio pugnandi contigerat* (implying several attempts being made in vain), *castra movit.* Ib. 24, 36.—*Hanc virginem Appius pretio pellicere adortus, postquam omnia pudore septa animadverterat* (he had seen by repeated attempts etc.), *ad crudēlem vim animum convertit.* Ib. 3, 44.—This pluperfect of repeated action is generally chosen instead of an imperfect of repeated action (see Obs. 5), if the main action is conceived to be separated by a period of time from the anterior action. b) If the action of the clause had already been stated before, and is mentioned again as occasioning another action, as: *Metapontin. postquam (Fabius) ad constitutum non venerat diem, remissi ut cunctantem hortarentur.* Liv. 27, 26 (the fact that Fabius would not come having been stated before).—*Philippus quoque, primo vere, postquam legati ab Romā nihil pacātū retulerant* (which fact has been repeatedly mentioned before), *dilectum per omnia oppida habere instituit.* Liv. 33, 3.—*Paucos ante dies Perseus, postquam legati ab Romā regressi praeviderant spem pacis, consilium habuit.* Ib. 42, 50.—*Postquam pars maior exercitus emissā erat, jam ne eis quidem quae ultro dicta erant, stabatur.* Ib. 26, 17. Comp. Ib. 108. Sall. Jug. 97.

D. THE MAIN ACTION DEPENDING ON THE PREVIOUS PERFORMANCE OF THE ACTION IN THE CLAUSE; 1) PERFECTS: *Postquam* (as soon as) assuetudine quotidiana satis intrepide fieri *cisum est*, adversus instructos Campanorum equites processerunt. Liv. 26, 4.—*Posteaquam* (as soon as) satis calere res Rubrio *visa est*, 'Queso', inquit, 'Philodame etc.' Cic. Verr. 2, 1, 26.—Itaque Hannibal, *postquam* ipsi sententia *stetit* Italiam petere (as soon as his resolution of invading Italy was settled), advocata contigine varie militum verat animum. Liv. 21, 30.—2) PLUPERFECTS: *Postquam* omnium animos oculosque occupaverat certamen, tum arreptis scutis adversam adiunxit Romanam aciem. Liv. 22, 48.—*Posteaquam* tantam multitudinem *collegerat* emblematum ut ne unum quidem equum reliquisset, instituit officinam Syracusis in regia. Cic. Verr. 2, 4, 24.—Ceterum *postquam* jam ad signa *pervenerat* Hispanorum, tum undique in eum tragulae conjectae ('after he had already come'; *é. e.* 'not before he had reached the line', the enemy waiting with the hurling of the missiles till he had come up to the line). Liv. 26, 5.—In all these sentences, the two propositions do not merely denote a succession in time; nor is the principal action a mere *consequence* of the action in the clause; nor is the will of the principal subject determined by it. But in all the passages quoted, the doers are waiting for a certain issue, indicated by the predicate of the clause, to perform the main action. In such constructions both a perfect and a pluperfect may be used, and even an *imperfect*, if the other requirements of this tense are satisfied (Obs. 5, 3).

Obs. 5. The IMPERFECT is very rarely used in Postquam-clauses to denote a mere *succession of time*\*, but it frequently occurs in clauses belonging to the last three categories, mentioned Obs. 1. Hence such clauses are to the main action almost always in a relation resembling *cause*. The imperfect is used in Postquam-clauses if the action of the clause, *expressed as an independent sentence*, would require or admit the imperfect tense according to the different rules on the use of this tense (p. 305 foll.). Such imper-

\* An example of such a construction occurs in Liv. 10, 24: *Fuit contentio in senātu, et postquam ibi Fabius plus poterat, revocata res ad populum est* (= Fabius carried his point in the Senate, whereupon the matter was referred to the people).

fects mostly correspond to the imperfects of state, of continuing, or repeated action, but also to the different idiomatic imperfects, especially the imperfect of inner action (p. 236), and the imperfect of unsuccessful attempt (p. 309). Hence frequently perfects and imperfects (and sometimes also pluperfects) will be equally correct in the same sentence. Postquam-clauses with imperfects generally require a change of expression in English, and since they always express a relation resembling *cause*, the conjunction *postquam* must frequently be rendered by the causal conjunction 'since'. Very frequently the imperfect is used in Postquam-clauses if the action is negative, the negation implying that the action was not performed at any of the different time-points up to the beginning of the principal action, denoting a CONTINUED 'NON-ACTION'. Hence almost every Postquam-clause with a negative predicate *may* take its predicate in the *imperfect*.

EXAMPLES. 1. ACTIONS OF CATEGORY B: Minus tamen plebs gravabatur se templa deorum exedificare manibus suis, quam *postquam* et ad alia opera *traducebantur* (IMP. OF REPEATED ACTION); they were dissatisfied *after* being transferred to other works, i. e. *in consequence of* (by) their being transferred. Liv. 1, 56.—Omni undique frumento, *postquam* ager parum tutus erat, in urbis munias convecto; All grain having been conveyed to the fortified cities when the open country afforded too little protection (i. e. in consequence of the unsafe state of the country: IMP. OF STATE). Ib. 22, 40.—Sed in tumultus momento temporis, *postquam* liberata itinera fugi montanorum erant, sedantur; This disorder was quelled in a moment, *after* (i. e. in consequence of) the roads were free (*were set free, were in a state of freedom*; PERIPHRASTIC IMP. OF STATE) by the flight of the mountaineers). Ib. 21, 33.—(Jugurthæ legati) *postquam* Romam *adventabant* (when they were on the point of arriving, p. 309, Obs. 1, 2), senatus a Bestiâ consulens est, placeretne Jugurthæ legatos recipi. Sall. Jug. 28, 2.—Sed *postquam*, dilapsa tempore, comitiūm dies *adventabat* (when the day of the election approached), Albinus Romam dece-sit. Ib. 37, 4.—*Postquam* tres imperatores cum tribus justis exercitiis *ade-rant* (since three generals were present; IMPERF. OF STATE, p. 306, R. 50), apparēbat parum ad tuendum locum validos esse. Liv. 25, 33.—*Postquam* dies comitiūm *aderal* (when election day had come). Cn. Fulvius exulatum Tarquinios abiit. Ib. 26, 3 [Compare: *Ubi illa dies venit* etc. Cæs. B. G. 1, 8. *Quam* is dies *venisset* etc. Cic. Phil. 5, 7, 20].—*Quærebant* auctorem repentinæ lætitiæ. Qui *postquam* nullus *aderal* (since there was none), evanuit gaudium. Ib. 45, 1.

[illegible]

3. ACTIONS BELONGING TO CATEGORY D.—*Postquam* in potestate Argivorum civitas erat ('as soon as' the city was in the power etc., IMP. OF STATE), tyrannus legatos Elatium mittit, qui nuntiarent etc. Liv. 32. 39.—Himilco *postquam* (as soon as) ab Hippocrate occupata Syracusae erant (PERIPH. IMPERF. OF STATE), profectus Carthaginiem (Having



proceeded to Carthage as soon as Syracuse was occupied etc.), facile perpulerat etc. Ib. 24, 35.—*Postquam* portam *tenēbant*, cornicines canere jubent. Ib. 24, 46.—*Postquam* lux clarior erat, et Romani in arcem confugerant, conticiscere paulatim tumultus, tum Hannibal Tarentinos convocare jubet. Ib. 25, 10.—*Postquam* satis virum collectum ad omnis consatus videbat, tum ex suis unum sciscitatum Romam ad patrem mittit etc. Ib. 1, 54.—*Postquam* structi utrimque stabant, cum paucis procerum in medium duces procedunt. Ib. 1, 23.—Tum Jugurtha, *postquam* omnis Numidiae potiebatur (=possidēbat), in otio facinus suum cum animo reputans, timere populum Romanum. Sall. Jug. 13.

Obs. 6. Sometimes (mostly in Sallust) in *Postquam*-clauses a historical present is used with the force of a perfect, in the meanings mentioned above, as: Ei, *postquam* murum arietibus ferri vident, aurum atque argentum domum regiam comportant. Sall. Jug. 76.—*Postquam* fusas copias videt Catilina, in confertissimos hostis incurrit. Ib. Cat. 60. Comp. Ib. 40, 3; Ib. Jug. 86.—Abeo ab illis, *postquam* video me sic ludificari. Plaut. Capt. 3, 1, 27.—*Postquam* nihil fit, clamore hominem posco. Ib. Curc. 5, 3, 5.—*Postquam* video nescio quid suspicari, magis coepi instare ut dicat. Ter. Hec. 5, 3, 28.

## 2. *Postquam*, = *ex quo* (tempore).

Obs. 7. Sometimes *postquam* is used in the meaning *ex quo tempore*, according to the signification of this relative phrase, explained p. 326, d. and p. 319, Obs. 4. It is generally thus used when the principal predicate is *non-præterite*, but also (more rarely) when it is *præterite*. The predicate of such a clause denotes either the *initial point* of a period during which the principal action is said to continue, or the *period itself*, 'since the beginning of which' the principal action is represented to continue. In both instances the period must be such as to last up to the time spoken of.

1. If the *Postquam*-clause refers to a period lasting up to the time of the speaker, *postquam* is rendered by (*ever*) *since*, or, with a negation, by '*never since*'. The principal predicate is generally in the perfect, with the force of an English *present-perfect*, but also in the present. In the former instance the predicate of the clause is either in the perfect, or in the pluperfect: in the latter instance it is only in the perfect, as: *Postquam* de meo cursu reipublicæ sum voce revocatus, nunquam per M. Antonium quies fuit: Antonius has *never* given me any rest *since* I was recalled from my career by the voice of the republic *literally*: Since I have been recalled, I never have been quiet through Antonius. Cic. Fam. 10, 1, 1.—Fancem fuisse suspicor matrem mihi, nam *postquam* natus sum, satur nunquam fui. Plaut. Stich. 2, 1, 1.—*Postquam* scitatus vobis negotium dederat ut curarem ne quid reipublicæ detrimentum caperet, *postquam* majore in periculo civitas fuit. Cic. Fam. 16, 1, 3.—Qui *postquam* adulter non dat in tri flato uxorem suam, nunquam cuiquam nostrum verbum fecit. Ter. Andr. 1, 2, 6.—Quid *postquam* es designatus, multo salubius negligentius? Why do you salute much more negligently *ever since* you were elected referring to Cato's election as tribune? Cic. Mur. 36, 77.

2. If the *Postquam*-clause refers to a period anterior to the time of the speaker, the principal predicate is, of course, always in a *præterite* tense, the predicate of the clause being generally in the *perfect*, but sometimes in the *perfect*. *Postquam*, in this instance, is either rendered by '*ever since*', or by '*after*' or '*from the time that*', 'since the time that', as: Nec tamen ex clades *postquam* (Romani) ut pacis tanquam in otio apud Romanos fieret, neque ante consulis adventum, *postquam* is *redidit* *renewed* *que* memoriam acceptæ cladis (nor after his return; or 'from the time he returned and renewed etc.'). Liv. 22, 61.—L. Cincius Alimentus scribit, ex ipso audire, Hannibalem *postquam* Rhodanum transierit triginta VI. millia hominum amisisse (that Hannibal from the time he crossed the Rhodanus to his arrival in Italy lost 36,000 men). Ib. 21, 38.—Cunctatio Fabii *contempta* erat, utique *postquam* absente eo temeritate magistri prospero eventu *postquam* fuerat: After (since the time that) a battle was gained in his absence etc. Ib. 22, 23.—Hi homines, et quum in civitatibus suis vixerant, et *postquam* eos ex variis causis fortiter similis *postquam* erat, per introcunia *postquam* vitam. Ib. 26, 40.—Albius, *postquam* de rebus non erat provinciam, idemque multos stativis *postquam* habebat. Sall. Jug. 44.—Mercurius, Romanus *postquam* hoc assumis annis *postquam* pater patribusque, *postquam* *postquam* decesserit, ever since envy had abated, juxta carus. Ib. 88.

Obs. 8. If the predicate of *postquam* refers to a whole period, and not merely to its initial point, *postquam* is a synonym of *domi*, *quod* and *quandis*, being rendered by '*as long as*'. The principal predicate is generally a present, but may be a perfect with the force of an English *present-perfect*, the predicate of the clause being always a *present*, which is rendered by an English *present-perfect*, as: Plane relegatus mihi videor. *postquam* in Formiano sum (as long as I have been in my Formianum). Cic. Att. 2, 11, 1. Totum est aliud *postquam* sum a te disjunctus. Ib. 13, 11, 1.—Quod mihi nunc denique apparuit, *postquam* et ipsa (porticus) tota patet, et columnæ *postquam* sunt (periphr. present). Ib. Qu. Fr. 3, 1, 1.—Quian' tibi unquam quidquam, *postquam* tuus sum (as long as I have been your property), verborum dedi? Plaut. Most. 4, 2, 22.—Suspecta majoribus

nostris fuisse ingenia servorum, etiam quum in domibus eisdem nascerentur: *postquam* vero nationes in familiis habemus, colluviem istam non nisi metu coërcueris. Tac. 15, 44.

Obs. 9. In place of *Postquam*-clauses with the meaning '*ex quo tempore*' (*ever since*), frequently reversed participial phrases dependent on *post* are employed (s. p. 198, Obs. 1), as: Hoc crimen *post* iudicia de pecuniis repetundis constituta, gravissimum est (*ever since* trials were established etc.). Cic. Verr. 2, 3, 56.—Verres *post* imperium constitutum prius imperavit, ut is cum pecuniis tractaret quam ipse profecisset. Ib. 2, 5, 24.—Illa crux sola *post* emulatum Messiam illo in loco fixa est. Ib. 2, 5, 66.

## 3. Exceptional usages of *postquam*.

Obs. 10. Rarely *postquam*, not having the meaning '*ex quo tempore*', is made dependent on *non-præterite* predicates, or refers to *INDEFINITE* time. 1. Sometimes a *Postquam*-clause, dependent on a *non-præterite*, takes a predicate in the *perfect*, with the meaning of an English *present-perfect*, approaching the idea of *CAUSE*, or of *ADVERBATIVE* cause (concession), as: Cujus (Dejotari) quidem hoc præclarissimum est, quod *postquam* a Cæsare tetrarchiæ regno, pecuniâ mulctatus est, negat se tamen eorum auspiciis quæ sibi ad Pompæjum proficiscenti secunda evenerint, poenitere: after Dejotarus has been punished (i. e., in spite of his punishment), he yet says that he does not regret etc. Cic. Div. 1, 15.—*Postquam* poeta sensit scripturam suam ab infiquis observari, indicio de se ipse erit: The poet, after perceiving (i. e., since he has noticed) that his works are being commented upon etc., will bear testimony in his own behalf. Ter. Ad. Prol. 1.—2. Sometimes *postquam* in this sense is used with a predicate in the *present*, pregnantly including a *present-perfect*, as: *Postquam* nec ab Romanis vobis ulla spes est, nec vestra jam arma vos satis defendunt, pacem affero ad vos (= after it has become plain that you cannot place any hope on the Romans etc., i. e. *since* there is no more hope). Liv. 21, 13.—Peculiar is the use of an epistolary imperfect in this latter sense: *Postquam* et Pompæji commoratio diuturnior erat quam putaram, et mea quærenda tibi non ignota dubitatio aut impediri profectioem meam videbatur, aut certe imitatrix, dicendi copiam consecuta est, tum ingenio freta pervertere urbis... assuevit (= solet). Cic. Inv. 1, 2, 3.—Scio ego, piosque non isdem artibus imperium a vobis petere, et *postquam* adepti sunt, gerere. Sall. Jug. 85.—Sometimes both the principal and the dependent predicates correspond to English *present-perfects*: Atque ego scio qui, *postquam* consules facti sunt, acta majorum, et Græcorum militaria præcepta legere cœperint. Sall. Jug. 85, 12.

Obs. 11. Rarely *postquam* occurs with *present* predicates: 1) in the adversative meaning '*whereas*', '*while*': Equidem etiam curiam nostram—Hostilium dico, non hanc, que minor mihi esse videtur, *postquam* est major (while, whereas, although it actually is larger)—solēbam intuenti Scipionem cogitare etc. Cic. Fin. 5, 1, 2.—2) In the combination *nunc postquam* with the force of *nunc quum* (p. 647, Obs. 3): *Nunc postquam* multo majorem partem inieris emensam cernant, in ipsa portis hostium fatigatos subsistere (dixit). Liv. 22, 24.—Si qua mihi obigerit hereditas, *nunc postquam* scio, dulces atque amaram quid sit ex pecuniâ. Plaut. Truc. 2, 3, 24.

## 4. *Ubi*, *ut*, *simulac*, *quando*.

Rem. 43. The usual method of expressing the immediate temporal succession of two acts (in English designated by '*when*' or '*after*') is by clauses with *ubi* or *ut*, with predicates in the *perfect indicative*. The immediateness of succession is more strongly expressed by *quum primum*, *ubi primum*, *ut primum*, or by *simul* (*simulac*, *simulatque*, *simul ut*; sometimes *simul et*) with a *perfect indicative*.

Obs. 1. These clauses are used only if the action is conceived as not extending over a period, and as *complete* at the time of the principal action. They may frequently be rendered by an English participial construction after '*apud*', or by clauses with '*as*', as: Caesar, *ubi* ex captivis cognovit quo in loco hostes condisissent, de tercia vigilia ad hostis contendit. Cæs. B. G. 5, 9.—Qui *ut* peroravit, surrexit Clodius. Cic. Qu. Fr. 2, 3, 2. Consul, *ubi primum* ex hostium agro cœdit, exercitum dimisit. Liv. 39, 20.—*Simul* conspecta sunt Romana signa, exemplo a primo Samnitium agmine ad novissimum fremitus perterriti. Ib. 10, 35.—L. Clodius, *simulatque* introductus est, rem comiecit. Cic. Clu. 14.—*Simulac* procul conspexit amatos, recessit. Ib. Cæs. 16.—*Simul ut* accipi a Seleuco litteras suas, statim quæsi. Ib. Fam. 6, 19.—Sometimes these clauses take, like *Postquam*-clauses, a *HISTORICAL PRESENT*, as: *Ubi* neutri transeundi initium faciunt, Cæsar suos in castra reduxit. Cæs. B. G. 2, 9.



Obs. 2. When clauses introduced by *ubi*, *ut*, or *simulac* take their predicates in the imperfect or pluperfect, they generally refer to indefinite time, or to actions indefinitely repeated, as Post, *ubi* pericula virtute propulerant, sociis atque amicis auxilia portabant (*whenever* they had averted dangers, they would carry help to their allies). Sall. Cat. 6. See p. 329 foll. For this purpose *Postquam*-clauses cannot be used. Sometimes, (but rarely) the historians use *ubi* and *ut* with *imperfects* if they refer to definite time, according to the same distinctions as with *postquam*, as: Consul, *ubi* ne paucos quidem qui primâ luce obambulaverant, parte ullâ cernebat, inferri signa jussit. Liv. 27, 42.—*Ubi* nemo obvius erat, pleno gradu ad castra hostium tendunt. Ib. 9, 45.—*Ubi* ea dies adventi, et Amyndari in finibus erat, quatuor simul locis Macedonum præidia expulsa. Ib. 38, 1.—Fabiî oratio fuit qualis biennio ante; deinde, *ut vinceretur* consensu, versa ad P. Decium colligam poscendum. Ib. 10, 22.—Deinde, *ut* nullâ vi perculos sustinere poterat, 'Quid ultra moror', inquit etc. Ib. 10, 28.—Marcellus, *ut* tanta vis ingruerat mali, traduxerat in urbem suos. Ib. 25, 26.—Still more rarely these conjunctions are construed with *pluperfects*, so as to refer to definite time and single actions, as: *Ut* ad mare nostræ cohortes excubuerant, accessere subito primâ luce Pompejani. Cæs. B. C. 3, 63.—*Ubi* ad pecuniæ mentionem ventum erat, ibi hæsitabat. Liv. 44, 25.

Obs. 3. *Ubi, ut, simul, simul ut* etc. are also used if the principal predicate is *non-preterite*, which is rarely the case with *postquam*. The principal predicate is in the *PRESENT* only if they refer to *INDEFINITE* time, in which instance the predicate of the clause is either in the *present indicative*, or (according to p. 309, R. 43) in the *perfect indicative*, as: *Ado obcecat animos fortuna ubi vim suam ingentem infringi non vult.* Liv. 5, 37. — *Ubi salutato defluxit* (as soon as the calls *have ceased*), litteris me *involvo*. Cic. Fam. 9, 20, 3. — *Omne animal, simul ut ortum est*, et se ipsum, et omnis partis suas diligit. Ib. Fin. 2, 11. — *Simulatque increpuit suspicio tumultus, artes illico nostræ conticescunt.* Ib. Mur. 10. — If clauses of this kind designate a *definite* time, they always refer to the *future*, and, while their principal predicates are in the future, their own predicates (according to the rules p. 353 and 354) are either in the *future-present*, or *future-perfect*, as: *Simul et quid erit certi, scribam ad te.* Cic. Att. 2, 20, 2. — *Ego statim habebō quod scribam, simul ut* (others read *simul et*) *vid-ro* Curionem. Ib. 10, 4, 12. — If such clauses are subjunctive, the oblique governing clause (in the periphrastic infinitive of the future) being dependent on a preterite, their predicates, according to the general rule p. 453, are placed in the *pluperfect subjunctive* in place of a future-perfect, as: *Dixi, simulac timere desisses, similem te futurum tui.* Cic. Phil. 2, 24, 89.

Obs. 4. *Quando*, which originally is an interrogative, and also an indefinite temporal adverb, is sometimes (rarely) used as a temporal conjunction: 1) as a synonym with *quum* followed by a *perfect indicative*, as: Auctoritatem senatus existere sentio *tum quando* (= *tum quum*) Alexā mortuo legatos Tyrum *misimus*. Cic. Agr. 2, 16.—2) As a synonym of *postquam* with an *imperfect*: Consul trepidationem injiciendam ratus, *quando* vi pelli non poterant, equitibus immissis turbare prima signa hostium conatur, Liv. 7, 33.—3) with a *present, future-present, future-perfect, and imperfect*, as a synonym of *quum* (whenever), or of *ubi* (as soon as), as: *Quando esurio*, tum crepant intestina. Plaut. Men. 5, 5, 27.—At tu, *quando habebis*, tui dato. Ib. 3, 3, 23.—Opera reddetur, *quando* quid tibi erit subreptum. Ib. 4, 2, 106.—Qui non comparēbunt, *quando* quisque primum *inventus fuerit*, reddatur. Liv. 38, 11.—*Quando* pars major in eandem sententiam *ibat*, bellum erat consensus. Ib. 1, 22. Sometimes a perfect indicative is used after *quando* with the force of a future-perfect, as: Tu, *quando* Romanus salvus, ut spero, *venisti*, vidēbis omnia. Cic. Att. 6, 4, 2. For the use of *quando* as a causal conjunction see p. 687, Obs. 13.

### III. TEMPORAL CLAUSES WITH *antequam* AND *priusquam*.

§ 621. Clauses with *antequam* (*antēquā*) and *priusquam* take their predicates either in the *indicative* or in the *subjunctive*. Any tense may be used in them except the future-present and the pluperfect indicative. The imperfect indicative and the pluperfect subjunctive rarely occur.

Obs. 1. Clauses with *antequam* and *priusquam* are properly COMPARATIVE clauses, the same as Postquam-clauses, *antequam* and *priusquam* being = *ante* (prius)...*quam*, 'sooner', or 'earlier than', 'before the time that', 'before, as a conjunction'. Both *ante* and *prius* are frequently separated from *quam* by one or more words, and regularly so, if the principal sentence is *negative* (*non ante venit quam*; *neque prius destiterunt quam* etc.). Such a separation, however, neither affects the nature, nor the construction of the clause, although many grammarians take great pains to establish a difference between *antequam* and *ante quam*.

**OBS. 2.** Clauses with *antequam* (not those with *priusquam*) are (like Postquam-clauses) often used as ATTRIBUTE-CLAUSES, being dependent on ablatives of time. The principal predicate, in this instance, must be always in a preterite tense, the predicate of the clause being indiscriminately placed either in the perfect indicative or in the imperfect subjunctive, as: *Ducentis annis antequam Clusium oppugnarent, urbemque Romam caperent, in Italiam Galli transcendērunt.* Liv. 5. 33.—*Paucis ante diebus quam Syracusae caperetur, Otacilius in Africam transiit.* Ib. 25. 31.—*Vespaſianus natus est quinquentio antequam Augustus decederet.* Suet. Vesp. 2.—*Livius primus fabulam docuit anno ipso antequam natus est Ennius.* Cic. Brut. 18. 72.—*Mementi Catonem anno antequam est ipse antequam natus est Ennius,* Cic. Brut. 18. 72.—*Mementi Catonem anno antequam est ipse antequam natus est Ennius,* Cic. Brut. 18. 72.—*Mementi Catonem anno antequam est ipse antequam natus est Ennius,* Cic. Brut. 18. 72.—The pluperfect subjunctive occurs when the principal predicate is in the pluperfect; Stajenus biennio ante quam causam bonorum Sabinii recepiſset, sexcentis milibus nummum se judicii corruptum dixerat. Ib. Cln. 25. 68.—Mostly, however, clauses with *antequam*, and always those with *priusquam*, are ATTRIBUTIVE, i. e., immediately dependent on the principal predicate.

Obs. 3. Often in *Antequam*-clauses (which always include *Præquam*-clauses, unless the contrary is said) the choice of mood is *optional*, as it is frequently the case in clauses of any description which do not require a certain mood. In such instances the mood is often determined by particular aims of the author, connected with the general meaning of tense and mood, and often by a mere regard to rhetorical euphony. See below. There are, however, certain general principles by which the use of tense and mood in these clauses is determined, which mostly have been established by conventional usage. In all clauses falling under such conventional usage, deviations rarely occur. These rules are different according as the time of the clause is DEFINITE and CERTAIN, or INDEFINITE, and according as the principal sentence has a PRÆTERITE or a NON-PRÆTERITE predicate.

1. *Antequam*-clauses referring to Indefinite Time.

Obs. 4. The mood and tense of the predicate in Antequam-clauses referring to INDEFINITE time is either the *present subjunctive* or the *perfect indicative*, if the principal predicate is in the *present of indefinite time* \* (p. 298). Periods with Antequam-clauses are used in two meanings: 1) to state that the *principal sentence* is true *even if* the action of the clause has not taken place before (*antequam* having the force of a negative *postquam*); 2) to express that the action of the clause does *not* take place *unless* the principal action has taken place before. Thus the sentence 'We speak before learning grammar' may convey the meaning 'We are able to speak our language even before we have acquired (WITHOUT HAVING ACQUIRED) its grammar', falling under No. 1; or, 'We do not (at any day) study our grammar, UNLESS we have spoken before', falling under No. 2. If the clause is used in the former meaning it takes *either* the PERFECT INDICATIVE, or the PRESENT SUBJUNCTIVE. If it is used in the latter meaning, it takes the PRESENT SUBJUNCTIVE *only*. The perfect indicative has the nature of a *negative subjunctive* according to B. 43; the subjunctive present has the nature of a *negative subjunctive* according to the principle explained p. 543. Ex.: 1) BELONGING TO THE FIRST FORMULA WITH PERFECTS: Membris utimur priusquam didicimus cujus ea utilis causa habemus; we use our limbs *before we have learned* for what purpose we have them (= without knowing it might be '*priusquam sciamus*'). Cic. Fin. 3, 20, 66.—O inanes nostras contentiones, in medio spatio saepe franguntur, et ante obruuntur quam portum conspiciere potuerunt (not conspiciere possunt, nor conspiciunt). Ib. Or. 3, 2.—Itaque antea impicatur aliquo certo cursu vivendi quam potuit quod optimum esset judicare. Ib. Off. 1, 32, 117.—Ante occupatur animus ab iracundia quam providere ratio possit ne occuparetur. Ib. Qu. Fr. 1, 13.—Nec enim ille respirat antequam emersit, et catuli aequae caeci (sunt) priusquam discesserunt, ac si ita futuri semper essent. Ib. Fin. 4, 24, 65.—Providentia est per quam futurum aliquid videtur antequam factum est. Ib. Inv. 2, 53, 160. [The reading as it is given in our texts against the authority of the codices is '*factum sit*'. It is evident that the reading of the codices '*factum est*' must be restored.]—Si ante mors adventet quam Chaldaeorum promissa consecuti sumus. Ib. Tusc. 1, 40.—Rorarii dicti a rore; qui bellum committebant ante; quod ante rorat quam pluit (where *pluit* must be taken as a *perfect*, not as a *present*). Varr. L. L. 6, 3 (p. 92. Bip.).—2) FIRST FORMULA WITH SUBJUNCTIVE PRESENTS: Priusquam populus suffragium daret (which might be *init*), in incertum comitiorum eventum patres auctores sunt. Liv. 1, 17.—Maritimus hostis ante

\* *Antequam*-clauses referring to indefinite time are very rarely used if the principal predicate is a preterite.\* When they occur, they denote habitual or repeated action, the predicates being either in the imperfect subjunctive or in the pluperfect subjunctive, as : *Domitius* (subject infinitive with a preterite predicate) *priusquam* somni cupido *esset*, Sall. Cat. 13 — *Ita* *sepe* magna *adoles* *virtus*, *priusquam* reipublicæ prodesse *potuisset*, *extincta* *fuit*. Cic. Phil. 5, 17, 47.



adesse potest quam quisquam venturum esse queat (which might be *potuit*, which is not used for the sake of euphony on account of the preceding *potest*). Cic. Rep. 2, 3, 5.—*Ante videmus fulgurationem quam sonum audiamus* (which might be *audirunt*). Sen. Qu. N. 2, 12.—Qui servavit (de celo), non habitis comitiis, sed *priusquam habeantur* (or *habita sunt*) debet nuntiare. Cic. Phil. 2, 32.—3) SECOND FORMULA: Tragedians every day gradually raise their voices before they speak loudly (i. e. they do not speak loudly unless they have gradually raised their voices). Cic. Or. 1, 59, 251.—Medico diligenti *priusquam conetur* (not *conatus est*) ægro adhibere medicinam, consuetudo valentis cognoscenda est (i. e. Physicians ought not to give medicine, unless they know the constitution of the patient when in a healthy state). Ib. Or. 2, 44, 186.—Tempestat *minatur antequam surgat*, crepant ædificia *antequam corruant* (not *corruerunt*). Sen. Ep. 103.—In omnibus negotiis *priusquam aggrediare*, adhibenda est præparatio diligens (not *aggessus es*, from a double reason). Cic. Off. 1, 21.

## 2. ANTEQUAM referring to definite time, dependent on Non-preterites.

Obs. 5. The temporal relation of every clause is a double one, 1) in regard to the time of the principal predicate; 2) in regard to the time of the speaker. *Antequam*-clauses have the peculiarity that they *always* are FUTURE in regard to the principal predicate, but in regard to the speaker's time, they may be either future, or present, or past. If they are present or past, the two temporal relations of the clause are in conflict with each other, which accounts for the peculiar treatment of these clauses in regard to tense and mood. If the principal predicate is a NON-PRETERITE, the mood and tense of the predicate of the *Antequam*-clause is treated according to the following rules.

1. If the principal predicate is in the PRESENT, the predicate of the clause is either in the present subjunctive, or in the present indicative, as: Hic, *priusquam* peteret consilium, (insanvit); nunc quoque, consul, *priusquam* castra videat (before seeing the camp) aut hostem, *insanit*. Liv. 22, 39.—Omnia fecerit oportet, *priusquam* aliquid postulet. Cic. Phil. 7, 9, 26.—Mihi certum est, *antequam* ad meam defensionem venio, illius uti confessione. Ib. Cæs. 9, 24.—Placet enim Chrysippo quum interrogetur TRIA PAUCA SINT, ANNE MULTA aliquanto *prius quam* ad multa perveniat, quiescere (where the subjunctive may be taken as quasi-subjunctive). Ib. Ac. Pr. 2, 29, 93.

2. If the principal predicate is an actual (or virtual) FUTURE-PRESENT (including imperatives), the predicate of the clause is either in the PRESENT-INDICATIVE, or in the PRESENT-SUBJUNCTIVE, or in the FUTURE-PERFECT, but *not* in the FUTURE-PRESENT\*. The present indicative is generally used in clauses of this kind if the action of the clause is represented as *immediately* imminent, or as dependent on the will of the speaker; but sometimes, in this instance, the present *subjunctive* occurs, which is always used if the action of the clause is represented either as uncertain, or as an act prohibited by the will of the speaker unless the principal action takes place. The future-perfect is used: (a) If it is stated that the principal action is not to happen, unless the action of the clause has happened before. In this instance the principal sentence is always actually or virtually *negative*. (b) If the doer is represented as *not* to finish the action of the clause before the principal action will happen. In this instance the principal action is affirmative.

Ex.: DE. *Prius respondes quam rogo*. CH. *Prius tu emis quam vendo*. pater. Plaut. Merc. 2, 3, 118.—*Antequam* ad sententiam redeo, de me pauca dicam. Cic. Cat. 4, 10, 20.—*Antequam* pro L. Muræna dicere instituo, pro me ipso pauca dicam. Ib. Mur. 1.—Cui *priusquam* de ceteris rebus respondeo, de amicitia... pauca dicam. Ib. Phil. 2, 1, 3.—*Antequam* de incommodis Siciliæ dico, pauca mihi videntur esse de provincie dignitate dicenda (virtual future). Ib. Verr. 2, 1, 1.—Si quemquam nactus eris qui perferat, litteras *des* (virtual future) *antequam* discedimus. Ib. Att. 10, 15.—*Antequam* opprimat lux, majoraque

\* If the predicate occurs in the first person subjunctive of the third and fourth conjugations, its form is the same as that of the future-present. Such predicates must not be mistaken for futures. There is no passage extant, in classical language, with a future-present in those forms which are different from the present subjunctive.—In ante-classical and postclassical style, however, future-presents occasionally occur, referring both to definite and indefinite time: *Priusquam* istam pugnam pugnabo, dabo aliam pugnam. Plaut. Pseud. 1, 5, 110.—Boves *priusquam* in viam ages, pice liquidâ cornua infima unguito. Cato R. R. 72.—*Priusquam* messim facies, porcam præcidaneam fieri oportet. Ib. 134.—*Priusquam* porcum feminam immolabis, Jano struem commoveto. Ib.—Quia criminum invidia pro reo est, *priusquam* probabitur. Quint. 4, 3, 6.

† If the principal predicate is an epistolary perfect or imperfect, having the force of a present, the predicate of the clause is always in the imperfect subjunctive: *Priusquam* id scirem, nihil ausus sum sumere. Cic. Att. 11, 11, 2.

hostium agmina obsepiunt iter, per hos... *erumpamus* (virtual fut.). Liv. 22, 50.—*Sine, priusquam* compexum accipias, sciam (virt. fut.) ad hostem, an ad filium venerim. Ib. 2, 40.—Multa sunt que mihi, *antequam* de causâ dico, de communibus periculis dicenda esse videantur. Cic. Cat. 3, 8.—Dabo operam ut istuc *veniam* (virt. fut.) *antequam* plane ex animo tuo effluo. Ib. Fam. 7, 14, 1.—*Namquam* eris dives *antequam* tibi ex tuis possessionibus tantum reficiatur ut eo tuâri sex legiones possis. Ib. Par. 6, 1.—Is videlicet, *antequam* veniat in Pontum, litteras ad Pompëjum mittet. Ib. Agr. 2, 20.—*Antequam* de præceptis oratoris dicamus, videtur dicendum esse de genere ipsius artis. Ib. Inv. 1, 4.—*Priusquam* hoc circulo exēdas, redde responsum. Liv. 45, 12.—Ego enim *priusquam* ad finem veniam, equos sustinebo. Ib. Ac. Pr. 2, 29.—*Priusquam* aggrediar ad causam Corneli, quiddam de communi conditione omnium nostram commemorandum videtur. Ib. Balb. 7, 18.—*Antequam* de republicâ dicam, exponam vobis breviter consilium protectionis amæ. Ib. Phil. 1, 1.—Addicam qui hunc tollant, *priusquam* turbarum quid faciat amplexus. Plaut. Men. 5, 2, 93.—*Videamus, priusquam* aggrediamur ad leges singulas, vim naturamque legis. Ib. Leg. 2, 4.—*Ante* provinciam sibi decretam *audiet quam* potuerit tempus ei rei datum suspicari. Ib. Phil. 11, 10, 24.—De Carthagine vereri non ante desinam quam illam excelsam esse cognovero. Ib. Sen. 6, 18.—*Nihil* enim *disputabo priusquam* dixerit. Ib. Flacc. 21, 51.—*Antequam* aliquo loco consero, neque longas a me, neque semper meam litteras *respondas*. Ib. Att. 5, 14.—If the *Antequam*-clause is subjunctive (or requires a subjunctive by attraction), the future-perfect is either changed into a perfect or pluperfect subjunctive (according to the law of consecution), or it remains unchanged, as: *Ante* vero quam sita res abita, letitia mihi satis est (= *satis est* *si non* *ante* *ad* *vestitum*). Cic. Phil. 14, 1.—Ne quis *prius* intercederet legi quam privatis suadendi missis denique legem potestas facta esset. Liv. 45, 21.—Quin jam, *priusquam* sin vestrum imperatorem incusare quam finitum bellum *videro*. Liv. 23, 12.—Sometimes (but perhaps only in ante-classical language) a perfect subjunctive is used in *Priusquam*-clauses, in place of a future perfect, even if the clause is not subjunctive, as: Nullo pacto potest *prius* recipi quam hanc amiserim. Plaut. Mil. Gl. 4, 3, 3. If a subjunctive *Antequam*-clause would, in an independent form, have the present indicative it takes either the imperfect subjunctive, or the present subjunctive according to the law of consecution, as: Quum Cæsar ostendisset, *re, priusquam* proficisceretur, Dolabellam consulem esse *jussurum* (INDEF.: *Priusquam* *proficiscor*, Dolabellam jubebō). Cic. Phil. 2, 32.

3. If the principal predicate is a FUTURE-PERFECT, the predicate of the clause is *always* in the future-perfect; as: Si quid mihi *prius* acciderit quam hoc tantum malum *videro*. Cic. Mil. 36, 99.—Non *dejadigabor antequam* illorum ancipites vias rationesque *percepero*. Ib. Or. 3, 36.—Nec *ante* nos hic *moverimus quam* C. Flaminium patres *asciverint*. Liv. 23, 3.

## 3. Antequam referring to definite time, dependent on Preterites.

Obs. 6. If in clauses of this kind an indicative is used (Obs. 7), it is almost always a PERFECT indicative. An IMPERFECT indicative sometimes, but rarely, occurs if the principal sentence is negative and the predicate of the clause denotes a continuing action or a state, as: *Ante* *ante* *videtur* agrum Campanum quam jam alta in secretibus herie pabulum præbere poterant. Liv. 23, 48.—*Nec antequam* vires ad standum in muris terendaque arma *deerant, expugnati sunt*. Ib. 23, 30\*.—A pluperfect indicative never occurs, because this tense would neither express the relation to the speaker's time (which requires a perfect indicative), nor the relation to the principal predicate (which requires a subjunctive). Hence such English expressions as 'I went before he had arrived' cannot be rendered by 'Abiit in totum antequam', but either by 'advenit', or by 'advenit'. Sometimes, in ante-classical language, *priusquam* stands with a present indicative, even if the clause depends on a preterite, as: Pater meus, *priusquam* moritur, mihi dedit etc. Plaut. Curc. 5, 2, 38.

If the SUBJUNCTIVE is used, the predicate of the clause is regularly placed in the IMPERFECT subjunctive, according to the law of consecution. The use of a PLUPERFECT SUBJUNCTIVE is extremely rare, and still more rarely a perfect subjunctive occurs (see Obs. 8, 9, 10).

Obs. 7. The subjunctive is almost always used: 1) If the action of the clause failed to take place in consequence of the principal action, the subjunctive having the nature of a subjunctive of non-reality. In this instance, *priusquam*, not *antequam*, must be used; as: Plerique *interfecti sunt priusquam* occultum hostem *viderent*. Liv. 35, 29.—*Fusis* hostibus, *priusquam* manus *consererent*. Ib. 5, 31.—Ignotum hostem *prius* pæne quam *viderent, fugerunt*. Ib. 5, 38.—Fabio auspiciant, *priusquam* egrediretur ab Tarento, aves non *addixerant* (which prevented his leaving Tarentum). Ib. 27, 16.—*Priusquam* alter *conser-*

\* Most grammarians assert that an imperfect indicative never occurs in *Antequam*-clauses, which is erroneous as shown by the above-mentioned passages.







that of the Dum-clause, are represented as occupying *the same time-period*, so that their *endpoints* are the same i. e. the actions are represented not only as contemporaneous, but also as being of equal duration. In the meaning '*both*', the two actions are represented as contemporaneous in regard to *one* point only, so that the endpoint of the one action (the principal one) is represented as the initial point of the other. In this meaning, *dum* is a synonym of *priusquam* and *antequam*, but so that with *priusquam* 'the anterior action need not (but may) come up to the initial point of the other action'. Hence often *priusquam* and *dum* (*dumc*) may be employed indiscriminately (*Non desistit fugere priusquam advenit, or donec (dum) pervenit*). See OBS. 26, p. 681 foll.—Dum-clauses very rarely are used as SUBJECT-CLAUSES. This form is used for instance, to express the idea '*It takes a certain time to perform an action*', as: *Nosti mores mulierum: Dum moliuntur, dum comuntur annus est*. Ter. Heaut. 2, 2, 10.

1. **DUM** as a Synonym of **QUUM** (*while*).

Obs. 2. If the principal predicate is a PRESENT or FUTURE, the conjunction 'while' is not expressed by *quam*, but by *dum*. The tense of the clause is almost always a *present-infinitive*, even if the action of the clause refers to the future, and even if the cause is suboblique, as: Nunc, rem ipsum *dum* breviter vobis *demonstro, attendite*. Cic. Tull. 6, 13.—Hæc artis si, *cum* est tener, *contulerit*, ad majora veniet pariter. Id. Fin. 3, 2, 9.—6, 13.—Hæc artis si, *cum* est tener, *contulerit*, ad majora veniet pariter. Id. Fin. 3, 2, 9.—6, 13.—*Dum* coquitur, interim, *potissimum*. Plaut. Men. 1, 3, 51.—Peram a vobis ut me, *dum* de his singulis *disputo* (not *disputem*) *judicis, attente auditis*. Cic. Cato, 52, 89.—Rarely, in such clauses, the *future* is used, and never the future-perfect, nor the perfect; as: De quo *dum* certa et pauca et magna *dicam*, breviter *attendite*. Cic. Verr. 2, 3, 70.—More frequently such futures occur in anteclassical style, as: Quod oleæ salsæ non acceperint, *dum* oleam *legent*, in modios singulos æstertii semisses dabuntur. Cato R. R. 145.

OBS. 3. If the principal predicate is a PRETERITE, the *Dum*-clause may frequently be replaced by a *Quam*-clause with an imperfect subjunctive or indicative (see p. 321, and p. 648, OBS. 5), but not, if the two actions of the sentence denote a *succession* of facts. If a *Dum*-clause is used, the predicate of the clause regularly is in the *present indicative*. In this construction, is mostly a *perfect* with the meaning of an English *present perfect*, or an *imperfect*, or *pluperfect*. EX.: *Dum* in his locis Caesar navium parandarum causâ meritorie *erant*, Caesar *stetit* in this locality for the sake etc., *ex magna porte* Marnonorum ad eum leviâ *erant* (Cass. B. G. 1. 4. 12. — *Nemo, cum custodiam agros, concursu oppidanorum facto, repulsi sunt*, Liv. 32. 13. — *Hae dum nostrae circum draconibus, rex ipse e manibus effugit*, Cic. L. M. 9. 22. — *Dum arma et obsides conquiruntur et confuturur, millia VI ejus pagi qui Verbiogenus appellatur, primâ nocte e castris egressi* etc. (Cass. B. G. 1. 27. — *Venio nunc ad teas litteras quas pluribus epistolis accepi, dum sum in Arpinati* (when I have received etc., *while sleeping* in my villa near Arpin. Cic. Qu. Fr. 3. 1. 3. — *Filiam suscepit jam mirum dum tu dormis* (while you were sleeping? Ter. Phorm. 5. 9. 18. — *Dum ea Romani parantur*, Jam Sacuntum summâ vi *peragunt* etc., Liv. 21. 7. 1. — *Dum haec aguntur, interea Cleomenes jam ad Peloniatus pervenit*, Cic. Verr. 2. 5. 35. — Sometimes the present indicative is retained, even if the clause is *subjunctive*, as: — *Dum tribuni ad se qui que trahant, nihil reliquum esse viam dixit*, Liv. 2. 57. So Cic. *Fin. 5. 19. 50*; Tac. Ann. 15. 59; Just. 9. 2. 10. But generally, in this instance, an *imperfect subjunctive* is used according to the law of consecution, as: (Rex deinde cedere eos jussit, ne id consiliu caperent cuius, *dum in finem mearum cauti et providi essent, exemplo perirent* (not *providi fuerant essent*), Liv. 36. 9. — *ut periresceret ne consul Catillus ferebat, dum tu accusationem comparares*, Cic. Mur. 24. 49.

Obs. 4. There are the following exceptions to the preceding rule: 1) If in non-historical style the predicate of the *Dum* clause is expressly opposed to a time coincident with that of the *speaker*, the *perfect indicative* is used, as: *Ac um igitur parclare voluiscum, fortissimi dum ciuiles, uenit ueniam sanctissimi, mites quod etc.* Cic. Phil. 14, 12, 33.—2) Sometimes, but rarely, *dum* (whenever, in the historians occurs with an *imperfect indicative* instead of with a *present indicative*. See the passages quoted p. 321. Obs. 2, to which may be added: *Dum* his intentus imperator erat, alteratio orla est. Liv. 10, 40.—*Dum* haec opera pugnabant legionibus, interim pars aciei ante opus instructa sub hoste stabat. Hart. B. Afr. 5 r.—3) More rarely still the *pluperfect* is used with

\* Hence a *Dam*-clause with a present indicative, as will appear by comparing this passage with the preceding one, is frequently ambiguous, and can only be correctly rendered by looking at the connection.

† Peculiar is the use of *dum* with an imperfect in Cic. Sen. 22, 79: Apud Xenophontem moriens Cyrus hæc dicit: 'Nolite arbitrari me, quum discessero, nusquam aut nullum fore; neque enim, *dum eram vobiscum*, animum meum *videbātis*'; For you *did not see* my soul *while I was with you*'. In this passage, rendered from the Greek, Cicero para-

Dum-clauses, to give to them the force of certain Postquam-clauses with the pluperfect (*R.* 42, Obs. 4, *D*): *Dum* in unam partem oculos animosque hostium certamen *averterat*, pluribus locis scalis capitur murus. Liv. 32, 24. Probably this is the only passage, occurring in good prose, in which *dum* is thus used with a pluperfect. Perhaps Livy wrote '*averteret*' according to the usage mentioned No. 4. Sometimes, in the writers of the silver age, *dum* is used in the same meaning with a present indicative, as: Quod accidit mihi *dum* corruptum dicendi genus revocare ad severiora iudicia *contendo* ('in consequence of my efforts to recall'); the connection showing that '*dum...contendo*' is meant to have this force, and not the meaning 'while'. Quint. 10, 1, 125.—4) The historians, not rarely, use *dum* in the meaning 'while' with the SUBJUNCTIVE IMPERFECT in a pregnant sense, so as to represent by the *Dum*-clause the MOTIVE of the main action, or 'THE RIGHT TIME' for performing the principal action. To express such pregnant meanings in English, the passage must be generally recast, as: *Dum* intentus in eum se rex totus *averteret*, alter datam scdtrm in caput *deiecit*; While the king's mind was wholly engaged with him, the other '*made use of this opportunity*' to strike his head with the axe. Liv. 1, 40.—Hostes, *dum*, praeda magis quam pugnae memores, *tererent* tempus, triarii Romani conglobati ad praetorium *redeunt* (The triarii made use of the enemy's negligence to return etc.). Ib. 2, 47.—Pelopidas vallum incendit, *dumque* ignibus *submoverentur* (where the vulgate reading, according to a bad conjecture, has '*submoventur*') hostes, ipse fluvium *superavit* (Pelop. made use of the time while the enemy was kept back by the fire, to cross the river). Front. Strat. 1, 5, 2.—*Dum* ea in Samnio *gererentur*, Romani in Etruria interim bellum ingens *concitit* (The Etrurians made use of the time while the Romans were engaged in the Samnite war, to raise an enormous war against them). Liv. 10, 18.—Rex, quatuor millia armatorum, *dum* recens terror *esset*, Sotusam *misit* (he made use of the time while the fright was yet fresh in their memory, to send a party for the capture of Sotusa). Ib. 36, 9.—So, when the *Dum*-clause denotes the motive or aim of the main action (*dum* = *ut* *interea*): Perseus, *dum* *firmaret* res, legatos Romam ad amicitiam paternam reservandam *misit* (= *ut* *interea* *firmare* *posset*). Liv. 40, 58.—5) Later writers, and poets for the sake of the metrum, frequently use *dum* (while) with the subjunctive without any particular point, when in good prose, either *quum* with an imperfect subjunctive, or *dum* with a present indicative would be used, as: Pyrrhus in Graeciam regressus, *dum* Argos oppugnaret, ictu tegulae prostratus est. Aur. Vict. 35, 10\*.

Obs. 5. Frequently *dum* is used as a synonym of *quum* (while) to express relations not purely temporal:

1. To denote an action which in the principal sentence is represented according to its significance and import, *dum* being rendered by *while*, *when*, *in as much as*, *by* with a participial, the same as *quum* if used in this relation (*R. 37, Obs. 2*). Such *Dum*-clauses have their predicates in the indicative, the tense being either the same as that of the principal predicate, or in the present indicative, as in strictly temporal clauses, as: *Dum* Aristot. et Pyrrho in virtute sic omnia esse voluerunt ut eam rerum selectione expoliarent, virtutem ipsam sustulerunt; *while* (when) Aristot. and Pyrrho held the opinion (or 'Aristot. etc., by holding the opinion'), or 'in as much as they held the opinion'), they destroyed the very idea of virtue. Cic. Fin. 2, 13.—*Dum* illa tractabam, quasi forebam dolores meos. Ib. Att. 12, 18, 1.—Neminem æqualem reperit quam me, cui, *dum* se civibus impiis commendat, inimicus quam amicus esse maluit. Ib. Phil. 5, 1, 3.—*Vanior erat* hostium acies *dum*, abundante multitudine freti, subsidia mittunt ad castra oppugnanda. Liv. 2, 47.—If such *Dum*-clauses are suboblique, they have their predicates in the subjunctive with tenses according to the general rules, as: *Diristi, dum* Plancii in me meritum extollerem, me arcem facere e cloacâ. Cic. Planc. 40, 95.—*Putes, dum* tibi roganti voluerim obsequi, me imprudentiam suscepisse (see. p. 418, No. 3). Ib. Orat. 71, 238.

2. Frequently the action of the principal sentence is represented as a CONSEQUENCE of an action of the same doer, designated by the Dum-clause, in which instance the predicate of the Dum-clause is an equivalent of an ablative gerundial, and may be rendered by a participial after 'by'. The predicates of such clauses are either in the PRESENT INDICATIVE, or in the PERFECT INDICATIVE, as: Hoc loco nimum opere *consumitur* &

phrases the adverb *vō* by '*dum eram vobiscum*', giving to *eram* the force of a *present*, the principal predicate *videbātis* (in Greek ἐπαύριε) likewise referring to a time present to the speaker. '*Dum sum vobiscum*' would represent the imperfect *videbātis* as a real preterite.

\* Peculiar is the (very rare) use of a *pluperfect subjunctive* after *dum*, in place of *quum* with a pluperfect subjunctive, as: *Dum* (the reading '*quum*' is a mere conjecture) sic aliquot spectātis paribus affectos *dimississet*, concione inde advocatā, ita apud eos locutus fertur. Liv. 21, 43. This use of *dum* seems to have been *colloquial*, and to have crept inadvertently into the passage. So in Hirt. B. Afr. 61; ib. 88; B. Hisp. 23.







times occurs in place of a future-present, as: *Dum tu illi, quod edat et quod potet præbeas, numquam edepol fugiet.* Plaut. Men. 1, 1, 14.

Obs. 10. If the principal predicate is a PRETERITE, clauses with *tamdiu...quandiu* require the predicates of both propositions to be in the perfect indicative (see p. 322, R. 61, Obs. 2), clauses with *dum* and *quoad* (in the meaning 'as long as') generally have their predicates in the INDICATIVE (see Obs. 12), the tense being either the PERFECT, or the IMPERFECT. If the principal predicate is in the IMPERFECT, the clause (in good prose\*) takes the same tense; but if the principal predicate is in the PERFECT (or pluperfect), the predicate of the clause is either in the perfect or in the imperfect, according to the special rules p. 322, foll., Obs. 3-5: p. 323, R. 62; p. 324, Obs. 1-3. To the passages quoted there, the following may be added: *Doluit, quoad vixit*, se nocuisse reipublice. Cic. Leg. 3, 16.—*Fasces laureatos tenui quoad tenendos putâri.* Ib. Lig. 3, 7.—*Massilien-es, quoad licebat... circumvenire nostros contendebant.* Cæs. B. C. 1, 58.—*Quoad mecum rex fuit*, perbôno loco res erat. Cic. Att. 6, 1, 3.—*Dionysius dum imperium perpetuum studuit munire*, nullius pepercit vitæ quem ejus insidiatorem putâret. Nep. Reg. 2.—*Dum vestris viribus resistitis*, pacis nunquam apud vos mentionem feci. Liv. 21, 13.—*Dum necesse erat*, resque ipsa cogebat, unus omnia poterat. Cic. R. A. 48.—*Stimulâbat occasio in se munus vertendæ gloriæ dum ager collēga erat.* Liv. 21, 53.—*Macedones usque dum ordines et velut stipata phalanx constabat*, moveri nequiverunt. Ib. 33, 18.—*Nequidius quam dum recens erat*, questio viguit. Ib. 9, 26.—*Dionysio, dum ex-timâbam vagos nos fore*, nolui molestus esse. Cic. Att. 7, 26. The principal predicate may be a PARTICIPLE, as: *Susceptum bellum est quiescente me*, depulsum ex Italiâ, manente me quoad potui. Ib. Fam. 6, 6, 6†.—If the clause-are SUBOBLIQUE, they may either retain their indicative tenses, or may be in the subjunctive with tenses according to the rules on consecution, as: *An censes, dum illa viguerunt*, non eodem gradus oratorum vulgi iudicio et doctorum fuisse? Cic. Brut. 50, 186.—*Prudentissima civitas Atheniensium, dum ea rerum potita est*, fuisse traditur. Ib. R. A. 25.—*Fateatur se privatum prædonum duces vivos d mi suæ usque dum per me licuerit*, retinuisse (IND.: *retinuit dum licuit*, acc. to p. 418, No. 3). Ib. Verr. 2, 1, 5.—*Priesertim quum sim conscius me, quoad licuerit*, dignitati reipublice consuluisse. Ib. Fam. 6, 21, 1. (IND.: *consului quoad licuit*, p. 418). Cp. Cæs. B. C. 2, 20; Liv. 26, 51.

Obs. 11. Rarely the present indicative is used in the clause if *dum* denotes 'as long as' (never with *quoad* or *quandiu*). Such present indicatives must be considered as historical presents, and hence mostly occur when the principal predicate is an historical present, as: *Dum*, aviditate certaminis proveci, extra munitiones pugnant (as long as they were fighting), hand paullo superior est Românis miles, (sed) postquam etc. Liv. 32, 12. But they also occur when the principal predicate is a PRETERITE, as: *Dum ego in Siciliâ sum* (as long as I was in Sicily), nulla statua dejecta est, postquam discessi etc. Cic. Verr. 2, 2, 65.—*Tantum ibi moratus, dum milites ad prædam discurrunt.* Liv. 27, 42. See the examples p. 323, Obs. 4.

Obs. 12. In clauses with *dum* (in the meaning 'as long as') the SUBJUNCTIVE IMPERFECT is used 1) as subjunctive of non-reality, as: *Secundum fuerat* (it would have been next best) *dum liceret*, abire. Liv. 42, 46.—2) If the principal action, according to the intention of the writer, is to last up to the end of the space expressed by the predicate of the clause, the time of this endpoint being as yet uncertain at the time of the principal predicate. Such clauses may always be changed into clauses introduced by *till* if the imperfect is turned into an English pluperfect or into a verb denoting the endpoint of the action (Comp. Gell. N. A. 6, 21), as: *Dum* is ibi bellum *gereret*, Cornelio prorogatur imperium (The command of Cornelius was continued as long as the war would last, or 'till the war would be ended'). Liv. 41, 21.—*Hi tantum temporis retenti dum exponeret quantæ regiæ copię fuissent* (as long as they were explaining, or 'till they had explained'). Ib. 45, 2.—*Oroandes tantum moratus dum pecunia deferretur* (as long as it took to deliver the money). Ib. 45, 6.—*Obsidio deinde per paucos dies magis quam oppugnatio fuit dum vulnus ducis curaretur* (as long as the wound of the commander would be healing, or 'till the wound had healed'). Ib. 21, 8.—*Die insequenti quievêre dum præfectus juvenitatem Apolloniatum inspiceret* (as long as the inspection would last, or 'till the troops had been inspected'). Ib. 24, 40.

Obs. 13. From the potential meaning of Dum-clauses with a subjunctive (Obs. 9) has arisen the restrictive use of *dum* in the meaning 'if but', 'provided that only'. The

\* Rarely, in anteclassical language, the Dum-clause has a perfect when the principal sentence has an imperfect, as in Ter. Heaut. 5, 2, 34.

† In the following passage all the three conjunctions *dum*, *quoad*, and *donec* occur in the meaning 'as long as', the same idea being also expressed by an ablative absolute: *Egregium vita famaue Tiberii quoad privatus vel in imperiis sub Augusto fuit*; occultum ac subdolum *donec* Germanicus ac Drusus *superfuere*; idem inter bona malique mixtus, *incolumi matre*; intestabilis sævitia *dum* Sejânus *dilexit timuitve.* Tac. A. 6, 51.

predicate of such a clause is represented as a fact which, according to the idea of the speaker or doer, must coincide with the principal action in order to remove his objections against the latter. It implies the idea 'As long as the action of the clause coexists with the principal action, I have no objection against the transpiring or performing of the latter'. The principal predicate of such Dum-clauses is almost always non-preterite, being mostly in the (potential) subjunctive present, or imperative, but also in the indicative present, or in the (potential) future. The predicate of the clause is placed in the subjunctive present, unless it is suboblique, in which instance the tense follows the law of consecution, as: *Nollem idem alio loco dixisset 'Oderint dum metuant'* (let them hate, as long as they fear, or 'if they only fear'). Cic. Sen. 48, 103. Thus Ib. Phil. 1, 14, 34.—*Dum mihi solem lunamque intueri liceat*, dum animum in sublimi semper habeam, quantum refert quid calcem? As long as I am allowed (if I am but allowed) to look at the sun etc., what matters it on what my feet will tread? Sen. Cons. Helv. 9.—*Sint vel plures, dum talem ducem habeant*; Let their number even be greater, 'as long as they have' (if they but have) such a leader. Liv. 29, 34.—In oratione firmesimum quodque sit primum, dum illud tamen in utrôque teneatur. Cic. Or. 2, 77.—*Qui quidvis perpeliatur, dum quod velit consequatur.* Ib. Off. 1, 30.—*Dum res maneant*, verba fugant arbitrâtu suo. Ib. Fin. 5, 29. *Peccetur in vos, dum digni sitis* quibus ita satisfiat. Liv. 6, 26. Comp. Ter. And. 4, 1, 54. Cic. R. A. 41, 119; Ib. Fam. 10, 23, 1; Ib. Leg. 2, 2, 5.—Negative Dum-clauses of this kind take *ne*, which often is written in one word with *dum* (*dumne*), and sometimes take the syndetic antecedent *ita*: *Si cui adhuc videor segnior fuisse, dumne tibi videar, non labôro.* Cic. Att. 8, 11 b 3.—*Consul equitibus prædam circumjecti agri concessit, dum ne amplius duabus noctibus abessent.* Liv. 44, 45.—*Imitamini turbam incon-sultam, dum ego ne imiter tribunos.* Ib. 3, 21.—*Cautum est, ita id sacrum faceret, dum ne plus quinque sacrificio interessent.* Ib. 39, 18. Comp. Ib. 25, 40; 28, 40; 26, 1; Plaut. Curc. 1, 1, 36, Ter. Andr. 5, 3, 31. *Dum non* occurs in the poets and in the writers of the silver age, as: *Lege Pompēja permisum Bithynicis civitatibus ascribere sibi quos velent cives, dum civitatis non sint aliënæ.* Plin. Ep. 10, 115. Comp. Ib. Pan. 27, 2. Sen. Ep. 54; Ib. 56; Ulp. Dig. 48, 18, 1, 8. Ov. Met. 13, 151.—Frequently *dum*, in this meaning, is combined with *modo* (sometimes with *quidem*), which imparts to the clause the additional meaning that nothing else but the fact stated in the clause is necessary for the doer to perform or to suffer the principal action, as: *Quamobrem, sive in Tusculânô, sive in Cumânô ad te placêbit, sive Romæ, dummodo simul simus, perficiam profecto ut etc.* Cic. Fam. 9, 1, 2.—*Dummodo morâta recte veniat, dotâta est satis.* Plaut. Aul. 2, 2, 61.—*Dumquidem ne quid percontaris quod non lubet proloqui.* Ib. 2, 2, 34.—*Gallia omnis æquo animo belli patitur injurias, dummodo repellat periculum servitutis.* Cic. Phil. 12, 4, 9.—*Magno me metu liberâbis, dummodo inter me et te murus intersit.* Ib. Cat. 1, 5. Comp. Ib. Off. 3, 21; Or. 3, 48; Cat. 1, 9, 22; Att. 12, 45, 1; Fam. 10, 25, 3; Brut. 82, 285; Qu. Fr. 1, 1, 7; Leg. 2, 15, 38.—Rarely *dum* (in the restrictive meaning), and *dummodo* are dependent on preterite predicates, as: *Qui id nunquam, dummodo otiosi essent, recusarunt.* Cic. Att. 7, 7.—*Itaque dum locus comminus pugnandi darêtur, æquo animo singulas binis navis objicêbant* (= They did not hesitate to oppose one ship to their two if but the opportunity of a hand-to-hand fight was given). Cæs. B. C. 1, 58.—So in Sall. Cat. 14, 6; Cic. Fil. in Cic. Fam. 16, 21, 11. Comp. Ov. Her. 3, 123. More frequently preterite predicates occur in this construction if the clause is suboblique, as: *Decrêtum est ut Antonius exercitum citra flumen Rubicônem educeret, dumne propius urbem Romam ducenta millia admoveret.* Cic. Phil. 6, 3, 5. Comp. Liv. 33, 24, 9; Ib. 1, 34, 5. Thus if the Dum-clause is made dependent on a hypothetical preterite subjunctive of non-reality: *Qui et ipse in cruciatum dari cuperet dum de patris morte quæreretur* (if only an investigation would be had on his father's death). Cic. R. A. 41, 119. Comp. Sall. Cat. 40, 4.

Obs. 14. The restrictive relation of *dum* and *dummodo* may also be expressed in the following forms: 1) By an INDEPENDENT POTENTIAL SUBJUNCTIVE in connection with the particle *modo* (negatively *modo ne*), as: *Quos, valetudo modo bona sit* (if only the health is good) tenuitas ipsa delectat. Cic. Brut. 16, 64.—*Putant enim, qui horride incultèque dicat, modo id eleganter faciat, eum solum Attice dicere.* Ib. Orat. 9, 28. Comp. Ib. Sen. 7, 22; N. D. 3, 8, 20; Off. 3, 6, 31.—*Quæ de Sicinio audi-ti, ea mihi probantur: modo ne illa exceptio in aliquem incurrat bene de nobis meritum.* Ib. Att. 5, 4.—*Si quis est paullo ad voluptates propensior, modo ne sit ex pecudum genere.* Ib. Off. 1, 30. Comp. Ib. Or. 3, 49; Am. 17, 61; Off. 2, 20, 71; Fam. 16, 22, 4; Liv. 32, 21. Since propositions of this kind are grammatically independent, being a species of adversative coordinate propositions, the tense of the predicate is not subject to the law of consecution. Sometimes, such constructions have a general restrictive force, without the peculiar meaning of *dum* or *dummodo*, as: *Quæ placet Peripateticis et recte placet: modo ne laudarent iracundiam, et dic-erent utiliter a naturâ datam.* Cic. Off. 1, 25, 89. Here the subjunctives *laudarent* and *dic-erent* have the force of the potential subjunctives mentioned p. 379, Obs. 4, the sentence introduced by *modo ne* having the force of an adversative coordination by *sed*, or that of a concessive period, = 'but (only) they ought not to praise etc.'—2) The



same relation is sometimes expressed by *modo* with an *ablative absolute*, or with *adjectives* which have the force of accessory predicates, as: *Itaque veniam quo voces, modo adiutore te (= modo adiutor sis)*. Cic. Att. 16, 13.—*Tum quam plurimis, modo dignis, se utilem præbeat (= modo digni sint)*. Ib. Off. 1, 26, 92.—*Utinam posset aliquā ratione hoc crimen, quamvis falsā, modo humanā atque usitatā, defendere (= modo ea humanā atque usitatā sit)*. Ib. Verr. 2, 3, 97. Thus *modo* may be connected with adverbial adjuncts of the sentence, in which instance the predicate must be supplied according to the connection, as: *Decerne, modo recte (= modo recte decernas, or modo id recte facias)*. Cic. Rosc. A. 48.—*Bonis viris approbantibus faciendum est, modo pro facultatibus, nos ipsi ut fecimus (= modo id pro facultatibus faciant)*. Ib. Off. 2, 17. Comp. Ib. 1, 35, 127, 1, 44, 156.—3) Rarely *modo* is used in this meaning with an *Ut*-clause, as: *Modo ut hæc nobis loca tenere liceat, bellissime in nostris prædiis esse poteritis* (if it is only allowed to us etc.). Cic. Fam. 14, 14, 1.—4) Rarely a *Ne*-clause without *modo* is used in the meaning *dummodo ne*, as: *Sint misericordes in furibus ærarii, ne illi sanguinem nostrum largiantur*. Sall. Cat. 52, 12.—*Permissum ut auxilia ab sociis, ne supra quinque millium numerum, accipiat*. Liv. 36, 1.—5) Frequently *si modo* with the *indicative* is used to express the English 'if only', 'provided that'. But such clauses lack the peculiarity of the *Dum*-clauses, mentioned Obs. 13, having merely a conditional force, the particle *modo* being used to represent the non-fulfilment of the condition as improbable, or its fulfilment as easy, as: *Sine alios qui possunt, si modo volunt, sustinere*. Cic. Fam. 14, 2, 3.—*Reliqua singulorum dierum scribemus ad te, si modo tabellarios tu præbēbis*. Ib. Qu. Fr. 2, 12.

### 3. *Dum* and its synonyms, in the meaning 'TILL'.

Obs. 15. If *dum*, *quoad*, and *donec* are used in the meaning 'till', the principal action is always represented as continuing during some space of time, but as ceasing at the moment when the action of the clause occurred, or will occur. For the *tense* of the principal predicate see p. 323, Obs. 6.—These three conjunctions sometimes take the *syndetic antecedents usque, usque eo (usque ad eum finem)*, and *tandiu*, which denote 'so long', but generally are not separately rendered. The moods and tenses of *Till*-clauses are different for each of the three conjunctions mentioned.

Obs. 16. *Dum* (till), if it refers to time *INDEFINITE* and *GENERAL* (i. e. if the action refers to *all* times), takes the *SUBJUNCTIVE PRESENT*; as: *Itatis subtrahendi sunt ei in quos impetum facere conantur, dum se ipsi colligant* (till they collect themselves). Cic. Tusc. 4, 36, 78.—*Different in tempus aliud, dum deferrescat ira*. Ib.—*Quid dicam, quantus amor bestiarum sit in educandis eis que procreaverunt usque ad eum finem dum possint se ipsa defendere?* Ib. N. D. 2, 51.—*Ut ne expectemus quidem dum rogemur*. Ib. Am. 13, 44.

Obs. 17. When *dum* (till) refers to *PARTICULAR* time, it generally takes the *SUBJUNCTIVE PRESENT* if the principal predicate is *non-præterite* (present or future), as: *Expecta dum Atticum conveniam*; *Wait till I see (till I have seen) Atticus*. Cic. Att. 7, 1, 4.—*Nunc Scævola paulum requiescat dum se calor frangat*; *till the heat subside (has subsided)*. Ib. Or. 1, 62.—*Num expectas dum te stimulis fodiam?* Ib. Phil. 2, 34.—*Quam ea satis firma sit, teneor tamen dum a Dolabellæ procuratoribus exigam primam pensionem*. Ib. Fam. 6, 18, 5.—*Opto ne se illa gens moveat dum ad te legiones perducantur*. Ib. Fam. 12, 19, 2.—*Expecta dum consul aut dictator fiat*. Liv. 3, 11, 13.—*At tu apud nos mane dum redeat ipsa*. Ter. Eun. 3, 3, 28. Comp. Cic. Fam. 11, 23, 2; Ib. 11, 24, 2. Thus *dum*, in the meaning 'till', with the *PRESENT SUBJUNCTIVE* is expressly opposed to *dum*, 'while', with the *PRESENT INDICATIVE*: *Tibi latendum tantisper ibidem dum effervescit* (= *tandiu quamdiu effervesceat*), et simul *dum audiāmus* ('till we have heard', 'until we shall hear') quemadmodum negotium confectum sit. Cic. Fam. 9, 2, 4.—Sometimes (if the principal predicate is in the future) the *Dum*-clause takes a *future-perfect*, as: *Mihi quidem usque curæ erit quid agas, dum quid egeris sciero*. Ib. Fam. 12, 19, 3.—In ante-classical language, and rarely in the epistolary style of Cicero, the *PRESENT INDICATIVE* is used in place of a present subjunctive, as: *Expectādo dum venit*. Ter. Eun. 1, 2, 126.—*Me maneat triduum hoc, dum id quod est promissum ab amicis argentum aufero*. Ib. Phorm. 3, 2, 27. Comp. Ib. Andr. 2, 1; Phorm. 5, 7, 89, and *LENTULUS* in Cic. Fam. 12, 14, 4. Cicero uses the present indicative in Att. 10, 3: *Ego in Arcano opporior dum ista cognosco*. In the following passages which are generally quoted as a proof for this construction, *dum* has not the meaning 'till', but 'while': *Atque interea, dum hæc que dispersa sunt colliguntur, vel passim licet colligentem undique repleri in-ia juris civis scientiā*. Cic. Or. 1, 42.—*Perpaucos dies commorabor dum pecunia accipitur* (= while the delivery of the funds due to me is going on). Ib. Fam. 3, 5, 4.—A *future-present*

\* Most of the older editions read '*dum deferrescat*' (= till the congratulating excitement has subsided), which might be correct if it were confirmed by manuscript authority. The *Codex Medicæus* (the only manuscript authority for the letters ad Fam.) gives the reading mentioned above.

in *Dum*-clauses of this kind occurs only in the poets: *Quæ maneant dum me fata perire volent*. Prop. 1, 14.

Hence in quasi-oblique *Dum*-clauses of this kind, the predicate will be in the *imperfect subjunctive* if the principal predicate of the oblique construction is a *preterite*, as: *Legi scriptum esse, avem quamdam... usque eo premere earum (avium) capita mordicus dum illæ captum (piscem) amitterent*. Cic. N. D. 2, 49.—*Ut spatium intercedere posset dum milites convenirent, legātis respondit etc.* Cæs. B. G. 1, 7. Comp. Nep. Paus. 3.

Obs. 18. If *dum* (till), referring to particular time, is dependent on a *preterite* principal predicate, the predicate of the clause is regularly the *SUBJUNCTIVE IMPERFECT*, as: *Dum hic veniret, locum relinquere noluit*. Cic. Mil. 20, 54.—*Comitia dilata ex senatus consulto dum lex de tacito iudicio ferretur*. Ib. Att. 4, 16.—*Valuit tandiu dum huc prodiret*. Ib. Flacc. 17, 41.—*Delectu perfecto, consules paucos morati dies dum socii ab nomine Latino venirent*. Liv. 22, 38.—This tense and mood is required even then when we should expect a *pluperfect* according to English usage: *Virginus dum colligam consuleret moratur* (staid till he had consulted). Liv. 4, 21.—*Timoleon ne aspiceret quidem fratrem sanguinem voluit; nam dum res conficeretur, in præsidio fuit* (till all had been done). Nep. Tim. 1, 4 (where the interpreters, variously trying to explain the subjunctive, render *dum* by 'while'). The same tense, of course, is required if the clause is *suboblique*, or quasi-suboblique, as: *Quippe qui moram temporis quærerent dum Hannibal in Africam trajiceret*. Liv. 30, 16.

The *PERFECT INDICATIVE* in *Dum*-clauses of this kind is extremely rare. In Cicero it occurs only in Verr. 1, 6, 16: *Ea mansit in conditione usque ad eum finem dum iudices rejecti sunt*. In this passage, not the use of the *indicative* is unusual (a subjunctive would have been faulty), but the use of *dum* in place of *quoad* or *donec* (see Obs. 26). The *indicative perfect* is also found in Gell. 10, 3, and, poetically, in Prop. 1, 3, 43. The *pluperfect* and *imperfect indicative* never occur in *Dum*-clauses of this kind, nor does a *pluperfect subjunctive* occur if the clause is oblique, as it should be expected from the *future-perfect* being admissible according to Obs. 17.

Obs. 19. *Quoad* in the meaning 'till' is rarely used if the time of the clause is *indefinite* and *general*. It thus occurs in direct discourse with the predicate of the clause in the *PERFECT SUBJUNCTIVE*: *Quoad enim perventum sit eo quo sumpta navis est, non domini navis est, sed navigantium*. Cic. Off. 3, 23, 89.—In *preterite* consecution, and if the clause is *suboblique*, the predicate is placed in the *PLUPERFECT SUBJUNCTIVE*: *Patres interregni ineundi rationem excogitaverunt, ut, quoad certus rex declaratus esset, nec sine rege civitas, nec diuturno rege esset*. Ib. Rep. 2, 12.—If *quoad* refers to a *PARTICULAR* time, and the principal predicate is *NON-PRÆTERITE*, the predicate is placed in the *PRESENT SUBJUNCTIVE*, as: *Ego hic cogito commorari quoad me resciam*. Cic. Fam. 7, 26, 2.—*Ea vero continēbis quoad ipse te videam*. Ib. Att. 13, 21, 4. If the construction is oblique, the predicate of the clause is either in the present subjunctive, or in the *imperfect subjunctive*, according as the tense of the governing predicate is *non-præterite* or *preterite*: *Ego me Asturæ diutius arbitror commoraturum quoad ille veniat*. Cic. Fam. 6, 19, 2.—*Ubi esse statueram quoad aliquid ad me de eo scriberes quod etc.* Ib. Att. 3, 13, 1. But it is peculiar that in these oblique (or quasi-oblique) constructions sometimes, instead of a *present subjunctive*, a *PERFECT subjunctive* is used, and instead of an *imperfect* a *PLUPERFECT subjunctive*, as: *Censeo... senatui placere ut... interea provinciæ ab eis obtineantur quoad cuique ex senatus consulto successum sit*. Cic. Phil. 11, 12. Comp. Ib. 10, 11, 22.—*Ipsæ interea, quoad legiones collocatas, munitione hiberna cognovisset*, in Gallia morari constituit. Cæs. B. G. 5, 24. So Cæs. B. C. 1, 10. These tenses can only be explained as converted *future perfects* (see p. 453; *INDEPENDENT CONSTRUCTION: Provinciæ obtinebuntur quoad successum erit; morabor quoad cognovero*), although vouchers for such constructions in direct discourse are found only with *dum* and *donec*, but not with *quoad* (as far as we know).

Obs. 20. If clauses with *quoad* (till) are made dependent on *PRÆTERITE* predicates, the predicate of the clause (in classical prose) is in the *PERFECT INDICATIVE*: *Usque eo se tenuit quoad a Pompejo ad eum legati litteræque venirent*. Cic. Dej. 4, 11.—*Milo, quam in senatu fuisset eo die quoad senatus est dimissus, domum venit*. Ib. Mil. 10, 28.—*Equites finem sequendi non fecerunt quoad præcipites hostes egerunt*. Cæs. B. G. 5, 17.—*Epa-minondas ferrum usque eo in corpore retinuit quoad renuntiatum est vicisse Bæotios*. Nep. Ep. 9. Comp. Liv. 26, 46.—Rarely *quoad* is used, in place of *dum* in those constructions of this kind which require the *subjunctive*, as: *An Brutus non potuit domum redire, triumphare, primus in hoc ordine, quoad magistratum iniret, sententiam dicere?* Cic. Phil. 6, 3, 8. Here *iniret* is a *subjunctive* of non-reality, being represented as an action which would have happened if Brutus had returned. Hence the clause should have been introduced by *dum*, which probably would have been done but for the ambiguity arising from *dum* (*dum iniret* = while he was entering).—The writers of the silver age construe *quoad* either with a *perfect indicative*, or with an *imperfect subjunctive*,



as: Tamdiu certamen anceps fuit quoad Darius fugeret (where in classical prose 'fugit' would have been used). Just. 11, 9.

Obs. 21. *Donec* (till), which has an anteclassical collateral form *donicum*, does not occur in classical prose if dependent on non-preterite predicates (unless the principal sentence is oblique, and the governing verb of the principal sentence is preterite, or the clause is virtually suboblique. (See below.) But in anteclassical and post-classical style, and also in the poets, *donec* is frequently used if it depends on presents, futures, and imperatives. If it refers to indefinite time, it has its predicate in the present subjunctive (more rarely in the future present, or future-perfect), as: Inter eadem pecora degunt, donec aetas separet ingenuos. Tac. Germ. 20. Comp. Ib. H. 2, 1; 4, 65; Colum. 12, 25; 12, 26.—Coquito usque donec ea commutabit bene. Cato R. R. 156.—Id aliquoties facito, usque adeo donec sal desiderit tabescere biduum. Ib. 88. So Ib. 146, 149.—If *donec* refers to particular time (dependent on non-preterites), it has its predicate, in anteclassical language, regularly in the FUTURE-PERFECT, as: Haud desinam donec perfecero hoc. Ter. Phorm. 2, 3, 72.—Ne quoquam exurgatis donec a me erit signum datum. Plaut. Bacch. 4, 4, 106. Comp. Ter. Ad. 4, 6, 5. In post-classical language the present subjunctive is used: Sed est vallum murique et trahendi artes, donec e proximis provinciis auxilia concurrant. Tac. H. 4, 65. Comp. Ib. 4, 58. The poets also use the FUTURE-PRESENT: Hic jam ter centum totos regnabit annos, donec regina sacerdos... geminam dabit illa prolem. Virg. Aen. 1, 272.—Livy thus uses *donec* in oblique discourse, the predicate of the clause being in the present subjunctive if the governing verb of the oblique period is a non-preterite, as: Eo usque me vivere vultis donec alterius vestrum superstes haud ambigum regem alterum mea morte faciam. Liv. 40, 8, 18.—Pererratum se omne Latium, donec ad eos perveniat qui etc. Ib. 1, 53. In preterite consecution, the suboblique predicate of the *Donec*-clause is either in the imperfect subjunctive, or pluperfect subjunctive: Sicinius Macedoniam obtinere, donec successor veniret, jussus est. Ib. 42, 27.—Patres censuere eosdem Macedoniam obtinere donec res composuissent. Ib. 45, 16. So Liv. 4, 13; 1, 39; 26, 9; 33, 31. Such pluperfects can only be explained if taken as converted tenses with the force of future-perfects (Macedoniam obtinebunt donec res composuerint), although Livy does not use this tense in direct discourse.—Sometimes *donec* is thus used with a subjunctive if the clause is virtually suboblique, the predicate referring to a future event which at the time spoken of is expected, as: A cetera praedia Fabius militem abstinuit donec collegae venirent. Liv. 4, 59. This construction presupposes an independent construction with a present: 'Praedia abstinete donec collegae veniant'.

Obs. 22. *Donec* occurs in all periods of the language when the principal predicate is preterite, the predicate of the clause being in the PERFECT INDICATIVE (the same as with *quoad*). For exceptions see Obs. 23. *Donec* is thus used: 1) in anteclassical style: Numquam destitit orare usque ad eo donec perpulit. Ter. And. 4, 1, 36. Comp. Plaut. Truc. 1, 1, 17.—2) In classical language; very frequently in Livy, but not in Caesar or Sallust; in Cicero only in a few passages: Usque eo timui ne quis de mea fide dubitaret, donec ad rejiciendos iudices venimus. Verr. 1, 6, 17. Fundum se habere usque eo non moleste tulit donec vicinum nactus est qui etc. Ib. Tull. 6, 14.—Neque finis fēbat, donec populus senatum coegit ut etc. Ib. Verr. 2, 4, 40. De comitiis donec rediit Marcellus silentium fuit. Liv. 23, 31, 9.—Potitii antistites fuerunt donec genus omne Potitiorum interit. Ib. 1, 7, 14. Comp. Ib. Praef. 9; 1, 23; 1, 31; 1, 34; 3, 48; 4, 57; 5, 32; 44, 5; 45, 6, and often. Livy sometimes uses an historical present in the *Donec*-clause, as: Nec minor caedes in urbe fuit, donec abjectis armis dictatori deduntur. Ib. 4, 34. So Ib. 1, 54, 10.—3) Frequently *donec* has this construction in the silver Latinity, as: Cuncta ejus dicta scire malēbat, donec Junius quidam indicium detulit. Tac. A. 2, 28. Comp. Ib. 4, 72; 6, 51; 13, 44; Ib. Agr. 26, 36; Suet. Jul. 82.

Obs. 23. *Donec* (till) with an IMPERFECT OR PLUPERFECT SUBJUNCTIVE first occurs in Livy, who uses this construction 1) if the principal sentence is negative: Principio anni tribuni nihil moverunt donec Camillus in Faliscos proficisceretur. Liv. 5, 26.—Progredi praeturbia occurrentium non poterat, donec a consulibus lictores missi essent qui etc. Ib. 45, 7.—2) If the predicates of both propositions denote repeated and contingent action (according to p. 331, No. c), as: Trepidationis aliquantum edebant (elephanti) donec quietem ipse timor fecisset (i. e. every time when a raft with elephants was conveyed across the river). Liv. 21, 28.—3) If the action of the clause is in the relation of non-reality: Quiescerem et paterer, donec in regiam meam armatus venisset? Liv. 42, 41.—The authors of the silver age use *donec* far more frequently with the IMPERFECT SUBJUNCTIVE than with a perfect indicative, and very rarely employ *dum* in the meaning 'till'; as: Tamdiu se in sedili suo tenuit donec cervicem circumactu rotae frangeret. Sen. Ep. 70.—Tum locupletissimus quisque miles labore fatigatus, donec vacationem emeret. Tac. H. 1, 46. Comp. Tac. A. 2, 82; Ib. H. 2, 8; 1, 13; 2, 49; Plin. Ep. 9, 33, 6. In still later Latinity, the subjunctive became the only mood in *Donec*-clauses (Charis. 2, p. 202).

Obs. 24. Livy, the poets, and more frequently the writers of the silver age, use *donec*

in the meaning 'as long as'. Livy, in direct discourse, uses *donec* in this meaning, mostly with reference to preterite principal predicates, placing the predicate of the clause in the IMPERFECT OR PERFECT INDICATIVE, as: Donec armati confertique abibant, pedum labor in persequendo fuit; postquam etc. Liv. 6, 13. Comp. Ib. 2, 49, 9; 1, 7, 13. But the subjunctive imperfect is found as a subjunctive of repeated and contingent action (p. 331, No. c): Nihil sane trepidabant elephantum donec continenti velut ponte agerentur. Liv. 21, 28 (where some grammarians, for inst. the author of the Publ. Sch. Gr., strangely consider agerentur as 'suboblique', the elephants being regarded as the conceivers of the clause). If the principal predicate is in the subjunctive, the predicate of the *Donec*-clause assumes both the tense and the mood of the former: Ut... Romulus tenuerit regnum, donec in terris fuerit. Liv. 1, 40.—The writers of the silver age use either the perfect indicative, or the imperfect subjunctive in this construction: Vulgus trucidatum est, donec ira et dies permittisset. Tac. A. 1, 68.—Hostes, donec agmen per saltus porrigeretur, immoti erant. Ib. 1, 32. Comp. Ib. 4, 47; 6, 51; 13, 33.—More rarely Livy, the poets, and writers of the silver age use *donec* in the meaning 'as long as' with reference to future actions, both predicates being placed in the future-present, as: Ne quem vestrum, donec quicquam in re mea supererit, iudicium addictumque duci patiar. Liv. 6, 14.—Donec eris felix, multos numerabis amicos. Ov. Trist. 1, 9, 5.—Vestrum quoque nomen in incerto erit, donec dubitabitur imperatorem in castris, an hostem habeatis. Tac. H. 1, 37. Peculiar is the use of a perfect indicative after *donec* (as long as), referring to a present used in the sense of an English present-perfect: Per multos jam annos potentissimi sunt civitatis, ac, donec libuit, principes fori. Tac. Dial. 8, 6. In oblique discourse both Livy and the writers of the silver age, often use *Donec*-clauses (= 'as long as'), referring to actions future to the time of some speaker introduced in the discourse. In this instance the predicate of the clause is placed in the subjunctive imperfect or present, which must be explained as converted future-presents, according to p. 448, R. 87, since a present indicative never occurs with *donec* in direct discourse; as: Edixit, ne quis militis, donec in castris esset, bona possideret (INDEF.: Ne quis possideto bona militis, donec in castris erit). Liv. 2, 24.—Nec unquam, donec sanguinis Barcini quisquam supersit, quietura Romanae foedera (INDEF.: Numquam quiescent foedera, donec quisquam supersit). Ib. 21, 10. Comp. Ib. 4, 24; 4, 60; 25, 11; 34, 23; Tac. A. 15, 64.

Obs. 25. Peculiar to the writers of the silver age, is the use of *donec* to introduce LOCATIVE CLAUSES, in the meaning 'usque ad eum locum quo' (up to the place where). In this sense, it generally takes the present subjunctive, or imperfect subjunctive according to the tense of the principal predicate, as: Rhenuis servat nomen donec Oceano miscetur. Tac. A. 2, 6.—Caput usque eo dimisit, donec radiis insereret. Sen. Ep. 70. Comp. Tac. Germ. 1; Ib. 35.

Obs. 26. *Dum*, *quoad*, and *donec* (in the meaning 'till') are thus distinguished in classical prose: 1) *Dum* (not *quoad* or *donec*) is used if the clause refers to time indefinite and general. In the passage Off. 3, 21, 89 (Obs. 19) *quoad*, as has been shown, is used for particular reasons. *Donec* with reference to indefinite time, does not occur in classical prose (Obs. 21). The mood of *Dum*-clauses, in this relation, is always the present subjunctive.—2) *Dum* (not *quoad* or *donec*) is used if the clause is dependent on *expectare* (to wait 'till'), the mood being always the subjunctive (Comp. the examples Obs. 17), as: Expectare dum hostium copiae acciperentur, summae mentis esse iudicabat. Cic. B. G. 4, 13.—Expectas fortasse dum dicat etc. Cic. Tusc. 2, 7. Comp. Cic. B. G. 1, 11. *Oppetiri* (in epistolary style) occurs also with *dum* and a present indicative (see Obs. 17). The emperor Trajanus construed *expectare* with *donec*: Si expectasses donec me consuleres. Plin. Ep. 10, 122. See p. 593, Obs. 8.—3) If the principal predicate is non-preterite, and refers to particular time, *dum* and *quoad* (both almost always with the subjunctive) are used optionally. *Donec* is not used in this connection. See Obs. 17 and 19.—4) If the principal predicate is preterite, *dum*, *quoad*, and *donec* are used. But only *dum* (not *quoad*, nor *donec*) is used if the principal action is represented as intentionally continued by the doer till the action of the clause 'will happen'; almost always with a subjunctive imperfect. See Obs. 18.—5) If no such intention is implied, the principal action being simply represented as continuing till another action occurred, *quoad* or *donec* are used) without any difference, both requiring the perfect indicative in classical prose. In postclassical prose there are the following differences from the classical usage: (a) that *donec* and *quoad* are employed when in classical prose *dum* only is considered as correct (No. 4); (b) that the subjunctive mood is used, promiscuously with the indicative, where in classical prose only the indicative is considered as correct (No. 5).

Sometimes *dum* and its equivalents are synonyms of *antequam* or *priusquam* (the same as in English 'till' and 'before' may often be used as synonyms). Both, *dum* and *antequam* represent the principal action as happening before the action of the clause. But while in clauses with *dum*, *donec*, and *quoad*, the principal action is always represented as continuing to the moment of the dependent action, this is generally not the



case in clauses with *antequam*, except when the principal sentence is negative, in which instance both the *Antequam*-clauses, and the *Dum*-clauses refer to principal actions, the *not-happening* of which continues up to the moment of the dependent action. Hence in such sentences as 'Dum hic vñret, locum relinquere noluit' (Cic. Mil. 20), a *Prisquam*-clause may be substituted for the *Dum*-clause (*non prius locum relinquere voluit quam hic veniret*). Thus 'Numquam destitit orare usque eo donec perpulit' (Ter. And. 4, 1, 36) = *Non prius destitit orare quam etc.*

## CHAPTER FIFTH.

### CAUSAL CLAUSES.

#### I. DIRECT CAUSE.

§ 623. Causal clauses are introduced by the conjunctions *quia* or *quod* (because), and, for particular causal relations, by *quum* or *quoniam* (since); sometimes by *quando*, *quandoquidem*, or *siquidem*. Causal *Quum*-clauses have their predicates in the SUBJUNCTIVE (p. 655). The other conjunctions take the INDICATIVE, with the exceptions mentioned OBS. 17.

OBS. 1. *Quod* (generally not *quia*) is used: 1) if the clause has the force of a completing *That*-clause, being governed either by one of the *verba affectuum* (p. 590 foll.), or by those verbs the objects of which denote at the same time their causes (p. 598). The use of *quia* after such verbs is extremely rare, when *quia* may generally be paraphrased by 'for no other reason than that', as: *Reprehendis me quia defendam et irascaris*. Cic. Sull. 18, 50.—Id *quia* non est a me factum, *agis gratias*? Ter. Ad. 4, 3, 5.—2) *Quod* (very rarely *quia*) is used if the clause is represented as the MEANS and INSTRUMENT of the main action, so that the syndetic antecedent *eo* is either used or may be supplied, as: *Vitiosi principes non solum obsunt quod (= eo quod) ipsi corrumpuntur, sed etiam quod (= eo quod) corrumpunt, plusque exemplo quam peccato nocent*. Cic. Leg. 3, 14, 32.—*Auctaque invidia ad plebem quod (= eo quod) tributum etiam in stipendium militum collatum est*. Liv. 10, 46.—Id *ferum, etiamsi hæsisset in scuto, pavorem faciebat, quod (= eo quod) arma omitti cogebat*. Ib. 21, 8. See p. 606, OBS. 4. *Quia* is very rarely used in clauses denoting instrumentality; but it sometimes occurs, even in place of *That*-clauses (*Fact*-clauses) for the sake of emphasis, as: *Id futurum fuisse ex eo quia factum est, intelligi debet* (from the very fact that etc.) Cic. Fat. 9, 18.

OBS. 2. On the other hand, *quia* (not *quod*, nor *quum*, *quoniam* etc.) must be used in answer to a QUESTION asking for the reason or cause of an action, as: *Cur dixisti testimonium in alios? Quia coactus (sum)*. *Cur damnati sunt? Quia creditum est*. Cic. Sull. 17, 48.—*Quæ tandem ista causa est? Quia hæc est mea germana patria*. Ib. Leg. 2, 1. Comp. Ib. 2, 3, 7; Part. Or. 4; Liv. 6, 18; Ter. Andr. 4, 3, 13; Ib. 5, 2, 51; Eun. 1, 2, 9; Heaut. 4, 5, 53. In anteclassical language *quia*, in such answers, is frequently strengthened by *enim*, which, according to the English conception is redundant. Comp. Ter. Hec. 3, 1, 31; Heaut. 4, 5, 52.

OBS. 3. Aside from these differences, *quod* and *quia* are used without distinction\*, 1) to express a MOTIVE (see the examples under A), 2) to represent the principal action as the consequence and effect of the causal predicate (*causa efficiens*), in which instance

\* Several grammarians have unsuccessfully tried to establish various differences between *quod* and *quia*. RAMSHORN says: *Quod* denotes a CAUSE (URSACHE), i. e. that which immediately precedes an action, and effects it; *quia* denotes the 'ground', i. e. the remoter cause, by which the action becomes possible. That this distinction (which is almost correct in regard to *quia* and *quum*) is utterly gratuitous, is evident from the passages given under A and B in the text.—MERRING says: *Quod* always retains the meaning 'that', so that it may be paraphrased 'on account of the fact that'. But this is no peculiarity of *quod*, being just as true in regard to *quia*.—REISIG almost reverses RAMSHORN's difference, by stating that *quia* represents an immediate and necessary cause, *quod* meaning 'in respect to'.

a consecutive *Ut*-clause may often be used in place of the principal sentence, the causal clause taking the place of the latter (see the examples under B).—It is peculiar that Caesar never uses *quia*, but always expresses both of these relations by *Quod*-clauses only. On the other hand Livy uses *quia* very much oftener than *quod* (about in the relation of three to one), and especially to express a motive, which, by this writer, is rarely expressed by *quod*. Cicero and Sallust use these two conjunctions without giving any preference to either, except for the sake of euphony. The syndetic antecedents of *quod* are *propterea*, *iccirco*, *eo* (*eā re*, *ob eam causam*, *inde*, *ideo*). *Quia*, more usually, takes *iccirco*, but also *propterea*; the other antecedents rarely occur with *quia*.

EXAMPLES: A. *Quod* and *quia* denoting MOTIVE: Kal. Sext. veni Syracusas *quod* ab eā urbe transmissio in Græciam laudabatur (= my motive in going to Syracuse was, that the passage to Greece from that city was said to be good). Cic. Phil. 1, 3, 7.—*Quem locum Marius, quod ibi regis thesauri erant, summā vi capere intendit*. Sall. Jug. 92.—*Itaque et multitudine freti, et quod metu cessasse credēbant hostem, in annum ruunt*. Liv. 21, 5.—*Huic simulas cum Curione intercedēbat, quod tribunus plebis legem promulgaverat qua etc.* Cæs. B. C. 2, 25.—*Exoravit tyrannum ut abire liceret quod jam be-mulguerat qua etc.* Cic. Tusc. 5, 21. Comp. Cic. Rep. 2, 31, 55; Sall. Jug. 5; 7; 61; Cic. Fin. 1, 16, 53; Liv. 21, 25.—*Postea vero quam certissimis auctoribus sum certior factus, vel quod tanta res erat, vel quod nondum audieramus Bibulum venisse, vel quia administratio hujus belli mihi cum Bibulo pæne est communis, quæ ad me delata essent, scribenda ad vos putavi*. Cic. Fam. 15, 1, 1.—*Ita fit ut adsint propterea quod officium sequuntur, et vos putavi*. Cic. Fam. 15, 1, 1.—*Dionysius utrumque inter-taceant autem iccirco quia periculum metuunt*. Ib. R. A. 1, 1.—*Dionysius utrumque inter-fici jussit, alterum quia viam demonstravisset interimendi sui, alterum quia dictum id risu approbavisset*. Ib. Tusc. 5, 30.—C. Flaminius Lælium, *quia cooptatus in angurum collegium non erat, non admodum diligēbat*. Ib. Brut. 26, 101.—*Epicydes protectus in Leontinos est, quia satis eos adversus populum Romanum concitatos cernēbat*. Liv. 24, 29.—*Classis data ad tuendam maritimam oram, quia qua parte belli vicerant, eā tum quoque rem gesturos Romanos credi poterat*. Ib. 21, 22.—*Exercitum in agrum Vestinum, quia regio ea infecta ab Samnitibus erat, hibernatum duxit*. Ib. 10, 46.—Comp. Ib. 10, 47; 21, 11; 21, 17; 4, 59; 1, 4; Cic. Att. 6, 3, 5; Par. 5, 1, 34.

B. *Quod* and *quia* = CAUSA EFFICIENS.—*Ego deorum vitam propterea sempiternam esse arbitror quod voluptates eorum propriæ sunt (= Voluptates efficiunt ut deorum vita sempiterna sit)*. Ter. And. 5, 5, 3.—*Helvetii reliquos Gallos virtute præcedunt, quod fere quotidianis præliis cum Germanis contendunt (= Helvetii contendunt, ita ut præcedant)*. Cæs. B. G. 1, 4.—*Quæ eo facilius retinebant quod procul ab imperio regis atatem agebant*. Sall. Jug. 78.—Comp. Cæs. B. G. 1, 2; Ib. 6; Cic. Att. 6, 1, 3; Liv. 6, 1; Ib. 1, 51.—*Galli, et quia in erposita nocte a contentione pugne remiserant animos, et quod nec in acie ancipiti usquam certaverant prælio, sine ira ingressi urbem in forum perveniunt*. Liv. 5, 41.—*Quod non tam facile in nostris oratoribus possumus dicere, quia scripta non multa reliqua sunt*. Cic. Or. 2, 22, 92.—*See arx vi capi poterat, quia pro spatio loci satis multa reliqua sunt*. Cic. Or. 2, 22, 92.—*Satis presidii habebat ita ut vi capere non posset*. Liv. 4, 61.—*Mul-tum profici, sed quantum non plane, quia longe absum, scio*. Cic. Att. 6, 2, 7.—Comp. Ib. Fin. 1, 16, 53; Liv. 6, 32; Ib. 32, 18.

OBS. 4. *Quum* (since) denotes, like *quod* and *quia*, either the motive or the causa efficiens (but never the means and instrument) of the principal predicate, but with the difference that *Quum*-clauses represent the principal action as arrived at by way of REASONING or logical CONCLUSION, whereas *quod* and *quia* represent the principal action as an immediate sequence of the causal predicate\*. Hence causal *Quum*-clauses are used 1) as a form of the major and minor premise in SYLLOGISMS, as: *Quum omnia quæ ratio-1) nem habent præstent eis quæ sint rationis expertia, nefasque sit dicere, ullam rem præ-nem habent præstent eis quæ sint rationis expertia, nefasque sit dicere, ullam rem præ-1) stare naturæ omnium rerum, rationem inesse in eā confitendum est*. Cic. Leg. 2, 7, 16 (= 1) Omnia quæ rationem habent, præstant etc.: 2. atqui nefas est dicere etc.: 3. ergo confi-1) tendum est etc.).—*Etenim quum in suo quemque opere artificem nihil aliud cogitare videtur, nisi quo sit in illo genere melior; ego, quum mihi sit unum hoc opus a majori-bus relictum, procuratio reipublicæ, non me inertiores esse confitear quam opificem*

\* This distinction is often strangely misunderstood by grammarians. Thus the author of the Publ. Sch. Gr. compares *quum* causal with the French *puisque*, and *quia* with *parceque*, whereas *puisque* is the equivalent of *quoniam*, and not of *quum*. The same author states that *quia* denotes an 'alleged cause', while *quum* denotes 'conceived cause'. Since from which fact he, strangely, derives the use of the subjunctive after *quum*. Since every cause must be both alleged and conceived by some one, it is difficult to say what meaning this author may have connected with the word 'conceived'. If he takes the meaning in the meaning 'nearly conceived, and void of reality', his definition is evidently wrong, since in many of the passages quoted above, the predicates of the *Quum*-clauses denote actual facts. If he takes the expression 'conceived' in the common acceptation of the word, his definition is destitute of sense.



quemquam, si minus in maximā arte quam illi in minimis operæ consumpserim? Ib. Rep. 1. 22 (= 1. Opifices progredi in suā arte student; 2. atqui mea ars est respublica; 3. ergo reipublicā studere me oportet).—Lucullus respondit, duos se habere vicinos, equitem Romanum et libertinum, quorum *quum essent* magnificae villae, concedi sibi oportere quod eis qui inferioris ordinis essent, liceret. Ib. Leg. 3. 13, 30 (= 1. Quod inferioribus licet, mihi concedi oportet; 2. atqui vicini mei magnificas villas habent; 3. ergo mihi licet villam habere magnificam).—2) *Quum*-clauses are especially used if one or more intermediate links, denoting the immediate cause of the principal predicate, must be supplied, as: *Quum* mentionem ejus rei in vetustioribus annalibus nullam inveniam, magis ut belli Gallici causā dictatorem creatum arbitrer, inclinatur animus. Liv. 7. 9 (supply: because if T. Quinctius had been appointed dictator for the purpose mentioned before, it would have been recorded in the annals).—Qui (i. e. deorum metus) *quum* descendere ad animos sine aliquo commento miraculi non posset, simulat sibi cum deā Egeriā congressus nocturnos esse. Liv. 1. 19 (= Numa pretended to meet Egeria, because he wished to make the Romans accept his reforms in religion, since etc.).—*Quum* propter longitudinem agminis minus facile omnia per se obire, et quid quoque loco faciendum esset providere possent, jusserunt pronuntiare ut impedimenta relinquerent, atque in orbem consistent. Cæs. B. G. 5. 33 (They gave the order to relinquish the baggage, because this was necessary to form a compact line of battle, since the column was too long to impart to them the necessary commands). Comp. Liv. 1. 13; Cæs. B. G. 2. 25, and the passages quoted p. 655, Obs. 1.

Obs. 5. This line of distinction between *quia* (*quod*) and *quum* (the same as in English between 'because' and 'since') cannot be drawn with absolute definiteness, since the supplying of connecting links will often appear more or less unnecessary, according to the conception of the author, and because the term 'immediate', if applied to thought, is not capable of being absolutely determined. Hence *quum* or *quia* (*quod*) may sometimes be optionally used, and, not rarely, in very similar sentences, the one is found with a *Quum*-clause, while in the other *quia* or *quod* is employed, as: Nam *quum* solitudo et vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare. Cic. Fin. 1. 20, 66. Compare with: *Quia* nullo modo sine amicitia firmam et perpetuam jucunditatem vitae tenere possumus, ideo amicitia cum voluptate connectitur. Ib. 1. 20, 67.—Itaque, *quum* longinquā a domo instet militia, incertumque sit quando domos vestras visuri sitis, committam do. Liv. 21. 21. Compare with: Hannibal, *quia* fessum militum praeliis operibusque habebat, paucorum his dierum quietem dedit. Ib. 21. 11.—Dionysius, *quum* in communibus suggestis consistere non auderet, contionari ex turri altā solebat. Cic. Tusc. 5. 20. Compare with: Aricius *quia* palam interfici non poterat, oblato falso crimine insontem oppressit. Liv. 1. 51. It is evident that, in all these passages, *quum* might have been substituted for *quia*, and *quia* for *quum*. Thus clauses with *praesertim quum* (see the passages p. 655, Obs. 2) are often entirely equivalent to clauses introduced by *maxime quod*, *eo magis quod* (*quia*), *eo minus quod*, as: Quanto erat in dies gravior oppugnatio, et maxime *quod*, magnā parte militum confecta, res ad paucitatem defensorum pervenerat, tanto crebriores littere ad Caesarem mittebantur. Cæs. B. G. 5. 45 (= *praesertim quum* res ad paucitatem pervenerat).—*Eo magis quod* pridie Germani retineri non poterant (= *quum praesertim retineri non potuissent*). Ib. 1. 47.—Neque Hispaniam negligendam ratus, *eo minus quod* haud ignarus erat (= *quum praesertim* haud ignarus esset) circumitam ab Romanis eam legatis. Liv. 21. 22.—Causal *quum* can never be connected with any syndetic antecedent.

Obs. 6. *Quoniam* (probably derived from *quum* and *jam*) is used if the action of the clause is represented as known to the person addressed, especially if referring to the addressed person's own acts, or as generally known, whereas with *quia* and *quod* the author means to inform the reader or the person spoken to, of a new fact, not presumed to be known to them. In English this relation is expressed by 'since'. *Quoniam* closely resembles the French *puisque*.<sup>\*</sup> Mostly *quoniam* is used conventionally in particular relations (Obs. 7), but it, also, frequently occurs with the force of both *quia* (*quod*) and *quum*, being distinguished from these conjunctions by the mere fact that the statement in the clause is assumed as known, as:

A. *Quoniam* WITH THE FORCE OF *quia*: *Quoniam* me verbo premis, posthac non dicam 'MISEROS ESSE', sed tantum 'MISEROS'; Since you fight me for a word (improperly used), I will hereafter not say 'miseros esse', but only 'miseros'. Cic. Tusc. 1. 7.—Sed visne, *quoniam* satis jam ambulatum est, locum mutemus, et sermōni reliquo operam demus sedentes? Ib. Leg. 2. 1.—Alit, ut celeriter percurrant censeat, *quoniam* tam propinqua sint castra. Cæs. B. G. 6. 40. Comp. Cæs. B. C. 1. 72; Sall. Jug. 35; 10. 4; Cic. Leg. 3. 2; Ib. Part. Or. 25, 89; O. G. O. 2. 4; Cat. 3. 12, 29; Sen. 23, 84; Plaut. Mil. 4. 2. 54. Often

<sup>\*</sup> Very rarely (and only in anteclassical language and late Latinity) *quoniam* occurs when a fact not known to the person addressed, or new to the reader, is stated as a cause: Quid istuc, inquam, ornati est? *Quoniam*, miser, quod habui peridi. Ter. Eun. 2. 2, 6.

*quoniam* and *quia* occur in the same period, both expressing the same relation, and being both used of known facts. Comp. Cic. Or. 1. 50, 217; Ib. N. D. 1. 39, 109; Ib. Cæs. 1. 2; Ib. Fam. 1. 1.—*Quoniam*, in good prose, does not take the syndetic antecedents of *quia*. However Colum. 12, praef. says: *Quoniam* hunc sexum diligentiae assignaverat natura, ideo timidiorem reddit.

B. *Quoniam* WITH THE FORCE OF *quum*: Est igitur, *quoniam* nihil est ratione melius et in homine et in deo, prima homini cum deo rationis societas. Cic. Leg. 1. 7. 23.—Ex quo intelligitur, *quoniam* Graecorum oratorum praestantissimi sint ei qui fuerunt Athenis, eorum autem principes facile Demosthenes, hunc si qui imitetur, eum et Attice dictum et optime. Ib. O. G. O. 4. 13.—*Quoniam* tantum natura a natura distat, quid mirum est, has dissimilitudines ex differentibus causis esse factas? Ib. Fat. 4.—Et *quoniam* dei facientes adiuvant, prius invocabo eos. Varro R. R. 1.—Adventus Romanorum Latinos ex prope certā fiducia mox capiendae arcis, *quoniam* oppido potirentur (quasi-suboblique), in exiguum de se ipsis spem verterat. Liv. 6. 33. Comp. Ib. 6. 37; 8. 6; Sall. Jug. 3. 1; Cic. Leg. 2. 11, 27; Ib. 3. 13, 30; 3. 16; Part. Or. 9. 33; 21, 72; Fin. 1. 11, 37; Sen. Cons. Helv. 14.—Sometimes *quoniam* and *quum* are coördinate in the same sentence, as: *Quoniamque* expectatione rerum bonarum erigitur animus, recte etiam Spes a Calatino consecrata est...; *quumque* Vesta quasi focum urbis complexa sit, ei colendae virgines praesint. Cic. Leg. 2. 11, 28, 29.—Primum, *quum* orbis terrae divisus sit in duas partis ab Eratosthene, et sine dubio *quoniam* salubrior pars septentrionalis est quam meridiana, dicendum (est) magis eam fuisse opportunitatem ad colendum quam Asiam. Varr. R. R. 2.

Obs. 7. The conventional usages of *quoniam* must be derived from the original temporal meaning of this conjunction (= *quum jam*). In anteclassical language *quoniam* occurs both with the meaning of *quum* (*dum*) temporal, and of *postquam*, as: Is *quoniam* moritur—ita avido ingenio fuit—, numquam indicare id filio voluit suo; When he was dying, he did not wish etc. Plaut. Aul. prol. 9.—*Quoniam* profectus hinc est Charmides; While Ch. was on the point of departure. Ib. Trin. 1. 2, 12.—Ego, *quoniam* in-spexi mulieris sententiam, cepi tabellas, consignavi clanculum, dedi mercatori etc.; After understanding the woman's meaning, I took my tablets etc. Ib. Mil. Gl. 2. 1, 51. So Ib. Merc. 4. 1, 1; Bacch. 2. 3, 56. In classical language there are only traces of this temporal use, without referring also to cause, as: Nunc *quoniam* hominem generavit et ornavit deus, perspicuum sit illud ipsum, per se naturam longius progredi; Let this be understood, that after God created and endowed man, Nature by herself is continuing [his work] Cic. Leg. 1. 9, 27. Indeed, *postquam*, in its second and third meanings, mentioned p. 660, Obs. 1, combines a temporal and causal signification, and *quoniam* is frequently used with similar force, as: Marius anxius trahere cum animo suo ommittere inceptum, *quoniam* frustra erat, an fortunam opperiretur. Sall. Jug. 93. But in this and all similar passages, the fact of the clause (*quoniam* inceptum frustra erat) is represented as known to the reader, having been narrated before, and although *postquam* might have been used in its place, such a substitution of *quoniam* is not admissible in those *Postquam*-clauses, in which the action is mentioned for the first time. It is probable that the anteclassical temporal use of *quoniam* was based on colloquial practice, and that this usage was continued in the following periods of the language. For we find in Festus (s. v. *quoniam*), and Donatus (ad Ter. Ad. prol. 1) the express remark that *quoniam* had the meaning of both *quia* and *postquam*.

Obs. 8. From the original temporal meaning of *quoniam* must, in the first place, be derived its use as denoting a reason, not for the principal action as such, but for its present performance, or for its performance at the time spoken of. Generally, in this instance, the clause contains an action just accomplished, the performance of the principal action being made possible or desirable thereby. *Quoniam*, if thus used, is rendered either by 'after' or by 'since', or by a participial construction, as: Nunc *quoniam* illis, quantum mores mei posebant, respondi, pauca de republica loquar (the 'respondere' being not a cause for the principal act as such, but the accomplishing of the *respondere* making it possible for the speaker to add his other remarks). Sall. Jug. 85, 44.—Sed *quoniam* nos tanti viri res admonuit, idoneum visum est, de natura ejus paucis dicere. Ib. 95.—*Quoniam* respondi postremae tuae paginae primā meā, nunc ad primam revertar tuam. Cic. Att. 6. 2. 3.—*Quoniam* fidem magistri cognovisti, cognoscite nunc discipuli aequitatem. Ib. R. A. 21.—*Quoniam* de communi totius Asiae crimine dictum est, aggrediar jam ad singula. Ib. Flacc. 15.—*Quoniam* nacti te sumus aliquando otiosum, certe audiam quid sit quod Epicurum non probes. Ib. Fin. 1. 5, 14.—Ariovistus legatos mittit: Quod antea de colloquio postulasset, id per se fieri licere, *quoniam* propius accessisset. Cæs. B. G. 1. 42.—Quibus *quoniam* pro pietate satisfecerit, habere nunc se rationem officii. Ib. 5. 27.—*Quoniam* tuta ea pacataque ab tergo relinquebantur, omnibus jam cogitationibus in Philippum conversis. Liv. 33. 2.—Quem Caesar remittit cum mandatis: *Quoniam* ad id tempus facultas colloquendi non fuerit, atque ipse Brundisium sit venturus, interesse reipublicae se cum Pompejo colloqui (i. e.: *Quoniam* facultas adhuc non











spem *resisterent*, creviscent animi, Pœnus, *quia non vicisset* pro victo esset (i. e. with the Saguntians, as the logical subject by whom the predicate '*non vicisset*' is assigned as the reason), clamorem repente oppidani tollunt. Liv. 21, 9 [Here the subjunctives, *resisterent* and *vicisset*, may be taken as subjunctives by attraction, or as conceived by the logical subjects].—Nonnulli principes ex ea civitate venerunt et de suis privatum rebus ab eo petere cœperunt, *quoniam* civitatem consilium non *passent*. Cæs. B. G. 3, 3. Comp. Liv. 6, 36; Cic. Fin. 1, 10, 42; Plaut. Mil. Glor. 3, 2, 46; Liv. 7, 16.—Sometimes causal clauses are placed in the *potential* subjunctive, for instance, if the clause is at the same time the governing proposition of a hypothetical clause (contrary to reality), or if such a hypothetical clause is *understood*, as: Eiusmodi erant situs oppidorum ut neque pedibus aditum haberent, quum ex alto se aestas inciderisset, neque navibus, *quod*, natus minime æstu, naves in vadis *afflaturæ*. Cæs. B. G. 3, 13.—because the ships would be damaged *if* they were in the shallows when the tide would diminish. So '*quoniam* non *fallerent*' in Liv. 7, 36.

B. If the principal sentence is negative, and the negation affects the causal clause, so as to make it *virtually negative* although it has an *affirmative* form (or vice versa), the predicate of the clause is placed in the subjunctive of non-reality, the same as in relative clauses (p. 543), as: Nec vero ille urbem reliquit, *quod* cum iudici non *posset* (= he could defend the city), nec Italianam, *quod* eam *poteretur* (= he was not driven out of Italy) sed etc. Cic. Att. 8, 11, 2. Comp. Cic. R. A. 18, 51.—If the fact stated in such clauses is *real*, the negation referring merely to the reason inferred from it, the predicate is in the *indicative*, as: Nec ideo beneficium novum reficere debet, *quod* nondum prius *reddidit*. Sen. Ben. 4, 40.—From the same reason a subjunctive of non-reality must be used if a causal clause is dependent on the comparative conjunction *quāvis*, so as to become *virtually negative*, as: Substituerunt, *nevis* quia locus luge decet, *quāvis* *quod* animi satis *esset* ad pugnam (= non satis animi erat ad pugnam). Liv. 32, 12.—Libertatis originem inde *magis* quia annum imperium factum est, *quāvis* *quod* *denuntiatur* quicquam *se* ex regia potestate, *numerus*. Liv. 2, 1. Comp. Ib. 40, 22; 3, 13; 5, 29; Sall. Cat. 14; Tac. H. 4, 5.—Sometimes, in clauses of this kind, *quod* is used in place of *quod* analogous to the rules under C. FORMULA 3, as: Benevolentia magis adductus, *quāvis* *quod* res ita *postularet*, Iul. Iugur. Cic. Fam. 6, 3, 1.

C. For periods with causal subjunctives of non-reality, usage has introduced *peculiar conditional forms*, which are represented by the following formulas, all being rendered in the same way by English clauses with '*not that*...*but because*'.

1. Hoc scribo, *non quod* *quid* *credam*, sed *quod* \* (*quāvis* ita dicitur; I write this, *not that because*, I believe it, but because it is said so).
  2. Hoc scribo, *non ut* *credam*, sed *quod* ita dicitur *crederet*.
  3. Hoc scribo, *non quo* *credam*, sed *quod* *quāvis* ita dicitur.
  4. Hoc scribo, *non quia* *travely* *quid*, *quod*, *credam* *sed* *travely* *veram*, *autem* ita dicitur.
- If the predicate of the first clause is negative, the formulas are:
5. Hoc scribo *non quod* (*quod*, *quāvis* *non* *credam*, sed etc. (I write this, *not that I do not believe it*, but etc.).
  6. Hoc scribo *non quāvis* *credam*, sed etc.

EXAMPLES: (a) FORMULA 1. with *non quod*: Pugiles in iactandis castibus ingemiscunt, *non quod* *dolent*, sed *quia* profundam voce omne corpus intenditur. Cic. Tusc. 2, 23. Comp. Ib. Fam. 9, 1; Orat. 39, 134; Or. 2, 75; Leg. Ag. 2, 11; N. D. 3, 56 87; Cæs. 35, 101; Ac. Po. 1, 11, 42; Liv. 28, 32; Quintil. 5, 10, 119.—(b) FORMULA 1. with *non quia*: Fœdus se renovare dixit, *non quia* *probatet*, sed *quia* in nova possessione regni patienda omnia essent. Liv. 42, 25.—This formula is not used by Cicero (except with two negations, see FORM 5), but it often occurs in Livy, and the writers of the silver age. Comp. Liv. 35, 40; 4, 57; Quint. 10, 7, 31; Tac. An. 14, 43; Sen. Cons. Helv. 17; Flor. 2, 15; Hor. Ep. 1, 8, 4 (where the form '*hanc quia*...*sed quia*' is used).—(c) FORMULA 2. This formula generally has the meaning of a final Ut-clause (see p. 476, D, 1), but also occurs in the sense of a causal clause (non ut = non quod), the same as in English '*not that* etc.', as: Eā-sentence, nor (as Madvig says) because the reason assigned is not the real one; but because the clause is represented as conceived by the *subject*. The same mood would have been used, if the principal sentence had been made *affirmative*.

\* Instead of a causal clause, a final clause with *ut* or *ne* may follow *sed* (p. 476, No. D, 1).

† MADVIG (ad Cic. Fin. 2, 13, 43), and HAND. (Tursch. IV, p. 279 foll.) dispute the use of '*non ut*' in the meaning '*non quod*'. They explain the passage Att. 14, 17, quoted in the text, by '*non eo modo ut deliberarem*'. It is strange that they did not see how little this interpretation can remove the causal meaning from this Ut-clause. On the contrary, it is the very way in which every Ut-clause with causal signification must be explained; only that we may change the *general* modal expression *modo*, into the *special* modal expression *causa*. '*Non ut deliberarem*' evidently has the force '*Non ea causa ut deliberarem*', where the form of an Ut-clause of non-reality is in conformity with the

rum exempla tibi misi, *non ut* *deliberarem* reddendæne essent, *sed quod* non dubito etc. Cic. Att. 14, 17, 4 (*not that I deliberate* whether they should be returned; = *non quod deliberarem*).—Hæc ad te scribo, *non ut* *queas* tu demere solitudinem, sed etc. Ib. 11, 15, 3 (*not that you are able to remove my sorrow, but etc.*; = *non quod*). Thus the clauses occur in reversed order: Quorsum hæc præterita? *Quia* sequitur illud etc., *non ut* eas res causam afferrent amoris. Ib. Fato 15, 35 [= Hæc dicta sunt *non ut* (= *quod*) causam afferrent amoris, *sed quia* sequitur etc.]. This formula with '*ut* causal' rarely occurs, on account of its ambiguity, and because it was supplanted by the third formula '*non quo*'.—(d) FORMULA 3. This is the most frequently used among the formulas mentioned (ZUMPT's assertion to the contrary notwithstanding), and is best explained by taking *quo* as equivalent to *ut* *eo*, so that it would be substantially the same as the second formula. Ne id quidem accipi, *non quo* alienum meā dignitate *arbitraret*, sed *quod* tantum rei publicæ sceleris impendere a consiliis non suspicabar. Cic. Prov. Cons. 17, 42. Comp. Cic. Phil. 1, 1, 7, 16; Sest. 40, 87; Cæs. 20, 58; Phil. 1, 4, 9; Verr. 2, 4, 28; Planc. 23, 56; Att. 7, 15; Fam. 5, 19, 2; Liv. 28, 27; 28, 27; 32, 33.—(e) FORMULA 4: Sed me non movet res publica, *non quo* sit mihi quicquam carius, *sed desperatis etiam Hippocrates* *stat* *adhibere* *medicinam*. Cic. Att. 16, 15.—Comp. Ib. Att. 4, 15; Fam. 3, 17, 3; Ib. 10, 12, 3; Or. 3, 24, 93; Brut. 21, 83; Tusc. 1, 1; Liv. 21, 31.—(f) FORMULA 5: Hujus constitutionis Hermagoras inventor esse existimatur, *non quo* non *us* *sint* ea veteres oratores, sed *quia* non animadvertunt artis scriptores eam superiores. Cic. Inv. 1, 11, 16.—Majores nostri in dominum de servo queri noluerunt, *non quia* non *posset* verum inveniri, sed *quia* videbatur indignum. Ib. Mil. 22, 59. Comp. Ib. Verr. 2, 2, 35; Quint. 8, 3, 42; Ib. 2, 2, 2.—(g) FORMULA 6†: Ego me ducem in civili bello negavi esse, *non quin* rectum *esset*, sed *quia*, quod multo rectior fuit, id mihi fraudem tulit. Cic. Att. 7, 26.—Præ me tuli, me nihil male quam pacem, *non quin* eadem timērem quæ illi, *sed ea* bello civili *potiora* *ducebam*. Ib. 8, 11 D, 1.—Comp. Cic. Fam. 4, 7, 1; 16, 24, 1; Or. 2, 72, 295; Orat. 68, 227; Liv. 2, 15, 2; Ib. 32, 32†.

D. *Non quod*, and *non quia* (but not *non quod non*, *non quia non*, nor *non quo* and *non quin*) take the *INDICATIVE* if the predicate of the clause is represented as a *real fact*, which is denied to be a cause for the principal statement (in English: '*not because*'); as: Ælius Sextus 'egregie cordatus' et 'catus' ab Ennio dictus est, *non quod* ea *quæ* *rebat* *quæ* numquam inveniret, sed *quod* ea respondēbat quæ eos, qui quæsisent, et curā et negotio solverent (Ælius Sextus, 'the Sceptic' really sought what he never found, namely the objective truth of things; but this was not the reason why he was called 'catus' etc.). Cic. Rep. 1, 18.—Ego sum exercitus, *non quia* multis *debeo*, sed *quia* sæpe *concurrit*...ut in omni verar ne vix possim gratias vidēri (Cicero really was owing obligations to many; but that was not the reason of his embarrassment). Ib. Planc. 32, 78.—Nec vero hoc, *quia* *sum* *ipse* *augur*, ita sentio, sed *quia* sic existimari nos est necesse. Ib. Leg. 2, 12.—*Non quia* *ades* *presens*, dico hoc. Ter. Ad. 3, 3, 29.—Nam et ille, *non quia* *emit*, leno est, sed, *quia* leno erat, *emit*; nec hic *quia* sic erat locutus occidit, sed *quia* erat occidit, sic locutus est. Quint. 5, 10, 47.—Comp. Cic. P. O. 14, 48; Quint. 5, 10, 56; Ib. 5, 10, 82. The poets, however, sometimes use the indicative with *non quia* (*non*), even if the fact is *non real*, as: Rancidum aprum antiqui laudabant, *non quia* nasus illis nullus erat, sed *quod* etc. Hor. Serm. 2, 2, 89. Also Livy, in a number of passages, uses

principle often mentioned (p. 612, foot-note; p. 608, Obs. 6). In fact, this is the only way in which we can explain our English *That*-clause, used in this connection (= not for the reason that).

\* Most grammarians explain *non quo* by an 'attraction', stating that '*non quod*' is changed into '*non quo*' to agree with the ablative *eo* which may be understood (*non eo quod*). If this were so, we may properly ask why, in the frequent *Quod*-clauses dependent on *eo* without a negation, the same attraction *never* occurs? Moreover this attraction would be entirely without analogy, since in *Latin* relative clauses the case of the relative is *never* (and certainly not in good prose) attracted by its antecedent. The correctness of our explanation is almost made indubitable by the fact that clauses with *non quo* never occur with the *indicative*, as the clauses with *non quod*, and *non quia* (see No. D).

† The *quin* in these clauses may be either explained as the regular conjunction in negative *That*-clauses with negative principal predicates (deriving them from formula 2), or by the original interrogative negative meaning of *quin* (= *not why I should not*).

‡ The use of *quoniam* in these formulas seems to be excluded, because a predicate cannot be at the same time an acknowledged fact, and against reality. Nevertheless we read in Cic. Verr. 2, 1, 9: Ut oratione perpetua, *non quoniam* hoc sit necesse, verum ut experiar utrum ille etc. Madvig has emended this passage (against the codices): '*non quo jam* hoc sit necesse'. But we may explain '*non quoniam*' by saying that Cicero used *quoniam* with the same peculiar force (Obs. 9), as he would have without a negation. But this question can hardly be decided without another passage in which *non quoniam* occurs in this meaning. Such a passage, however, is not extant.



the indicative with reference to *facts non-real*, where Cicero would use the subjunctive, as: Id a Quinctio facile impetratum, *non quia* (Boetios) satis dignos esse credebatur, sed quia, Antiocho rege jam suspecto, favor conciliandus nomini Romano apud civitates erat. Liv. 33, 27. Comp. Ib. 10, 41 (*non quia plus animi rectus est*), and Ib. 40, 33 (*non quia cunctati sunt*). So Colum. 8, ult. Frequently such indicatives are found in the writers of the silver age, as: Virtus magnifica est, *non quia* per se beatum est malo caruisse, sed quia animum laxat. Sen. N. Q. Praef.—Suadente Fusco, *non quia* industriam Flavianum egēbat, sed ut etc. Tac. H. 3, 4. Comp. Gell. 7, 2, 11.—In later Latinity even *non quoniam* is found with the indicative in regard to facts non-real, as: *Non quoniam* nescientes unam derivationem esse hoc fecerunt (inst. of '*non quod hoc facerent*') hoc Cæsar dixit, sed ut etc. Pomp. Comm. Art. Don. p. 108 Lind.—*Non quo*, and *non quin* are never used if the predicate of the clause is represented as a real fact, since neither *quin*, nor *quo* can be construed with the indicative\*.—If the predicate of these causal clauses is a hypothetical preterite, it takes the form mentioned p. 443, No. 3, as: Utinam Kal. Sex. adesse potuissem! *Non quo* profici potuerit aliquid, sed etc. Cic. Phil. 1, 6, 14.—In the writers of the silver age, *non quod* and *non quia* are often found without a finite verb, so that the copula must be supplied, as: Aequalibus animis recepti sunt qui ad Antonium venerant, *non quia* modestior miles (i.e. esset), sed duci plus auctoritatis. Tac. H. 3, 80.

## II. ADVERSATIVE CAUSE. (CONCESSIVE CLAUSES.)

§ 624. CONCESSIVE CLAUSES are either INDEFINITE, or DEFINITE. *Indefinite* concessive clauses are those which contain an action merely assumed by the author (= *even if, however much*). They are introduced by *etiamsi* (with the indicative or subjunctive), *quamvis* with the subjunctive, or *ut* with the subjunctive. *Definite* concessive clauses refer to a certain fact (= *although*), and are introduced by *quamquam* or *etsi* (*tametsi*) with the indicative (rarely by *quamvis*), or by *quum* with the subjunctive (p. 656). The impersonal verb *licet*, if used with the force of a conjunction, belongs to both, definite and indefinite concessive clauses.

Obs. 1. Concessive clauses denote ADVERSATIVE CAUSE, i. e. a cause which, according to general experience, should result in a consequence either *contrary* to, or *different* from that expressed by the principal sentence. Hence they contain both, an *adversative* and a *concessive* element; *adversative*, because the result expresses a *contrast* to the cause; *concessive*, because the author *concedes*, as it were, that there is a fact forming an apparent objection to the principal statement. Therefore, concessive periods are after paraphrased by means of propositions expressly containing the predicate 'to concede' or by ordinary *adversative coordinate* propositions with *tamen* (but, still); as: Fateor (I concede) inestam esse nobis corporis nostri caritatem, *non nego* indulgendum illi: *serviendum nego* (but I deny that we should be its slaves); = Corpori, *etsi* ejus in-ita est caritas, *serviendum tamen* non est. Sen. Ep. 14.—Divitiacum dixit, *scire se illa esse vera*; sese *tamen* amore fraterno commoveri. Cæs. B. G. 1, 20.—Expellitur ex oppido Gergoviā; *non destitit tamen* (= *etsi* ex oppido expulsus est, *tamen* non destitit). Ib. 7, 4.—Indefinite concessive clauses have either the nature of *conditional clauses* (being introduced by *etiamsi*), or of *indefinite relative clauses* (being introduced by *quamvis*). See p. 498 foll.—The *syndetic antecedents* of concessive clauses are *tamen*, *attamen*, *certe*, *nilominus*, which, however, are generally used only in the *apodosis* (as 'post-cedents'), so that the concessive clauses form the *protasis*. If the principal sentence precedes the concessive clause, no syndetic antecedents are used, although sometimes, in anteclassical style, even in this instance *tamen* is used, as: *Tamen* fiet, *etsi* tu fidem servaveris. Plaut. Rud. 5, 2, 63.

Obs. 2. Clauses introduced by *etiamsi* (even if), are a species of *conditional clauses*, and follow in every respect their construction, forming the connecting link between the

\* About the indicative after *non quod* the grammarians disagree. KÜHNER says: 'By the indicative, the cause is represented as REALLY NOT holding good', which is utterly erroneous. MEIRING says: 'Livy and later writers strangely use *non quod* and *non quia* with the indicative' (ignoring the regular use of the indicative).—MADVIG remarks that there are a few exceptions to the use of the subjunctive after *non quod*, quoting the above-cited passage of Horace. The author of the Publ. Sch. Gr. says: 'If the cause denied really exists, but is not the true motive, or if it is one which cannot be supposed to exist, *NON QUOD*, *NON QUIA* take the indicative'. The second part of this rule is evidently made up to suit the one passage of Horace. But neither part of his rule will explain the indicatives used by Livy, Seneca, and Tacitus, in the above-quoted passages.

concessive and conditional clauses. In both, the *Etiamsi*-clauses and *conditional clauses*, the predicate of the clause is represented as an uncertain contingency; but in *conditional clauses* this uncertainty effects the reality of the principal predicate, while in *Etiamsi*-clauses the principal predicate is represented as real or as non-real notwithstanding the uncertainty of the dependent predicate. *Etiamsi*-clauses have this in common with definite concessive clauses, that they become identical with them when the uncertainty of the predicate is removed. Thus the conditional-concessive clause 'Omnia brevia tolerabilia esse debent, *etiamsi* magna sunt' (Cic. Am. 27, 104) becomes a *definite* concessive clause if a definite subject is substituted in the sentence: 'Hic dolor, *etsi* magnus est, tolerabilis esse debet'.—Sometimes, however, *etiamsi* (the same as 'even if' in English) is used in the meaning of *etsi* (although), just as *si* may virtually be equal to *quia*. If so used, *etiamsi* requires the *indicative* (while, if vice versa *etsi* is used in the meaning of *etiamsi*, it very frequently has the *subjunctive*, see Obs. 13); as: *Etiamsi* (although) dudum fuerat ambiguum hoc mihi, nunc non est. Ter. Hec. 4, 4, 26.—Nam ista veritas, *etiamsi* (although) jucunda non est, mihi tamen grata est. Cic. Att. 3, 24.

Obs. 3. *Etiamsi* takes the indicative or subjunctive according as an ordinary conditional clause, if substituted for it, would take an indicative or a subjunctive. See Chapter VI.; as: *Etiamsi* quid scribas non habebis, scribito tamen. Cic. Fam. 16, 26.—*Etiamsi* alterum tantum perdendum est, perdam potius quam sinam etc. Plaut. Ep. 3, 4, 85.—*Etiamsi* caritate a fratre majore vincor, misericordiam certe vinci non debeo. Liv. 40, 15.—*Etiamsi* ruere vellem (contrary to reality), boni viri me ut id non facerem rogarent. Cic. Planc. 38.—Quis, honesta in familia institutus, non ipsa turpitudine, *etiamsi* eum lædura non sit (virtually suboblique), offenditur? Ib. Fin. 3, 11. Comp. Ib. Off. 1, 4, 14; Div. Cæc. 6, 21; N. D. 1, 39, 110; Mil. 8, 21; Fam. 1, 9, 47; Tac. Hist. 1, 9, 47.—Thus Livy, according to the principle explained p. 331, No. C. uses the subjunctive if the principal predicate is an imperfect of contingent action, as: Id maxime, *etiamsi* hæsisset in scuto, nec penetrasset in corpus, pavorem faciebat. Liv. 21, 8.—Cæsar, who does not use *etiamsi*, instead of it employs *si* followed by *etiam*: Ut, si qui *etiam* in presentia se occultassent, tamen his rerum omnium inopia pereundum videretur. Cæs. B. G. 6, 43. Comp. Ib. 7, 9.

Obs. 4. *Quamvis* is a compound of the relative quantitative adverb *quam* (as much) with the 2nd sing. pres. ind. of the verb *velle* (= as much as you wish). But in this composition, *quamvis* conventionally has the force of an *indefinite* relative adverb (= *quancunque*, which does not exist, see p. 501, No. 9), the verb *vis* being in the *indicative*, since indefinite relative clauses require this mood (p. 503, Obs. 12). *Quamvis* occurs both as a relative adverb, and as a concessive conjunction, with the following different functions:

A. It is used as a *CONCESSIVE QUANTITATIVE ADVERB* to qualify adjectives or other adverbs, = 'however' (much, little, rich etc.); 'ever so' (many, few etc.). In this instance, of course, it has nothing to do with the mood of the predicate of its proposition, the 'concessive' idea existing merely in regard to the adjective or adverb thus qualified, as: *Quamvis insignis*, poterat persecutere illam esse etc.; *However stupid*, he might have perceived etc. Plaut. Merc. 4, 1, 21.—Itaque ad quemvis numerum ephippiarum equitum *quamvis pauci* adire audent; Hence *ever so few* (however few, or 'even the smallest number') of them dare to attack any number of horsemen on saddled horses. Cæs. B. G. 4, 2.—Quasi vero mihi difficile sit, *quamvis multos* nominatim proferre. Cic. R. A. 16.—Externus timor *quamvis suspectos invidiososque* inter se jungēbat. Liv. 2, 39.—(Nobiles) quasi pollui consiliū credēbant si eum *quamvis egregius* homo adeptus foret. Sall. Cat. 23, 6.—Tiberius quæstā interdum comitāte *quamvis manifestam* defectionem tegēbat. Tac. Ann. 6, 50.—Stultitiam accusare *quamvis copiose* licet. Cic. Tusc. 3, 30. Comp. Cic. Fam. 2, 16, 2; 7, 3, 6; Phil. 2, 45, 116; Verr. 2, 2, 54; 2, 3, 97; Tac. Hist. 1, 26. Sometimes *quamvis*, in anteclassical and postclassical language, and in the poets, has the meaning of an adverb of intensity without any concessive idea (= *admodum*), as: *Quamvis ridiculus* est, ubi uxor non adest. Plaut. Men. 2, 2, 43.—The poets sometimes use *quantulibet* in the meaning of *quamvis*: *Quantulibet infirmæ* manus. Ov. Am. 1, 7, 66.—Instead of the second person singular *vis*, also the third person singular, or the first, second, and third persons plural, are thus joined with *quam* in the meaning of *quamvis*, as: Expectate facinus *quam vultis improbum*. Cic. Verr. 2, 5, 5. See No. B.

B. *Quamvis*, as a concessive adverb, frequently is used in imperative sentences with predicates in the potential subjunctive (p. 382 foll.) qualifying both predicate-adjectives and verbal predicates. With the latter it has the meaning 'ever so much' (or *however much*), the adverb *quantumvis* being used as its synonym, in silver Latinity\*. Sentences of this kind may either be rendered, according to their original conception, as imperative sentences, or as *concessive clauses*, with 'however' as introducing conjunction, as:

\* *Quantumvis* occurs once in epistolary style = 'very much' (Cic. Att. 7, 3, 12). In Cic. Am. 20, 73, the reading '*quantumvis licet excellas*' is less supported than *quamvis*. Livy uses *quantumlibet* = *quamvis*: Oro vos, *quantumlibet intersit* inter Romanos et Achæos, modo ne in æquo hostes vestri apud vos sint, ac nos socii, jure. Liv. 39, 37.



*Quamvis* hoc turpe sit, tamen, quoniam expedit, faciam; = either: 'May (let) this be ever so disgraceful', or (disgraceful as it may be), I shall yet do it since it is expedient; (or: 'However disgraceful this may be etc.'). Cic. Off. 3, 13.—Quod turpe est, id, *quamvis* occultetur, tamen honestum fieri nullo modo potest; = either: 'May (let) what is disgraceful be ever so much concealed, it cannot by any means become honest; or: 'What is disgraceful, cannot become honest, however much it may be concealed'. Cic. Off. 3, 19. Instead of a mere subjunctive, the periphrasis with *licet* and a subjunctive (p. 382, Obs. 1, p. 617, 9) is frequently used in connection with *quamvis* (also in the construction mentioned No. A); as: *Quamvis licet insectemur* Stoicos, metuo ne philosophi sint ('May we ever so much attack the Stoics', or 'However much we attack the Stoics etc.'). Cic. Tusc. 4, 24.—Præter eos *quamvis* enumeres multos *licet*, nonnullos reperio perniciosos tribunos. Ib. Leg. 3, 10.—*Quamvis licet* Menti delubra consecremus, tamen etc. Ib. N. D. 3, 36.—Non possis, *quamvis licet* excellas, omnis tuos ad amplissimos honores perducere. Ib. Am. 20, 53. Comp. Lucr. 6, 601.—Thus with *quamlibet*, instead of *quamvis*; Nam certe, *quamlibet* parvum sit quod contulerit ætas prior, majora tamen aliqua disceat puer etc. Quint. 1, 1, 18.—So with *quam vultis*, *quam volet* etc.; *Quam volet* illi cedant, tamen ever so much (however much he feels). Cic. N. D. 2, 17.—*Quam volent* illi cedant, tamen revocabuntur; Let them yield as they may (however much they yield). Ib. Phil. 2, 44.—*Quam volumus licet* ipsi nos amemus, tamen, etc. (however much we may love ourselves etc.). Ib. Har. Resp. 9, 19.—*Quamvis* non means 'however little', as: Senectus, *quamvis* non sit gravis, tamen aufert eam viriditatem, in qua etiam nunc erat Scipio (however little burdensome old age may be). Cic. Am. 3, 11.

C. From the constant use of this construction, the adverbial expression *quamvis*, in the conception of the people, became tantamount to a conjunction, and was felt as such. Hence it was used to introduce all kinds of clauses referring to an 'indefinite concessive' and 'quantitative' meaning, if their predicates were in any kind of potential subjunctives, so that we may rather say that *QUAMVIS* is governed by a subjunctive, than that *QUAMVIS* governs a subjunctive. Both the 'indefinite concessive' and 'the quantitative' meanings, at least in the Ciceronian age, are almost always contained in *Quamvis*-clauses. Hence to apply them to a definite concessive relation, and to certain facts, a peculiar circumlocution is used: *Quamvis* ille felix sit, sicut est, tamen etc. May he be ever so happy, as he really is = most happy as he is. Cic. R. A. 8, 22.—*Illam quamvis ridicula essent*, sicut erant, mihi tamen risum non movērunt; Ridiculous as this was, it did not make me laugh. Ib. Fam. 7, 32.—*Quamvis prudens* ad cogitandum sis, sicut es, tamen nunquam ea res tibi tam belle in mentem venire potuit. Ib. Att. 12, 37, 2.—*Quamvis* igitur fuerit acutus, ut fuit, tamen etc. Ib. Ac. Pr. 2, 22, 69.—So Ib. Phil. 2, 28, 68; Ib. 4, 4, 9; Off. 3, 33, 117; Att. 8, 9, 3; Tusc. 1, 18, 41, and often. For ordinary *Quamvis*-clauses compare: Cic. Tusc. 2, 25, 61; Verr. 2, 1, 9; Rep. 1, 33, 37; Off. 2, 7, 24; Or. 1, 53, 230; Ib. 54, 231; Auct. Her. 4, 46; Sen. Cons. Pol. 36; Ib. Ep. 9.

D. Often the intensive force of *quamvis* refers neither to the predicate nor to an adjective or adverb, but to a substantive adjunct of the predicate. In this connection *quamvis* often seems equivalent to *quamquam* (although), but its intensive force will appear at closer examination, as: *Quamvis* enim Themistocles jure laudatur, et sit nomen ejus quam Solonis illustrius, non minus præclarum hoc quam illud judicandum est; However rightfully Themistocles may be praised, and 'however more' illustrious his name may be, — However deserved Themistocles's praise may be, and however much his name may surpass that of Solon etc. Cic. Off. 1, 22.—Nam in qua republica est unus aliquis perpetua potestate, *quamvis* in ea sit sceleratus, tamen illud excelsus regnum nomen; However much of a Sceleratus there may be in a republic etc. Ib. Rep. 2, 23.—*Quamvis* non fueris sanctorum et impiorum perfectionis mea, approbator certe fuisti; However little you may have been the adviser and urger of my departure, you certainly were its approver. Ib. Att. 16, 7, 2. Comp. Tac. Ann. 2, 38; Sen. Cons. Helv. 9. Sometimes, however, the intensive meaning of *quamvis* is so weak that it approaches the meaning of *etiamsi*, while the predicate still retains a potential force, as: Et si munus flagitare, *quamvis* quis ostenderit, ne populus quidem solet nisi concitatus, tamen ego etc.; Although not even the people is wont to insist on a public spectacle 'however much' somebody may have held it out to them, = 'even if somebody has held it out'. Cic. Fam. 9, 8, 1.

Obs. 5. The use of an indicative in *Quamvis*-clauses is extremely rare. It occurs: 1) once in Livy, where *quamvis* retains the meaning 'however much', but without the accessory idea of indefiniteness: Non tibi, *quamvis infesto* animo et minaci perveneras, ingrediendi finis ira cecidit? Did not your anger etc. subside, hostile and threatening as your mind was? Liv. 2, 40 in place of the Ciceronian circumlocution 'quamvis infesto animo perveneras, sicut per te erat'. 2) Once in Cicero, where *quamvis* has the force of *quamquam* (although), being the only authenticated instance of this use in classical language: Hoc ille natus, *quamvis patrem suum nunquam videret*, tamen in paternæ culpæ similitudinem deductus est. Cic. Rab. Post. 9, 4.—3) Once in Nepos with the mean-

ing 'although', where it is doubtful whether '*quamvis*' was used by Nepos himself, or comes from his postclassical epitomist\*: Erat inter eos dignitate regia, *quamvis* carēbat nomine. Nep. Milt. 2.—4) The prose-writers of the silver age frequently use *quamvis* in the meaning of *quamquam*, and sometimes, in this meaning, construe it with the indicative, as: *Quamvis ab omnibus recesserunt*. Sen. Br. Vit. 11.—*Quamvis major XXV annis eam interposuit*. Ulp. Dig. 2, 15, 9. But Seneca, Tacitus, Quintilian etc., generally use the subjunctive after *quamvis*, and *always*, when *quamvis* means 'however much'. Celsus, however, *always* uses the indicative after *quamvis*. That this was not 'the regular construction' in later Latinity, as most grammarians assert, but was always considered as faulty, also appears from the fact that the ancient grammarians (Dion. p. 387; Charis. p. 202) expressly require the subjunctive after *quamvis*, and even declare *quamvis* with the indicative a solecism, even when used by the poets (Charis. 4, p. 240).—5) The poets use *quamvis*, when the metrum forbids a subjunctive, with an indicative, both in its proper meaning, and in the meaning of *etiamsi* and *quamquam*. Comp. Hor. Sat. 1, 3, 29; Ib. Carm. 1, 28, 11; Prop. 1, 18, 13; 2, 4, 29; Virg. Æn. 5, 542.

Obs. 6. The writers of the silver age construe *quamvis* with ablative absolutes, and participles, often with the meaning of *quamquam*, as: *Quamvis flagrante* adhuc Persarum bello. Tac. Ann. 2, 59.—Quæ fato maerent, *quamvis significata* (= *quamvis* sint significata), non vitantur. Ib. Hist. 1, 18. Comp. Ib. 2, 30; Suet. Aug. 72; Cæs. 48. See for this construction Obs. 11.

Obs. 7. The conjunction *licet* (meaning both 'even if', and 'although') is nothing but the impersonal verb *licet*, as construed with an asyndetic subject That-clause, with its predicate in the subjunctive (p. 617, 9). As used in the classical period, and in the better prose-writers of the silver age, *Licet*-clauses may almost always be understood in this way. The constructions with *licet* in the present tense, as an ordinary impersonal verb, contain a 'concessive' element (*licet* = *conceditur*), but without adversative force, being most generally convertible into *Si*-clauses, as: Hic pugnes *licet*, non repugnabo (Here you may fight; I shall not oppose you, = if you fight, I shall not etc.). Cic. Ac. Pr. 2, 18, 37. Comp. Tac. Or. 9. But often it adds an adversative element, and in this instance the sentence is convertible into a clause with *etiamsi* or *quamquam*; as: Sed omnia *licet* concurrant; Idus Martiæ consulantur (= *etiamsi* omnia concurrant). Cic. Att. 14, 4.—Fremant omnes *licet* (= *etiamsi* omnes fremant), dicam quod sentio. Ib. Or. 1, 44.—Si cui sua non videntur amplissima, *licet* totius mundi dominus sit, tamen miser est (= *etiamsi* sit). Sen. Ep. 9. Comp. Cic. Par. 1, 1; R. A. 11, 31; Ac. Pr. 2, 32, 102; Sen. Cons. Helv. 10; Ib. 11; Ib. Cons. Pol. 35; Cons. Marc. 12.—*Licet* tibi, ut scribis significavi, ut ad me venires, tamen intelligo etc. (= *Quamquam* tibi significavi). Cic. Att. 3, 12. Comp. Ib. Fam. 13, 27, 1; Quint. 1, 22; Plin. Ep. 2, 16, 3.—Sometimes *licet*, in these meanings, is placed in the future-present (*licēbit*), but never in a preterite tense, or in any subjunctive, as: *Licēbit* (= *etiamsi*) eum solus ames, me æmulum non habēbis. Cic. Att. 6, 3, 7.—*Licet* cannot be used in the meaning 'although' (or 'even if') if the predicate of the principal sentence is a preterite, since it would in this instance require a tense of preterite consecution, which would be incompatible with the non-preterite form of *licet*. Nevertheless later writers of the silver age sometimes (but very rarely) use *licet* with an imperfect subjunctive, making it dependent on a preterite predicate, as: Nam *licet* tyrannicis vitis semper abundaret, tamen simulatio hæc vitiorum, non natūra erat. Just. 21, 3.—*Licet*, in the jurists, and the later writers (Appulejus, Ammianus, Macrobius etc.), also in the poets, sometimes occurs with an indicative. But this was considered a faulty construction, the ancient grammarians (Dion. p. 387) expressly assigning the subjunctive to *licet*.

Obs. 8. *Ut* (even if) properly means 'granted that' (supply 'faciam' or 'ponam ut', I will grant for argument's sake that etc.; or the clause may be taken as a kind of final clause; see p. 636, Obs. 4). *Ut*-clauses of this kind represent the truth of the concessive statement as 'not acknowledged' but as assumed for the time being: Sed *ut* hæc concedantur, reliqua qui tandem intelligi possunt? Cic. N. D. 3, 16.—*Ut* tibi *concedam* hoc indignum esse, tu mihi concedas necesse est, multo esse indignius discēdi a legibus. Ib. Clu. 53, 146.—*Ut* enim ingeniosi et tardi ita nascantur, non sequitur tamen ut etc. Ib. Fat. 5, 9. Comp. the Ex. quoted p. 636 foll., Obs. 4, 1.—Sometimes *ut* is a mere equivalent of *etiamsi*, as: Ambulatiuncula, *ut* tantum faciūmus quantum in Tusculano fecimus, prope dimidio minoris constabit isto loco. Cic. Att. 13, 39, 2.—*Ut*-clauses of this kind are rarely made dependent on preterite predicates, mostly if suboblique, or virtually so, implying a 'concession' of the subject; as: Ac jam, *ut* omnia contra opinionem acciderent, tamen se plurimum navibus posse perspiciebant. Cæs. B. G. 3, 9. But sometimes *Ut*-clauses of this kind are dependent on preterites, even if not suboblique, as:

\* The grammarians, in this passage, and in Cic. Rab. 2, find fault with the indicative. They should have found fault rather with the meaning in which *quamvis* is used.



*Ut enim neminem alium nisi T. Patinam rogasset, scire potuit illo ipso die a Milone prodi flaminem* (even if he should have asked nobody but T. Patina, he could have known etc.). Cic. Mil. 17. 46.—If concessive *ut*-clauses are NEGATIVE, *ne* is used (not *ut non*), as: *Ne sit summum malum dolor, malum certe est* ('even if', or 'granted that' pain is not the greatest evil, it certainly is an evil). Ib. Tusc. 2. 5.

Obs. 9. *Quamquam*, if merely its etymology is considered, is in the same relation to *etsi*, as *quamvis* is to *etiamsi*. Indeed, in most of the passages where it occurs in ante-classical Latin, it may be taken as an equivalent of *quamvis*, for instance, Plaut. Merc. 2. 2. 16; Ib. 4. 4. 60; but in classical language, and in the silver and later Latin, it is almost never used with reference to the intensity of the predicate, although its derivation from *quam* should seem to imply this meaning.—*Quamquam* corresponds to the English 'although' referring to actions real and definite which, as in an apparent conflict with the principal predicate, are conceded by the speaker. It is peculiar that Caesar never uses *quamquam*, but always (and very frequently) employs *etsi* to express the idea of 'although'. Cicero uses both *etsi* and *quamquam* without any difference, except that *quamquam* is far more frequently used than *etsi* to express the restrictive meaning 'however' (Obs. 12). It has been remarked that Cicero likes to begin his letters with *etsi* (not with *quamquam*), which should seem strange, considering the original meaning of *et*. There are more than 36 Ciceronian letters extant which begin with *etsi*.—In Livy the use of *quamquam* prevails over that of *etsi*. The writers of the silver age use *etsi* more with non-historic, and *quamquam* with historic predicates. Seneca, Tacitus (except once in the *Dialogus*), and Suetonius (except in Tib. 61, where he makes an individual remark) do not use *etsi* at all as a subordinating conjunction, but express the idea 'although' by *quamquam*, or *quamvis*. However, they sometimes use *etsi* as a coördinating conjunction, in which sense *quamquam* does not occur in these writers.

*Quamquam* is regularly construed with the indicative, the *Quamquam*-clause occurring either as a protasis, or as an inserted clause, or following after the principal sentence, as: *Quamquam non venit ad finem tam audax inceptum, tamen haud omnino vanum fuit*. Liv. 10. 32.—*Quamquam jam motus imbecillitatis censerat, tamen Nolam petiit*. Vell. 2. 123.—*Quamquam prope duplicatus legionum numerus erat* Valenti, studia tamen militum in Caeciliam inclinabant. Tac. Hist. 2. 30.—*Romani, quamquam itinere et praetio fessi erant, tamen Metello instructi obviam procedunt*. Sall. Jug. 53.—*Cujus non admodum probata ratio, quamquam floruit quum acumine ingenii, tum admirabili quodam lepore dicendi, proxime a Lacyde solo retenta est*. Cic. Ac. Pr. 2. 6. 16.—Nam Strabo, *quamquam fuit acri ingenio, tamen ab ea disciplina omnino semovendus est*. Ib. Ac. Po. 1. 9. 34.—*Nos autem non possumus quin alii a nobis dissentiant recensere, quamquam nostra quidem causa facilius est, qui verum invenire sine ulla contentione volumus*. Ib. Ac. Pr. 2. 3. 7.

Obs. 10. Sometimes the SUBJUNCTIVE is used in *Quamquam*-clauses. In this respect, the different periods of the language must be distinguished\*. 1) In ANTECLASSICAL language *quamquam* always stands with the INDICATIVE. Comp. Ennius in Cic. Div. 1. 20; Plaut. Merc. 2. 2. 16; Ib. 4. 4. 60; Ib. Pers. 3. 1. 8. Ter. Ad. 2. 1. 5; Ib. Heaut. 1. 1. 1.—2) Cicero, aside from the potential subjunctive in coördinating *Quamquam*-clauses (see Obs. 12), and aside from the suboblique subjunctives, and those passages in which the reading is doubtful†, uses the subjunctive after *quamquam* only in three authenticated

\* The statements of the grammarians about the use of the subjunctive in *Quamquam*-clauses are vague. MADVIG says: 'Sometimes "later writers" use the subjunctive'.—KÜHNER says: 'The writers of the silver age generally use *quamquam* with the subjunctive; but the classical writers do this only when the concession refers to an assertion of "others"'. [This statement is false in every particular.]—MEIRING says: 'In the poets and later prose-writers *quamquam* and *quamvis* are used without any difference with both moods'.—REISIG says: '*Quamquam* and *etsi* are construed with the indicative or subjunctive, according as the statement is represented as actual or as possible', [which, with respect to *quamquam*, is certainly wrong in regard to the classical usage, and as to *etsi*, in regard to the usage of the silver historians. Reisig corrects every passage which will not fit his rule].—ZUMPT strangely says: 'In later writers *quamquam* and *quamvis* have exchanged their meanings [a very palpable error], and *quamquam* is construed with the subjunctive, *quamvis* with the indicative' [which is in glaring contradiction to the facts, and to the rules of the ancient grammarians]. The author of the PUBLIC SCH. GR. (always inclined to enrich the language) has invented a new concessive conjunction, namely *utut*, and says: 'A concessive clause with *quamquam* and *utut* will be indicative, but if suboblique or GNOMIC [this grammarian uses the expression 'gnomic' very frequently, without ever saying what he means by it], the subjunctive. By writers of the silver age, *quamquam* is freely used with the subjunctive'.

† In the following passages: Cic. Off. 1. 2. 6; Ib. 1. 5. 15; Ib. 1. 9. 30; Ib. 1. 17. 56; Ib. Fin. 3. 15. 48; Orat. 51. 172; Planc. 3. 8, the readings are doubtful, the subjunctives rest-

passages: *Nec enim licet eis qui laudem cum dolore petendam esse dicunt, negare eos esse beatos qui eam adepti sunt. Quamquam enim sint* (= For even if they should be) in quibusdam malis, tamen hoc nomen beati longe et late patet. Cic. Tusc. 5. 30. [In this passage, *quamquam* is evidently used with the force of *etiamsi*, the subjunctive being used according to the rules of *Etiamsi*-clauses, Obs. 3].—Atque haec, *quamquam* praesente L. Lucullo loquar, tamen... publicis litteris testata sunt omnia. Ib. Mur. 9. 20.—*Quamquam* autem in amicitia alii dicant, aequae carum esse sapienti rationem amici ac suam, alii autem sibi cuique cariorum suam, tamen hi quoque posteriores fatentur etc. Ib. Fin. 3. 21. [It is evidently impossible to reduce the use of the subjunctive in the last two passages to any rule.]—3) In Nepos, *quamquam* is once construed with a subjunctive: *Nec praeteribo, quamquam nonnullis leve visum iri putem*. Nep. Att. 13, where the subjunctive seems to have the force of a subjunctive of guarded statement (p. 378).—4) In Livy the subjunctive after *quamquam* occurs in two passages without assignable reason: Quinctius, *quamquam moveretur* his vocibus, manu tamen abnuvit, quicquam in se opis esse. Liv. 36. 34.—Ceterum, *quamquam* tales viri mitterentur, quorum de consilio sperari posset imperatores nihil indigne decreturos esse, tamen in senatu agitata est summa consiliorum. Ib. 45. 18.—5) In the writers of the silver age, especially the historians, the construction of *quamquam* with the subjunctive became far more frequent. While Velleius still construes *quamquam* with the indicative only, Tacitus uses the indicative about as often as the subjunctive (without any assignable difference), *quamquam* occurring about 15 times with the subjunctive. Suetonius, however, never uses the indicative after *quamquam*, construing it either according to Obs. 11, without a finite verb, or with the subjunctive (Comp. Tac. Hist. 3. 59; Ib. Ann. 2. 2; 2. 26; 2. 34; 2. 40; 4. 74; 6. 51; Suet. Cae. 3; Ib. 54; Tib. 16; Ner. 22; Galb. 14). Hence there is no inner distinction between the use of the indicative and subjunctive in *Quamquam*-clauses. Originally the indicative was the only mood used, and, in the classical period, was still far more usual than the subjunctive, till in the silver age both moods became equally frequent.

Obs. 11. In the writers of the silver age (but not in classical language) *Quamquam*-clauses very frequently have the form of PARTICIPIAL CLAUSES, being treated like an ordinary participial clause (p. 174. 175) except that they are introduced by *quamquam*. If the subject of the clause does not occur in the principal sentence, or may be eliminated out of the clause by means of a passive construction, the *Quamquam*-clause takes the form of ABLATIVES ABSOLUTE, as: At Germanicus, *quamquam contracto exercitu*, praemittit litteras ad Caeciliam (= *quamquam exercitum contraxerat*). Tac. A. 1. 48.—Posteriore quoque existimo, *quamquam jam discretis professionibus*, nihilo minus instituisse quaedam genera institutionum ad eloquentiam comparandam. Suet. Gram. 5.—But if the subject of the clause is also contained in the principal sentence, it is expressed only in the principal sentence, the participial predicate of the clause agreeing with it, as: Ne Aquitania quidem, *quamquam a Julio Cordo in verba Othonis obstricta*, diu mansit (= *quamquam obstricta erat*). Tac. Hist. 1. 76.—Agrippinam, *quamquam bene convenientem*, dimittere coactus est (= *quamquam ea bene conveniebat*). Suet. Tib. 7.—If the predicate of the clause consists of the copula with a completing predicate, the copula is omitted, as in ordinary participial construction, as: Moris tum erat (*principem*), *quamquam praesentem*, scriptis adire (= *quamquam praesens erat, or esset*). Tac. Ann. 4. 39.—(Erat Tito) praecipuum robur, *quamquam neque proceram staturam, et ventre paullo projectiore* (i. e. erat). Suet. Tit. 3. Comp. Tac. H. 1. 60; 1. 83; 2. 41; 3. 15; 3. 18; 3. 82; 3. 84; 4. 18; 4. 74; Ib. Ann. 1. 37; 1. 55; 1. 65; 2. 57; 2. 75; 3. 30 etc.; Suet. Tib. 3; Ib. 11; Ib. Galb. 14; Ib. Gram. 23; Quint. 9. 3. 52, and often.—This participial form must be considered as the regular construction of *Quamquam*-clauses in the writers of the silver age. It occurs in Tacitus about in the proportion of five to one, as compared with the finite *Quamquam*-clauses. Of the same nature is the participial construction with *quamvis* (mentioned Obs. 6), which, however, is far less frequent than the same construction with *quamquam*.—We must not confound with this construction the omission of the subjunctive in inferior authority, except in one or two passages where the manuscript authority is about equal on both sides. None of these passages can be considered as a proof that Cicero used the subjunctive after *quamquam*. In other passages produced by the grammarians, the subjunctives are either suboblique (as Ac. Po. 1. 8, and Or. 3. 7. 27), or subjunctives by attraction (as Leg. 3. 8. 18, and Fam. 9. 10. 2). In the passage Sall. Jug. 3 (*quamquam delicta corrigas*), the indicative would be faulty, since the second person has the meaning of an indefinite person (p. 413. Obs. 4). Very strangely KÜHNER refers to the following passage, as an example for the use of the subjunctive: Quae, *quamquam ex multis pro tua claritate audiam*, tamen libentissime ex tuis litteris cognoscam. Cic. Fam. 13. 68. 1. He explains *audiam* by '*Quamquam tibi concedo quum dicis me haec audire*', although the addressed person never said, nor could have said anything of the kind. The fact is, that *audiam* is no subjunctive at all, but a future.



of the copula in *Quamquam*-clauses, if the clause has its own subject in the nominative, as: *Quamquam* Tiberio nulla vetus in Aruntem ira (i. e. erat). Tac. Ann. 1. 13. Very rarely *quamquam* connects two PHRASES within a sentence, as: Camillus cum Tiburtibus maxime valido exercitu majore moe, *quamquam* de prospero eventu pugnaret. Liv. 8. 13.—Parthenides et Xenophanes, minus bonis *quamquam* versibus, sed tamen illis versibus, increpant eorum arrogantiam. Cic. Ac. 2. 23.

Obs. 12. Peculiar is the use of *quamquam* for PERIODICAL COÖRDINATION, which is especially frequent in Cicero and Seneca, where it, perhaps, occurs oftener than in all the other writers taken together. In such sentences, *quamquam*, which generally opens a new period, has no 'concessive' meaning, but merely the 'adversative' force of its syndetic antecedent *tamen*, being rendered by 'however', 'but', 'still'. *Quamquam*, if thus used, has the nature of a 'coördinating relative' (see p. 520, R. 9), having the same relation to *tamen*, as a coördinating relative to a coördinating demonstrative (see p. 473, Obs. 2, 4, and p. 520), or as *quum* in an appositive *Quum*-clause (p. 619 foll.) to the demonstrative adverb *tum*. Such propositions, introduced by the coördinating conjunction (or rather 'adverb') *quamquam* are generally used to restrict a previous statement containing a remark made by the speaker in his own name. Frequently a connecting link must be supplied, as: Nam ut sint illa vendibiliora, hæc uberiora certe sunt. *Quamquam* id quidem licēbit eis existimare qui legerint. Cic. Fin. 1. 4, 12 (= However, those may decide it, who etc., i. e. 'However I will not decide this; may those do it who etc.'). Instead of *quamquam*, a proposition with *tamen* might have been used 'Hoc tamen licēbit eis existimare etc.', or 'quod tamen licēbit' according to the relative form mentioned p. 573, No. 5.—Video summi ingenii causam esse... ne omnes potius me arbitrentur cause, quam vos religioni vestre defuisse. *Quamquam* ego (= ego tamen) mihi sic persuadeo, non vos propter juris dubiam rationem moram anquisisse. Ib. Cic. 2. 6. [Here the sentence preceding *quamquam* has the force of a *Quamquam*-clause, while *quamquam* has the force of *tamen*, = 'although the case is difficult, still I believe etc.'].—*Quamquam* quid ego te invitem, a quo jam scio esse præmissos qui tibi ad Forum Aurelium præstolarentur? Ib. Cat. 1. 9, 23 (= However I am wrong in inviting you, since etc.).—Comp. Ib. Ac. Pr. 2. 17, 53; Ac. Po. 1. 4.—In propositions of this kind the *potential subjunctive* may be used, in the same way as in other independent sentences, as: Quare 'BELLE' et 'FESTIVE' nimium saepe dicatur. nolo. *Quamquam* illa ipsa exclamatio 'NON POTEST MELIUS' sit relinere crebra. Cic. Or. 3. 26, 101 (relin, as subjunctive of modest assertion).—At nonnullas tribus punctis prae tunc totidem tulerunt. *Quamquam* ne id quidem jam facti prope superioribus comitiis, declarataque venissent. *Quamquam* ne id quidem suspicionem coitionis habuerit, = But even without this fact there would have been no ground for suspicion (a virtually hypothetical subjunctive). Ib. Planc. 22. 54.—Nollem accidisset tempus in quo perspicere posset quanti Brutum facerem; *quamquam* in consuetudine quotidiana perspexisses, sicut perspicies; = however (but still) you would have seen this from our daily intercourse (virtually hypothetical). Ib. Fam. 3. 10, 2.

Obs. 13. *Etsi* (sometimes *tametsi*), in classical language, has the meaning and construction of *quamquam*, being regularly construed with the *indicative*, as: *Etsi* causa hesterno sermone labefacta est, mihi tamen videtur esse verissima. Cic. Ac. Pr. 2. 4, 10.—Illi, *etsi* ab hoste ea dicebantur, non tamen negligenda existimabant. Cæs. B. G. 5. 28.—*Tametsi* ab duce et a fortibus deserebantur, tamen omnem spem salutis in virtute ponebant. Ib. 5. 34.—Sometimes *etsi* is used instead of *etiamsi*, as: Hoc omnium iudicio intelligi potest qui permulta ob eam causam unam faciunt quia rectum est, *etsi* (even if) nullum consecuturum emolumentum vident. Cic. Fin. 2. 14.—Numquam edepol fugiet, *tametsi* (even if) capital fecerit (fut. perf.). Plant. Men. 1. 1. 6. If *etsi* is used in the meaning of *etiamsi*, it may take the *subjunctive* for the same reasons as *etiamsi* (Obs. 3), as: Sed tandem, *tametsi* podagrosus pedibus esset. Entymus (even if he were etc.), jam rediisse a portu potuit. Plant. Merc. 3. 4. 8.—*Quamquam*, *etsi* priore foedere staretur, satis cantum erat Saguntinis; (= However, even if the former treaty should be considered as valid, the interest of the Saguntians was sufficiently provided for). Liv. 21. 19.—Sed me vera pro gratis loqui, *etsi* meum ingenium non moneret, necessitas cogit (= et cogeret *etiamsi* non moneret). Ib. 3. 68.—*Etsi* nihil aliud Sullæ nisi consilium abstulisset, tamen eo vos contentos esse oportebat. Cic. Sull. 32. 90.—Fabula etiam nonnumquam, *etsi* sit incredibilis, tamen homines commovet. Ib. P. O. 11. 40. Sometimes *etsi* (= *etiamsi*) is thus used with a *logical tense* (see p. 428, Obs. 3): Ubi, *etsi* (= *etiamsi*) adjectum aliquid numero sit, magna certe caedes fuit (= certum est, magnam caedem fuisse). Liv. 3. 8, 10.—Aside from these instances, and from those of subobliquity and attraction, *etsi* is always construed with an *indicative*, nor is *etsi*, like *quamquam*, construed with a *subjunctive* in silver Latinity. There are some passages which are pointed out by grammarians as exceptions to this rule. But they either are quoted with false readings (as for inst. Cic. Fam. 6. 4, 1, where Reisig reads '*etsi* videatur', which is a bad conjecture, instead of *videtur*, or *videtur*, exhibited by the codices), or are misinter-

preted (as Cic. Att. 7. 3, where the subjunctive *expetitur sit* is evidently suboblique, dependent on *negus*).

Obs. 14. The use of *etsi* to introduce PARTICIPIAL clauses (like *quamquam*, and *quamvis*, see Obs. 6 and 11) is extremely rare; but it occurs already in Cæsar: Quare omni ratione esse interdictum peremptum; *etsi* aliquo accepto detrimento, tamen, summā exercitus salvā, locum quem petant capi posse. Cæs. B. C. 1. 67.—*Agis, etsi* a multitudine victus, gloriā tamen omnia vicit. Just. 12, 1.

Obs. 15. *Etsi*, as a coördinating conjunction is used in three different relations: 1) For PERIODICAL COÖRDINATION, in the sense of *quamquam* (Obs. 12), occurring however much more rarely than *quamquam*, as: Mihi etiam qui optime dicunt, tamen, nisi timide ad dicendum accedunt, prae impudentes videntur. *Tametsi* id accidere non potest (= This, however, cannot occur). Cic. Or. 1. 26.—*Etsi* persapienter et quodammodo tacite dat ipsa lex potestatem defendendi. Ib. Mil. 4.—Do, do pœnas temeritatis meae. *Etsi* quæ fuit illa temeritas? Ib. Att. 9. 10.—2) To introduce parenthetical remarks, restricting the universality of a previous statement, as: Qui, quum esset bonis parentibus, crederet eorum nemini (= which, however, is variously stated by the different authorities). Cic. Tus. 5. 20. In the same way, *quamquam* is used: Quod quale sit, non tam definitur intelligi potest (*quamquam* aliquantum potest), quam communis omnium patet. Cic. Fin. 2. 11.—3) In the coördination of phrases, especially of attributive adjectives dependent on the same governing noun. This use is extremely rare in Cicero, but often occurs in Livy, and the writers of the silver age, as: Ei, *etsi* nequāquam parum ingenio, at pro nostro tamen studio merita gratiam debitamque referamus. Cic. Or. 3. 4, 14.—De nobis, *etsi* non iniquum, certe tristis senatusconsultum factum est. Liv. 25. 6.—*Etsi* iniqua bello, prolio tamen, justo, acie aperta, collitis signis omicandum erat. Ib. 38. 11.—*Etsi* non de profecto, at certe de cogitata patricio professam. Suet. Cal. 12. Coördinations of this kind may always be replaced by ordinary adversative coördinations with *sed*, which must be applied to the other phrase or adjective (*non iniquum, sed triste senatusconsultum* etc.). Such coördinations do not occur with *quamvis*. When *quamquam* is used to connect phrases, it introduces the *last*, while *etsi* introduces the *first* phrase (see Obs. 11).

Obs. 16. There are a number of forms in which the idea of a concessive period may be clothed, aside from those by concessive conjunctions; namely 1) in the form of a

\* Some grammarians (for inst. the author of the P. Sch. Gr.) quote: Si mihi obtemperatum esset, *etsi* non optimum, at aliquam remedium haberemus. Cic. Off. 1. 11. But this reading rests on inferior authority. All the better codices read '*si non optimum* etc.'

† The grammarians confound this last construction with the participial constructions mentioned Obs. 6, Obs. 11, and Obs. 14; and with the adverbial construction of *quamvis* mentioned Obs. 4, 1. These constructions are entirely different, and have nothing in common. Since they, also, belong to different periods of the language, the greatest confusion prevails on this point in our grammars. Thus the author of the Publ. Sch. Gr., comprising all these constructions under the expression '*Adverbial use of the concessives to quality words without affecting mood*', states that *etsi* and *quamvis*, but rarely *quamquam*, is so used. But, if we throw all these constructions together, *quamquam* is by far the most frequent in the relation of ten to one; then follows *quamvis*; *etsi* being the rarest. The difference between these constructions will be easily noticed: 1) In the participial construction *quamquam* and *quamvis* and the rare *etsi* are *real* subordinating conjunctions, the predicate, having the form of a participle expressed or understood or it is the copula. They always may be resolved into ordinary concessive clauses, by simply turning the participle into a finite verb.—2) In the adverbial construction of *quamvis* (Obs. 4, 1) there is no participle at all, but the adverb *quamvis* may be resolved into its elements *quam* and *vis*, and thus we may form an adverbial clause, introduced by an *indefinite relative adverb*. Thus the participial construction of *quamvis* in the silver age, and the adverbial construction of *quamvis* in the classical period had a totally different meaning. When Cicero says '*quamvis* expiās' he means by it '*quam expiās vis*, as fully as you wish (= however fully). But when Suetonius says '*quamvis* nullo querente', he does not mean '*quam querente vis*', nor '*quam nullo vis*', but '*quamquam nemo quereret*' (or as he himself would say '*quamvis* nemo quereret').—3) Still more different is *etsi* when it coördinates adjectives. Here the two adjectives have the same relation to each other as the two propositions of a concessive period. There is no participle to be resolved, and no copula to be supplied, *etsi* having not the force of an adverb, but the same force as the coördinating conjunction *sed*, only in a contrary sense. We may analyze these coördinate phrases in the usual way by repeating the principal predicate with each coördinate member. Thus the passage in Liv. 25. 6 may be resolved: *Etsi* non iniquum senatusconsultum factum est, at certe triste senatusconsultum factum est.



Quum-clause (see p. 656); 2) in the form of a concessive Qui-clause (see p. 567, Obs. 4); 3) in the form of a si-clause, either with or without *tamen* in the apodosis, as: Decem vocasset *si* ad cenam summos viros, nimium obsonavit (he would have had too many dishes, *even if* he had invited ten of the most prominent men). Plant. Merc. 4, 2, 3.—Hic noster orator, *si* minus erit doctus (= *etiamsi* minus erit doctus), attamen ipsa exercitatione istos quidem verberabit, neque se ab eis contemni sinet. Cic. Or. 3, 21, 79.—Comp. Ib. Mur. 4, 8; Ib. Sen. 11, 38; Ib. Rep. 1, 27. Sall. Jug. 85, 48; Ter. Eunn. 1, 1.—4) By ABLATIVES ABSOLUTE or ordinary participles without any conjunction, generally with *tamen* or *nihilominus* in the principal sentence, as: Sullam, nudatā omnibus rebus tribuniciā potestate (= *quamquam* nudasset potestatem) *tamen* intercessionem liberam reliquisse. Cæs. B. C. 1, 7.—Ut Varinus dicere solēbat, quum *datis* testibus, alii *tamen* citarentur (= quum, *quamquam* dedisset testis). Cic. Fin. 2, 19.—Hac spe lapsus Indutiomarus, *nihilominus* copias cogere cepit (= *etsi* lapsus erat). Cæs. B. G. 5, 55.—5) By an ordinary co-ordination, with *tamen* in the second proposition: Et æquum postulāre videtur Hadrubal, *et* ego *tamen* non censeo quod petit tribuendum (= *etsi* æquum postulāre videtur, *tamen* ego etc.). Liv. 21, 3. Comp. Cic. Fin. 1, 3, 7.—6) By a co-ordination with *quidem* and *tamen*: Hæ clades Romam quum essent nuntiatae, ingens *quidem* lucus civitatem cepit, *sed tamen*, quia consules etc., minus eis cladibus movebantur (= *quamquam*, his cladibus nuntiatis, ingens luctus civitatem cepit, minus *tamen* etc.). Liv. 25, 22.—7) Often the negative causal clauses mentioned p. 690 may be used in place of a concessive clause. Thus the sentence 'Pugiles in iactandis castibus ingemiscunt, non quia doleant etc.' (Cic. Tusc. 2, 23) may be expressed 'Pugiles ingemiscunt *etsi* non dolent'.—8) By an imperative sentence followed asyndetically by the main sentence, as: Quare *sit* nobis orator in hoc interpretandi genere mirabilis: in augendo, in ornando etc. magis existimātor metuendus, quam admirandus orator (= *Quamvis* mirabilis sit, *tamen* in augendo etc.). Cic. Brut. 39, 146.—Emerserit ex peculatus etiam iudicio: medietur de ducibus hostium quos accepta pecunia liberavit (= *etiamsi* emergerit, medietur *tamen* etc.). Ib. Verr. 2, 1, 5. Here belongs the circumlocution with *finge* in the meaning 'supposing', 'granted for argument's sake': Interfecti aliqui sunt, *finge* a nobis: quid? vos senatores Campanos secūri non percussistis? = Supposing we had killed them, or 'even if we had killed them', did you not behead the Campanian senators? Liv. 39, 37.—9) By the circumlocutions mentioned Obs. 1.

## CHAPTER SIXTH. CONDITIONAL CLAUSES.

§ 625. Conditional periods represent the reality of the principal sentence (THESIS)\* as contingent on the reality of another action, contained in a clause (CONDITIONAL CLAUSE). Conditional clauses are divided into four classes: 1) Clauses of DOUBTFUL REALITY, generally with an *indicative*, but sometimes with a *subjunctive*; 2) Clauses of DOUBTLESS REALITY, always requiring the *indicative*; 3) Clauses of NON-REALITY, with a *subjunctive* in both the thesis and the clause; 4) IMPROPER CONDITIONAL CLAUSES, with moods depending on particular rules. Affirmative conditional clauses are introduced by *si* (sometimes by *sin*, or *sive*); negative conditional clauses, by *nisi*, *si non*, or *ni*.

Obs. 1. While grammatically a conditional clause is dependent on the principal sentence or thesis, logically the thesis is dependent on the condition, since (in proper conditional clauses) the former cannot exist without the latter. From this peculiarity chiefly arises the great variety in treating the mood of the two propositions in conditional periods, since the mood of the clause is partly determined by the nature of the thesis, and partly the mood of the thesis by the nature of the clause. The mood of the

\* For the expressions 'PROTASIS' and 'APODOSIS' see p. 478, Obs. 7. Many grammarians apply these terms improperly to conditional periods only. A Si-clause cannot be a 'protasis' (i. e. preceding proposition) if it follows the thesis, nor can any period begin with an 'apodosis' (= subsequent proposition).

thesis is often a subjunctive *only because* the Si-clause is in this mood, so that we often must supply a Si-clause to account for the subjunctive in the thesis (R. 48, Obs. 4 and 8). Often, on the contrary, the subjunctive of the Si-clause is derived solely from the potential character of the thesis, even if the thesis is *not* in the subjunctive (R. 44, Obs. 16, B); and often the subjunctive in the Si-clause has its own force without being affected by the thesis.—Several kinds of conditional periods have the peculiarity that the reality of the principal sentence (against the definition in § 625) does *not* logically depend on the reality of the Si-clause. In such instances the conditional construction is either a mere grammatical form, belonging to the improper conditional periods (for instance, when *si* has the force of *etiamsi*), or the real thesis must be understood, so that the principal sentence is *not* at the same time the thesis of the conditional period (See R. 48, Obs. 1).

Obs. 2. In conditional clauses of DOUBTFUL REALITY, the reality of the action is represented as questionable and undecided. The thesis denotes either the consequence of the decision (or of 'fulfilling the condition', as: 'If you promise, I will give you etc.'), or contains an action whose present or past existence is made doubtless by the decision, as: 'If Clodius is in the city, we are in danger'. (Here the danger does not begin in consequence of the decision, but exists even before the decision, or does not exist at all).—Conditional clauses of DOUBTLESS REALITY represent the action of the clause as certain, but the reasoning by which the consequence is reached, as liable to doubt (If Brennus defeated the Romans, you may do the same).—In conditional periods of NON-REALITY, the actions of both propositions are represented as *not* happening while they have an affirmative form, or as *really happening* while they are negative, the condition containing a mere fiction of the speaker, and the thesis expressing what would be the consequence of such an action, as: I would prove it, if you denied it (but I do not prove, because you do not deny).—The criterion of these three classes of clauses is the 'decision'. In clauses of doubtful reality, both propositions depend on the decision. But there is no decision in the two other classes, the action of the clause being unconditionally true in clauses of doubtless reality, and unconditionally untrue in clauses of non-reality.—The main difficulties in Latin conditional periods are 1) the choice of mood in either of the two propositional clauses; 2) the choice of tense in periods of non-reality; 3) the form of negative conditional clauses (*si non*, *nisi*, or *ni*)\*.

Obs. 3. A conditional period may contain more than one conditional clause, which may be coordinated to each other, or not. For the different forms of co-ordination see R. 49, Obs. 1, foll. If they are *not* co-ordinate, they must either belong to different classes, or to different divisions of the same class; or one conditional clause may be dependent on another, as: Si quis vestrum forte miratur, me nunc ad accusandum descendere, is, si mei consilii causam cognoverit, id quod facio probabit. Cic. Div. Cæc. 1, 1. The second Si-clause is an improper (temporal) conditional clause (*si*... cognoverit = quum cognoverit, AFTER learning the reason), while the first Si-clause is a clause of doubtful reality.—Si ita Fabia pecunia legata est a viro, si ei viro uxor materfamilias esset, si ea in manum non conveniret, nihil deberetur: If a legacy is left to Fabia, her husband being the heir, on the condition that she be the 'house-wife' of her husband, no legacy is due to her if she did not marry her husband in the form of 'in manum conventio'. Cic. Top. 14. Here the first conditional clause belongs to the conditions denoting exemplification (R. 44, Obs. 17), while the second and third clauses are clauses of doubtful reality (the second referring to the future, and the third to the past), not belonging to the same thesis, since the first conditional clause is at the same time the thesis of the second.

### I. CONDITIONAL CLAUSES OF DOUBTFUL REALITY

Rem. 44. A conditional clause of doubtful reality regularly has its predicate in the INDICATIVE. But the SUBJUNCTIVE may or must be used in the instances mentioned p. 709 foll. The predicate of the THESIS is generally in the indicative *even if the clause has a subjunctive*. But it may be (a) in an independent potential subjunctive, or (b) its subjunctive may be determined by that of the clause (Obs. 11, 13).—The TENSE of the clause,

\* It is customary among grammarians to illustrate the different conditional constructions by certain formulas 'Si dicis, erras'; 'Si dicas errabis' etc. This method is worse than useless, since but a very few of the existing combinations (of which there are more than fifty) can be given, and because periods of very different forms may have the same meaning, while periods of the same forms may refer to conditions altogether different in their nature. We have used the conditional formulas merely to show their changes in oblique discourse, where not the meaning, but the form alone is essential (p. 632).



if in the indicative, is determined either by the general rules, or by the particular rules mentioned below.

#### A. TENSES OF THE INDICATIVE IN CLAUSES OF DOUBTFUL REALITY.

Obs. 1. The mood of a conditional clause of doubtful reality is regularly the INDICATIVE, whatever mood may be used in English. The mood of the THESIS, if the Si-clause has an indicative, may be a *potential subjunctive* (p. 373, R. 79; p. 382, § 594; p. 381, § 593). The TENSE of the CLAUSE, if referring to the time of the speaker, is a PRESENT. In regard to the tense of the THESIS the following distinctions must be made:

A. If the action of the thesis cannot take place except after the fulfilment of the condition, i. e. after or in consequence of the decision of the doubt as to its reality, the tense of the thesis is the FUTURE PRESENT or an equivalent potential form (imperative, potential subjunctive, periphrastics in *das* and *trius*, or one of the potential verbs *posse*, *debere* etc.), as: *Id si est, in hac fortasse manebitur*. Cic. Att. 8.3.7.—*Si hortum in bibliotheca habes, dedit nihil d. e.* 'when I shall come'. Ib. Fam. 9.4.—*Si pace frui volumus, bellum gerendum est*; si bellum arduum, pace nunquam fruamur. Ib. Phil. 7.6.19.—*Frangite igitur sortis, si potestis*, ne molesti sint. Ib. Ac. 2.29.—*Si me saluum esse vis, impame istam vim etc.* Ib. Verr. 2.2.60.—*Si quid forte novi habes, scribas ad me*. Ib. Att. 4.14.2.—*Si et utile est, et fieri potest, fiat*. Ib. P. O. 24.55.—*Formam igitur mihi totius reipublice, si jam es Romae, relinquitis*. Ib. Att. 6.3.4.

B. But if the action of the thesis is represented as coincident with the time of the speaker, and as happening, if happening at all, before the question of its reality is decided, so that the decision is merely suspended at the time being, the predicate of the thesis is placed in the PRESENT, as: *Satis prosum, si perficio ut noluit obesse qui possunt*. Ib. Att. 2.1.8.—*Si erroris (vos) penitet, satis superque peccatum habeo*. Liv. 28.28.—*Si tibi cordi est facere, licet*. Plaut. Most. 1.4.10.—*Mihi gratior illi videtur, si quis est sensus in morte, aenea statua futura quam in aëra*. Cic. Phil. 9.6.13.—*Favet injuriam, si majorem spem emptiois tue in hujus exitio pones quam etc.* Ib. R. A. 59.146.—*Si necis, tui ignosco*. Ib. Fam. 10.26.3.—*Spes est omnibus in vobis: qui si iccirco abestis ut sitis in tuto, ne in vobis quidem (spes est)*. Ib. Fam. 12.2.3.—*Quod si ita putas, totam ignoras viam glorie*. Ib. Phil. 1.14.33.—*Si id agitur ut rursus in potestate omnes unius sint, ei me profiteor esse inimicum*. Ib. Fam. 10.31.3.—*Si tu ea tenes quae putamus, magnis subediis, falsa res publica est* (periphrastic present). Ib. 5.12.2.

C. The predicate of the thesis is placed in a PRETERITE TENSE when a perfect is idiomatically used with the force of a future or present according to p. 303, Obs. 2, as: *Oecidi, si tu vera memoras* (I am a dead man if you speak the truth). Plaut. Most. 2.1.23; 2) to denote the *view of the speaker* concerning a past action in the event that another action (expressed in the conditional clause) should be true, as: *Si homines rationem a dis datam in fraudem convertunt, non dari illam quam dari humano generi melius fuit* (then I am of the opinion that it would have been better not to give reason to mankind than to give it). Cic. N. D. 3.31, 78.—*Antonius, si ita se habet ut configi cum eo sine periculo non possit, non ille mihi fugisse Mutinā videtur, sed locum belli gerendi mutasse*. Ib. Fam. 11.2.2.

Obs. 2. If the action of the Si-clause refers to a time FUTURE to the speaker, the following distinctions are made:

A. Generally both the thesis and the Si-clause have their predicates in the FUTURE PRESENT, or in the periphrastic future, while the predicate of the Si-clause, according to the rule p. 353, Obs. 1; p. 354, Obs. 2, 3, may have its predicate in the FUTURE PERFECT, as: *Scribentur fortasse pueri si vita suppet*. Cic. Fin. 1.4.11.—*Si perscrutaberis, tempus a vobis petemus quo hanc legationem domum referamus*. Liv. 45.24.—*Si mihi probabis ea quae dices, libenter assentiar*. Cic. Fin. 1.8.28.—*Quem tandem titulum nostra calamitas habitura est, si pertūri sumus?* Liv. 45.22.—*Si sciam quid tu constitueris, meum consilium accommodabo potissimum ad tuum*. Cic. Fam. 9.7.2.—*Quem librum ad te mihi tam si descripserint* librarii. Ib. Att. 12.14.3.—*Tu vero bene etiam meritis de tuis civibus, si eos non modo copia rerum avaris, sed etiam verbis, am*. Ib. Ac. 1.7.26.—The future tenses are even then used when the English language employs a potential mood with 'should', as: *Si quid a me pretermisum erit, commissum facinus et admissum dedecus confitebor* (if I should neglect anything, I will confess etc.). Cic. Fam. 3.19.2.—*Cajetam, si quando abomināre capere, ardebo*; *If I should ever be in good circumstances, I will (would) improve the Capetia villa*. Ib. Att. 1.1.3.

B. If the time refers to the *time of the future*, both predicates carry only that of the clause are frequent & placed in the PRESENT, as: *Si diem pretermisum, periculum est* (the omnes copia convenient). Liv. 25.38.—*Sed assequor omnia si propterea*; *si paucior, amilla*. Cic. Att. 10.8.5.—*Castra nunc vobis hostium praedae dno, si mihi: potius enim vos fortiter in acie operum navaturos*. Liv. 7.16.—*Si defenditis, vestri*; *si deseritis, Samnitium erimus*. Ib. 7.29.—*Ante portas est bellum; si inde non pellitur, jam intra moenia erit*. Ib. 3.

68.—This form occurs even if the future is possibly remote, as: *Quod si assequor* (at any future time), *supero* Crassum divitiis, atque omnium vicos et prata contemno. Cic. Att. 1.4.3.—*Si mihi filius genitur, isque prius moritur, tum mihi ille sit heres*. Ib. Or. 2.32, 141.

C. The thesis may be in the PERFECT with the same meaning as when the clause refers to present time, according to Obs. 1, C: *Brutus si conservatus erit, vicimus*. Cic. Fam. 12.6.2. (Comp. the examples p. 303, Obs. 2).—*Tum, hercule, illo die quo ego consul sum creatus, male res gesta publica est, si legem hanc tuleritis* (If you carry that law, then indeed I shall think that it was an evil day for the republic when I was elected consul). Liv. 3.19.

D. If the thesis contains an action holding good at all times, the predicate being placed in the potential future, according to the rules p. 350 foll., R. 75, Obs. 5-7, the predicate of the clause is regularly placed in the future. Such a future in the clause is not a future by virtue of the conditional clause and its own temporal relation, but a dependent future, according to the rule p. 353, R. 76, as: *Adversariorum descriptio infirmabitur, si falsa demonstrabitur*; The statement of the adversaries will be refuted if it is proved false. Cic. Inv. 2.17.54.—*Quo breviter laudato, aut, si erit infame, praetermisso, deinceps, si res patitur, de fortibus erit et facultatibus dicendum*. Ib. P. O. 22.74.—*Defensor primum, si poterit, debet vitam ejus, qui insimulabitur, quam honestissimam demonstrare*. Ib. Inv. 2.11.35.

Obs. 3. The action whose reality is represented as doubtful, may be PAST at the speaker's time. In this instance the predicate of the clause is regularly in the indicative of one of the three past tenses\*, according to the general rules on tenses.

A. The principal predicate is in the FUTURE, or an equivalent potential form (imperative, subjunctive present, gerundial etc.), if the doubt about the reality of the past action must be removed before the action of the thesis can begin, as: *Non utar ea consuetudine, si quid factum est clementer, ut dissolite factum criminer*. Cic. Verr. 2.5.8.—*Si triumphum non cupiebas, cujus tandem te rei cupiditate arsisse defendes?* Ib. Pis. 24.56.—*Nisi jam aliquid factum est per Flaccum, fiet a me*. Ib. Fam. 3.11.9.—*Sapiens nonnumquam magna scelera levius quam minora compescet, si illa lapsu, non crudelitate commissa sunt*. Sen. Ira. 1.16.—*Sinas nutrem percontari quid hoc rei sit, ut, si falso pater dictus sum, aequiore hinc animo discedam*. Liv. 3.48.—*Si qui se vitiorum illecebris dederunt, miseros faciant honores*. Cic. Sen. 66.138.—*Si quem libido in illum gurgitem abripuit, illorum cum cum quibus conjuravit, non suum judicet esse*. Liv. 39.16.—*Si illi metu coacti statum dederunt, confiteare necesse est, te pecunias per vim coegisse*. Cic. Verr. 2.2.61.

B. The predicate of the thesis is in the indicative of one of the PAST TENSES, if the action is represented as coincident with the action of the clause, presupposing the reality of the latter; or it is placed in the PRESENT indicative if represented as existing at the speaker's time, provided the action of the clause was a reality at the time spoken of, as: *Quo in bello si fuit error, communis ei fuit cum senatu*. Cic. Phil. 11.13.34.—*Quodsi nos ad aliquam spem fortuna reservavit, minus est erratum a nobis*. Ib. Fam. 14.4.1.—*Si vi defecti Claudium, dolo malo defecti*. Ib. Tull. 12.29.—*Si non deum irā, nec fūto, sed culpā perimus ad Cannas, cujus tandem ea culpa fuit?* Liv. 25.6.—*Si, quo die ista caedes Romae facta est, ego Athenis eo die fui, in caede interesse non potui*. Cic. Inv. 1.36.—*Si id actum est, et iccirco arma sumpta sunt ut homines postrēmi alienis pecuniis locupletarentur, tum vero in isto bello subactus oppressusque populus Romanus est*. Ib. R. A. 47.—*Si Roma condita est secundo anno Olympiadis septimae, in id saeculum Romuli cecidit aetas, quum jam plena Graecia poetarum esset*. Ib. Rep. 2.10.—*Si tibi illa probabantur, cur non propriis verbis illa tenēbas?* Ib. Fin. 4.22.—*Si magno emerat (decumas), quare putas emptori lucrum addi oportere?* Ib. Verr. 2.3.30.—*Quodsi nullum ante consilium de morte ejus inieras, ad te minime pertinebat*. Ib. R. A. 34.—*Si illi honoris causā statum dederunt, inimici non sunt*. Ib. Verr. 2.2.61.—*Nisi hinc hodie emigravit aut heri, certo reio hic habitare*. Plaut. Most. 4.3.14.—*Si omnes volumus quod arguimur, non distinguimus voluntatem a facto; omnes plectamur*. Liv. 45.24.

C. The principal predicate may be in a HYPOTHETICAL SUBJUNCTIVE of the imperfect or pluperfect. In this instance the principal sentence is not the thesis of the indicative Si-clause, but the real thesis (conceived as a general assertion of the speaker) must be supplied, as: *Si fatum fuit, classis populi Romani interire, etiamsi tripudium solistimum fecissent, classes tamen interissent* (= If this was the decree of fate, it is certain that the fleets would have perished, even if etc.). Cic. Div. 2.8.20.—In such constructions it may be necessary to supply both, the hypothetical Si-clause belonging to the hypothetical thesis, and the thesis proper of the indicative Si-clause, as: *At id neque, si fatum fuerat, effugisset, nec, si non fuerat, in eum casum incidisset* [= If this was (had been)

\* Some grammarians (for instance ARNOLD, PROSE COMPOS. § 441) assert that *si* with the imperfect and pluperfect always takes the subjunctive. This erroneous opinion is refuted by the examples mentioned in the text, and by the regular use of *si* with an imperfect or pluperfect indicative in clauses of repeated action (p. 329, Obs. 1).







clause is introduced by *nisi*, not by *si non* (hence always '*nisi forte*', never '*si non forte*'). as: Cītatō singulos iurejurando adigam, *nisi* cui morbus causa erit. Liv. 24, 16. Quare, *nisi* quid vobis aliud placet, ad illa pergamus. Cic. Orat. 65, 220.—Ego b-illum fœdissimum fore puto, *nisi* qui Parthicus casus ex-riterit. Ib. Art. 7, 26, 3.—Ibitur igitur, et ita quidem ut censes, *nisi* cuius graviōris p-sonae suscipiendæ spes erit ante oblata. Ib. 10, 15, 3.—*Nisi* hinc hodie emigrāvit aut heri, certo scio hic habitāre. Plant. Most. 4, 3, 14.—*Nisi* omnes di me atque homines deserunt, exossābo ego illum. Ib. Pseud. 1, 3, 171.

C. If a negative conditional clause is used to designate an action as one which *must* be done, or *must* hold good in order to avoid certain disadvantages, penalties, or threats expressed in the thesis, the clause is almost always introduced by *nisi*, very rarely by *si non*. In this instance, the *Nisi*-clause has the force of a categorical, affirmative *imperative* if it refers to the action of *another*, and that of a solemn *promise* or *asseveration* if it refers to an act of the *speaker*, as : Quod *nisi* facis, in vincula te duci jubebo. Liv. 6, 15 (= *You must do this else I commit you to jail.*—*Nisi* id confestim facis, ego te ad magistralui. Nep. Ep. 4, 2.—*Moriere* videtur, *nisi* mihi signum tradideris. Cic. Ver. 2, 4, 39. Comp. Liv. 9, 34 ; Ib. 3, 13 ; Ib. 4, 19 ; Cass. B. G. 1, 44 ; Cic. Mil. 27, 75 ; Ib. Ver. 2, 1, 48 ; Ib. Clu. 2, 6 ; Ib. R. A. 5, 12 ; Plant. Pseud. 1, 2, 46.—So, in regard to the speaker's own actions, the clause being equivalent to a pledge : Nulla supplicia recedso, *nisi* paucis diebus hos populos agros nostrorum fufos fugatosque castris exuero. Liv. 3, 68 (= *I p'edge myself to drive them from their camp ; else I submit to every torture.*)—Hæc *nisi* omnia perpexeritis in causâ, temere a nobis illam appellari putatote. Cic. Clu. 6, 18.—*Nisi* intellexeritis (= unless I convince you), *judices*, nullum esse officium tam sanctum, quod non Capitoni scelus violarit, virum optimum esse eum judicatote. Ib. R. A. 38, 109.—Audeat deinde talia atius, *nisi* in hunc insigne jam documentum mortalibus dederò. Liv. 1, 28.—So when the clause is equivalent to a strong asseveration : Occidor, *nisi* ego intro huc propere propero currere. Plant. Aul. 2, 8, 23.—*Nisi* me suspendo, occidi! Ib. Rud. 5, 3, 59.—*Moriar*, *nisi* facite! Cic. Att. 16, 11, 1.—*Peream*, *nisi* sollicitus sum! Cass. in Cic. Fam. 15, 19, 4. So Plant. Most. 1, 3, 35 ; Ib. Trin. 2, 4, 114.

Sometimes (but rarely) conditional clauses referring to a penalty for non-performance, are introduced by *si non*, as: *Si mihi non jam culleis hoc oleum deportabitur, te ipsam culleo ego cras faciam ut deportare in periculum*. Plant. Pseud. 1. 2, 83. This is *always* the case if the sufferer of the penalty, and the doer of the punishable action are different persons, as for instance, when a bondsman or a hostage is to suffer a punishment for another, as: *Damōnem et Phintiam ferunt hoc animo inter se fuisse ut vas factus sit alter ejus sistendi, ut, si ille non revertisset, moriendum esset ipsi*. Cic. Off. 3, 10, 45.—*Obsides etiam sexcenti equites imperatū qui capite luereut si pacto non starētur*. Liv. 9, 5.—*Ariovistum in obsides omnia exempla cruciatuque edere, si qua res non ad nutum ejus facta sit*. Caes. B. G. 1, 31.\*—For the use of *ni*, instead of *nisi*, in clauses referring to penalty for non-performance see Obs. 9, D.—For the use of *nisi* in certain idiomatic phrases see R. 50, Obs. 1-9. For *nisi* in clauses of non-reality see R. 46, Obs. 3.

Obs. 7. In many instances the sense is not essentially affected, whether the thesis is considered as the consequence of a 'not-doing', or as excluded by a 'doing'. In such instances the conditional clause may *either* be introduced by *si non*, or by *nisi*, as: Ego, *si* me navigatio *non* morabitur, quæ incurrēbat in ipsos Etesias, propediem te, ut spero, vidēbo. Cic. Fam. 15. 11. 2. Compare with: Ego, *nisi* quid me Etesia morabuntur, celeriter, ut spero, vos vidēbo. Ib. 2. 15. 7.—Tu autem, *nisi* molestum est, paulisper ex-urge. Ib. Clu. 60. But: Quid actūrus sis, *si* tibi *non* est molestum, rescribas mihi velim. Ib. Fam. 5. 12. 31.—Constitui virtus nullo modo potest, *nisi* ea quæ sunt prima naturæ tenēbit. Ib. Fin. 4. 15. Compare with: Æquitas tollitur omni *si* habere suum culque *non* licet. Ib. Off. 2. 22. 78.—Ante portas est bellum; *si* inde *non* pellitur, jam intra mœnia erit. Liv. 3. 68. But: Ab eis, *nisi* prospiciat, brevi tempore deseremini. Cic. Agr. 1. 9, 26.—For the use of *si non*, and *nisi* in coordinate conditional periods, see Z. 49. Obs. 1.

20.—For the use of *si non*, and *nisi* in coordinate conditional periods, see *R.* 47, Obs. 1. Obs. 8. *Ni* (unless, if not) had a different meaning in the preliterary (archaic), anteclassical, and classical periods of the language. In the archaic period, as far as we can judge from the few monuments extant, and from the later development of the use of *ni*, *ni* was used with the force of *si non* (Obs. 9, A). Of this usage there are still several relics in special connections, both in anteclassical and classical style (Obs. 9, B and C). But in the classical period *ni* was extensively used as an equivalent of *nisi* in most of its meanings, except in those connections where *nisi* has the force of a *coordinating* conjunction (see *R.* 50 Obs. 1-9). Only traces of this use occur in the anteclassical authors. But it became more frequent in Cicero and Sallust, and reached its greatest extent in Livy and Tacitus, who, in clauses of *non-reality*, use *ni* more frequently than both *nisi* and *si non* taken together.—Caesar never uses the conjunction *ni*.

\* If a penalty attached to a non-performance, refers to *indefinite* doers in GENERAL RULES or LAWS, the conditional clause is introduced by *si non*, not by *nisi*, as: *Si quis in jus vocatus non ierit* (not '*nisi...ierit*'), a judge multa damnabitur. Paul. Dig. 2, 5, 2.—*Si non accipit*, quod te debere dicis, accusēs. Cic. Verr. 2, 2, 12.

Obs. 9. The different relations in which *ni* occurs are the following:

[illegible]

B. *Ni*, as an unquestionable relic of archaic style, is used in the sponsio, a judicial act by which a person arrested for debt or crime, was compelled to enter into a covenant with the complainant about the future payment of the debt or mulct in the case of his condemnation. The actor would use the words: 'If you do *not* owe me such a sum' (or 'if you have not committed such a crime'), then I forfeit such a sum' (= *Ni debes* etc., *solvam*). The defendant would say 'If I owe you such a sum' (or 'if I did commit such a crime') 'I shall pay such a sum' (*si debeo* etc., *solvam*). So in criminal suits for certain kinds of slander (*libellus famosus*), the sponsio of the complainant was '*Ni vir bonus sum* etc.', and that of the defendant '*Si vir bonus es* etc.' These sponsions remained, to a certain extent, through the classical period, and if the classical writers refer to a sponsio, they designate its object merely by the *Ni*-clause used in the sponsio of the complainant (rarely by a clause with *si non*, but never by *nisi*). Such clauses cannot be literally rendered; as: Sponsio est '*Ni te Apronius socium in decumis esse dicat*,' Cic. Verr. 2. 3. 59; The sponsio is 'that Apronius acknowledges you (the prætor) as his partner in the collection of the tithes (which was a crime for both the prætor and the collector Apronius) — *Cogere cum erant sponsionem duorum millium nummum facere* '*Ni furtis quæstum faceret*' (that he derive I profit from thefts). Ib. Verr. 2. 5. 54. — *Quum ego cum Pisōnem Caelmontanū introisse dixissem* (which Piso as a triumphator confessed a slander), *sponsione me, ni Esquilinū introisset, accessit*; He compelled me to enter into a sponsion that he had entered by the Esquiline gate. Ib. Pis. 23. — *Quum sponsione nite esset, ni vir bonus esset*. Ib. Off. 3. 19. 77. But: *Jubet Quinctium sponsionem facere, si hont sua ex edicto prætoris dies XXX possessa non essent*. Ib. Quinct. 8. — The same phrasology was applied

[illegible]

D. Both in anteclassical and classical language, *nī* is used in place of *nisi*, if the thesis denotes penalties, disadvantages, or threats in the case that certain future actions are not performed by individuals mentioned (OBS. 6, C): Vapulābis, *nī* hinc abis, ignobile Plaut. Amph. 1.1.284. Ego te in inervum hinc rapiam, *nī* argentum refers : I shall take you to the rack up if you do not return my money or : unless you return !). Ib. Men. 5, 2.96 = (change onto a militibus, *nī* signum detur, sine ducibus itūros. Liv. 22, 42.—*nī* copiam erant, *nī* copia pugnare fiat. Ib. 4. 18.—Quippe quum, Minus ardem se oppugnaturos fremunt, *nī* decernamus, paratam rogationem habes (= You threaten an appeal to the people, unless we immediately decree the province to you). Ib. 28, 45.—*Nī* reddantur, bellum indicere iussos (they were ordered to denounce



war, unless satisfaction was given). Ib. 1, 22\*.—Timēbat iram senātī, *nī* paruiisset legātis. Sall. Jug. 25, 7.—*Nī* tua custōdis avidus, jam haec auferet heres. Hor. Sat. 2, 3, 151.—*Nī* posces ante diem librum cum lumine..., invidiā vel amōre vigil torquebere. Ib. Ep. 1, 2, 34.—Servitum tibi me abducito, *nī* fecero. Plaut. Pseud. 1, 5, 105.

*E.* In the same way the asseverations mentioned Obs. 6, *C.* may be strengthened by *Nī*-clauses, instead of by *Nisi*-clauses, as: *Moriar, nī* puto te malle a Cæsare consuli quam inaurāri. Cic. Fam. 7, 23, 1.—*Peream, nī* piscem putāvi esse. Varro, R. R. 3, 3, 10.—*Perii*, hercle, hodie, *nī* hunc a te abigo. Plaut. Truc. 2, 7, 69.—Di me, pater, omnes oderint, *nī* magis te quam oculos nunc amo meos. Ter. Ad. 4, 5, 66.—Similarly *mīrum*, with the principal predicate *est* understood (= *mīrum est*, or *mīrum esset*; almost of the same force as *moriar, perii* etc.), occurs with a *Nī*-clause in anteclassical style, as: *Mīrum nī* domi est (= I am sure, he is home; literally: A miracle if he is not home). Ter. And. 3, 4, 19.—*Mīrum nī* hic me quasi murenā exorsāre cogitat. Plaut. Amph. 1, 1, 168.—In the same meaning, '*mīra sunt*' is used: *Mīra sunt, nī* Pseudolus est. Plaut. Pseud. 4, 7, 117. See Ib. Bacch. 3, 3, 46; Capt. 4, 2, 25.—In classical style *Nī*-clauses occur with *mīrum*, when the copula is expressed, as: *Mīrumque esse nī* jam exteriorē parte castra hostium oppugnentur. Liv. 3, 28.—Sometimes *nisi* is used, in place of *nī*, after *mīrum*, as: Plaut. Amph. 1, 1, 127; Ib. 1, 1, 275. Similar is the use of *nisi mīrum est* as a parenthetical clause, as: Tu, *nisi mīrum est*, plane perdidisti mulierem (= *mīrum nī* perdidisti). Plaut. Pseud. 4, 7, 114f.

*F.* *Nī* is used with the force of *nisi* in the instance mentioned Obs. 6, *A.*, to represent an action as the only means of excluding the action of the thesis, both with an affirmative, and a negative thesis, as: (Decemviri existimābant) temptatiōnem eam fore abolendi sibi magistrātus, *nī* consensu resisterent. Liv. 3, 38.—Jam prope esse ratus ut, *nī* violentiā eōrum resisteretur, victum imperium esset. Ib. 3, 41.—Galli quum viderent, nequicquam Romānos tot cladibus terros, *nec* flexūros ad deditiōnem animos *nī* vis adhiberetur. Ib. 5, 43.—Ea enim se dictūrum quae, *nī* flant, *nulla* sit pacis conditio. Ib. 22, 33.—Marcellus jussit pugnā *abstinere* (virtually negative) *nī* ab se signum acceperint. Ib. 23, 44.—*Nī* illum recipit, *nihil* est quo me recipiam (except he receives him, I have no refuge). Plaut. Capt. 1, 2, 18.—Qui rempublicam sistere *negat* posse, *nī* ad equestrem ordinem iudicia referantur. Cic. Verr. 2, 3, 96 [HAND, according to his erroneous theory, corrects *nī* in this passage, into *nisi*. But this would require the same correction in almost all the passages quoted above, and in a great many more].

*G.* Quite frequently *nī* is employed in those clauses where, according to Obs. 7, both *nisi* and *si non* might be used, as: Servus indicāvit, quinque nobiles juvenes Campanōrum id incendium fecisse, vulgoque factūros alia, *nī* comprehendantur. Liv. 26, 27.—Ego, *nī* restituitur pugna, fortūnam cum omnibus, infamiam solus sentiam. Ib. 6, 24.—Eam contumeliā, *nī* sibi ab his qui fecerint, dematur, ipsos omni vi depulsūros esse. Ib. 8, 23.—Qui nuntiārent, senātum, *nī* Cornelius consul ad magistrātus subrogandos Roman veniret, potius quam Q. Minucium a bello avocaret, interregnum infri passūrum. Ib. 35, 6.

*H.* Extremely rare is the use of *nī*, instead of *nisi*, if the clause is to the thesis in the relation of an exception to a rule (according to Obs. 6, *B.*), and instead of *si non*, when a *Nisi*-clause would be improper (Obs. 5, *A.*), as: Meus hic est homo, *nī* (= *nisi*) meo omnes di atque homines deserunt. Plaut. Pseud. 2, 2, 6.—Plus auctoritatis Achaei habuē-

\* HAND tries to prove that *nī* has only the force of *si non*, and not of *nisi*, by quoting the above-mentioned passage, and comparing it with the following passage: 'Legātus, *si non* deduntur, quos exposcit, bellum ita indedit. Liv. 1, 32. But in this passage *si non* is correctly used, according to foot-note to Obs. 6, *C.*, and according to our remarks under No. *C* of the present Obs.; since Livy recites the substance of the law concerning the declarations of war, and does not refer to any individual or particular threat.

† From this use of *Nī*-clauses as peculiar forms of asseveration, must probably be derived the origin of the particles *nimīrum*, *quidnī*, and *quippe* (instead of *quidpennī*). *Nimīrum* (of course) stands either instead of the parenthetical '*nī mīrum est*', as in the above-quoted passage of Plautus, or instead of '*nī ita est, mīrum est*'. [There is no analogy whatever, by which the usual derivation of *nimīrum* from *ne mīrum* could be proved.]—*Quidnī* (why not) is = *Quid sit nī* (what would be the matter if not; it would be wonderful if not, = *mīrum nī*). This is best seen from the passages in which *quid* is separated from *nī*, as: *Quid ego nī fleam?* Plaut. Pseud. 1, 1, 94. *Quid ego nī teneam?* Ib. 2, 2, 57.—*Quid illum nī abducit?* Ter. Ad. 4, 5, 28.—*Quippennī* (or *quippinnī*) occurs, separated by one or more words, exactly in the sense of *quidnī*, as: Ps. Nimis tandem ego abs te contemnō. Sr. *Quippe* ego te *nī* contemnā, stratioticus homo qui cluar. Plaut. Pseud. 4, 1, 12. Hence *quippinnī*, written as one word, has the sense of *nimīrum*, as: Ps. Scelestē! Ba. Dicis vera. Ps. Verbero! Ba. *Quippinnī?* Ib. 1, 3, 142. Comp. Ib. Men. 5, 9, 50.—It seems that *quippe*, as it occurs in classical usage, is nothing but *quippinnī* with its *nī* dropped, the usual derivation of *quippe* from *quāpe* being objectionable in several respects. But perhaps *quippe* may have arisen from the mere interrogative *quid* with the suffix *pe*, with a force similar to '*quid? quod?*'

runt, deprecantes, quia, *nī* (= *si non*) impetrassent pacem Boeōtis, bellum simul gerere decreverant. Liv. 33, 29.

*I.* For the use of *nī* in clauses of non-reality see R. 46, Obs. 3.

### C. TENSES OF THE SUBJUNCTIVE IN CLAUSES OF DOUBTFUL REALITY.

Obs. 10. In clauses of doubtful reality the following classes of subjunctives must be distinguished: 1) The subjunctive of IMPROBABILITY (Obs. 11); 2) the subjunctive of ACTIONS DEPENDENT ON THE WILL OF THE PERSON ADDRESSED (Obs. 12); 3) the subjunctive of VIRTUAL NON-REALITY (Obs. 13, 14); 4) the subjunctive in INDEFINITE CONDITIONAL PERIODS (Obs. 15, 16); 5) the subjunctive of EXEMPLIFICATION (Obs. 17); 6) the HISTORICAL subjunctive. The subjunctives enumerated No. 1-4, occur only when the principal predicate is *non-præterite*, and hence their tenses are either the present or the perfect. The historical subjunctive (No. 5) occurs when the principal predicate is *præterite*, and hence its tense is the imperfect or pluperfect\*.

#### 1. Subjunctive of Improbability.

Obs. 11. The subjunctive of improbability represents the condition as not likely to occur, as: Omnes, *si* in Italiā consistat Pompējus, unā erimus; sin cedet, consilii res est. Cic. Att. 7, 10. Here the eventuality of Pompey's staying in Italy is represented as less probable than the other alternative, by placing the former in the subjunctive, and the latter in the future.—Non tantum, *si* proelio viceris, gloriæ adjeceris quantum ademeris *si* quid adversi eveniat. Liv. 30, 30. Here Hannibal represents Scipio's losing the impending battle of Zama as less probable than his winning it, and hence uses the subjunctive '*eveniat*', but the future '*viceris*'.—Istuc quidem, ait Romānus, par omnibus periculum est qui cum hoste ad colloquium congregiuntur, *si* nulla fides sit. Non tamen, inquit rex, T. Quincti, par perfidiæ præmium est, *si* fraude agatur. Philippus et Phæneas. Liv. 32, 32.—So in *Nisi*-clauses if the non-existence of the action is represented as improbable: Quodsi vos, judices, legatis ostendepere debetis, et id facere non potestis, *nisi* id quod scriptum est in lege sequamini, quid causæ est etc.? Cic. Inv. 1, 39, 70.—Frequently the predicate of the thesis is likewise placed in the subjunctive to represent its improbability as equal to that of the condition. In this instance the subjunctive of the thesis derives its force from the subjunctive of the *Si*-clause, according to the peculiarity of conditional clauses mentioned § 625, Obs. 1. This imparts to the conditional period the appearance of a period of *non-reality* (in which *always* the subjunctive of the thesis is logically determined by that of the *Si*-clause), a strong improbability being treated as if it were a non-reality; as: Tum vero nos similes istōrum *simus si* diutius hic morēmur. Liv. 7, 34.—*Si* in tantā scriptōrum turbā mea fama in obscūro sit, nobilitāe ac magnitudine eōrum me, qui nomini officient meo, *consolier*. Liv. Præf. 3 (Here Livy intimates his strong hope that his fame will not remain obscure, and that he will not be in the situation of using the consolation mentioned).—*Sin* eos, qui naturā cives sunt, voluntate hostes, salvos velis, quid tandem intersit inter te et illos? Cic. Phil. 8, 4, 13. Compare with: Qui *si* ea quæ dicit ita sentiret, quid inter eum et Aristonem interesset? Ib. Fin. 4, 22, 60. In both these passages the author means that the persons spoken to and spoken of do *not* think what is stated, but in the first passage it is only represented as very improbable, a stronger form being not chosen, because the course of his reasoning makes it necessary to consider this alternative for a moment as a doubtful possibility. But in the last passage the non-reality of the fact is distinctly stated, and hence hypothetical tenses are used according to R. 46, Obs. 1 foll.).—The same analogy between these

\* The theories of the grammarians on the use of the subjunctive in non-hypothetical conditional clauses are widely apart, and either too vague, or altogether erroneous. Thus KÜNNER requires the subjunctive if the condition is expressed as *uncertain, undecided*, as a *mere supposition*, or *assumption*, or *concession*. If this theory were true, then every conditional clause of doubtful reality would require the subjunctive. Madvig requires the present subjunctive "when a condition that is still possible is assumed and *subjected to reasoning by way of trial*, so as to occur now or at some future time, while it is intimated that it will not actually occur", which hardly intelligible statement is amended by his translator by omitting the italicized words. By this omission, however, almost every distinction between the conditional present subjunctive and the hypothetical imperfect-subjunctive is effaced, not mentioning the fact that the great majority of the present-subjunctives will not accommodate to this rule. What the author means by it, will become clear by our remarks, in Obs. 11, on the passage Cic. Fin. 4, 22, 60.—Some American grammarians have invented a subjunctive of '*lesser vividness and probability*', illustrating it by the following example: '*Hæc si æcum patria loquatur, nonne impetrare debeat?*' Cic. Cat. 1, 8.—Another grammarian (ARNOLD Prose-composition, p. 154) makes the use of the subjunctive dependent on the '*prospect of decision*', saying: Uncertainty with prospect of decision = present subjunctive; uncertainty without prospect = imperfect subjunctive. This utterly unfounded theory is borrowed from the Greek grammarians.



two kinds of conditional periods may be noticed when the assumption refers to the judgment of the author on the correctness of some opinion, as: *Si ex illis quae a Carthaginiensibus passi sumus, aut a vestro presidio nunc patimur, aestimandum Romanum ac Punicum imperium sit, nemo non illos sibi quam vos dominos praefert.* Liv. 29, 17. — If the qualities of Roman and Punic rule were to be decided by what we have been suffering etc., every one would prefer the Carthaginians as rulers. Here the speaker represents the assumption as *contrary to his opinion*, but *still as doubtful*, and as an open question. Hence the period is one of *doubtful reality*, with subjunctives of improbability. Had the author meant to decide positively the question, it would be a period of *non-reality*, requiring hypothetical moods (imperfect subjunctive). — Sometimes subjunctives are used in both propositions when the subjunctive of the thesis is an independent potential subjunctive, as: *Si quis intercedat tertius, perdat fame!* Plaut. Most. 5, 1, 57.

## 2. Subjunctives of actions dependent on the will of the person addressed.

Obs. 12. Subjunctives of this kind refer to actions which the speaker requests from the person spoken to, in the form of a conditional clause. They are used if the compliance by the person addressed is considered as very doubtful, or to impart politeness to the request. The predicate of the thesis may be in the present or future, or likewise in the subjunctive, which derives its force from the subjunctive of the clause, as in the instance mentioned Obs. 11; as: *Pacis aliqua spes est, si eam, quemadmodum, ut victor, fert Hannibal, auditis* (if you will hear it), *et quicquid reliquitur pro munere habituri estis.* Liv. 21, 13. — *Deditis deinde et istos sacrosanctos, sed, si me auditis, hic in comitio estis.* Liv. 9, 9. — *Commodius, si in terram egritatis, ex propinquo aliamus, in vicem audiamusque.* Ib. 32, 32. — *Jubeas, si sapias, haec intro hinc auferri.* Plaut. Merc. 4, 1, 61. — *Si huc item properas, ut istuc properas, jubeas rectius.* Ib. 5, 2, 33.

## 3. Subjunctive of virtual non-reality.

Obs. 13. A conditional clause of VIRTUAL NON-REALITY is a clause in which a DEFINITE (particular) occurrence assumed by the speaker, is assigned to TIME INDEFINITE, so as to refer to the present as well as to the future and past, the thesis expressing the consequence if such a particular fact should ever occur or should have occurred. Periods of this kind regularly have a *present-subjunctive* in both propositions, the same as the corresponding periods of *actual non-reality* (R. 16, Obs. 11), as: *Egabescant profecto milites nostri, si quis eis haec objiciat*: Our soldiers would blush indeed, if any one should reproach them with such a thing. Liv. 3, 6. Here the occurrence itself, assumed by the speaker (*si quis objiciat*), is a particular one, but it is connected with no definable time in the mind of the speaker. Both the condition and the consequence *egabescant* may hold good for the past as well as for the moment of speaking, or for any future time, and hence appear as *mere fictions* assumed by the speaker, which is the reason that they take the same mood and tense as the closely related periods of *non-reality*, mentioned R. 16, Obs. 11. EXAMPLES: *Si quis vos interpellat, milites, ad quam rem in Italia deportati sitis, quid aliud respondetis quam vos triumphantes videri velis?* Liv. 45, 38. — *Si quis apud me te reum velle facere, clamet te lege pecuniarum repetundarum non teneri!* neque huc tuum reusatio confessio *et capta pecunia.* Cic. C. A. 53, 148. — *Si qui se fontes maximos aperuisse dicat, et haec sitiens quum maxime loquatur, neque habet qui sitim sedat, potius ridetur?* Auct. Her. 4, 6. — *Si quis forte velit puerum tibi vendere natum Tibure, et tecum sic agat, des nanctus.* Hor. Ep. 2, 2, 1. — *Si vicinus tuis eorum praeforem habet quam tuus est, tumne equum malis an illius?* Cic. Inv. 1, 31. — *Quid sperem si plus in me videant inimici?* Liv. 6, 18. — *Neque novum, neque inopinatum mihi sit, si audiam Claudie genti nihil antiquius in republica patrum maiestate fuisse.* Ib. 6, 40. — *Si ipse in nos mitis Hannibal esse velit, nihil tamen nobis vita opus esse censeamus quum indigni ut redimeremur a vobis visi simus.* Ib. 22, 59. — *Egabescamus, gloria si par illis viris L. Paulus, injuria mur a vobis visi simus.* Ib. 22, 59. — Sometimes, in clauses of this kind, the principal predicate retroactively refers to a past action, and is then placed in the PERFECT SUBJUNCTIVE (corresponding to an English pluperfect), as: *Tum vero nequicquam hac dextra Capitolium servaverim, si civem meum in servitatem abduci viderem* (I would have saved the Capitol to no purpose etc.). Liv. 6, 14.

\* In ordinary conditional periods of doubtful reality, the speaker always connects the condition with some *particular* (although not *actual*) time at which it may happen or not, while in clauses of virtual non-reality the speaker has no time in his mind to which the fact is assigned. Clauses of this kind being only so far to clauses of doubtful reality, as the question may arise whether the fact assumed *could* or *could not* happen or not, but not because the speaker doubts whether it *will* happen or not at any given time. Hence, in ordinary *Si*-clauses, a clause with *si non*, denoting the opposite eventuality, is always tacitly implied, which is *never* the case in clauses of non-reality, nor in clauses of *virtual non-reality*.

Obs. 14. Sometimes, in conditional periods of this kind, the predicate of the thesis is placed in the *future-present*, or in the indicative of the *periphrastic future*, according to the analogy of those *hypothetical* periods in which the predicate of the thesis is placed in the indicative of a preterite tense (R. 46, Obs. 23), as: *Jam si suffragium detur, hunc, qui vobis manum minatur, eis qui fortunas stabilire volunt, praefertis?* = If you should have to choose between them by your votes, will you (would you) prefer him etc.? Liv. 4, 49. — *Quid, si hostis ad urbem veniat, facilius estis (= facitis)?* quid, si plebs armata veniat? Ib. 3, 52. — *Si fraude, si casu Vejis incendium ortum sit, et flamma magnam partem urbis abstulit, Fidenas inde aut Gabios quaesitari sumus (= quaeramus)?* Ib. 5, 54. — Such constructions, however, are extremely rare, and wherever the predicate of the thesis has one of those forms which are the same both for the future and for the present subjunctive, they should always be considered as *subjunctives*, and not as futures, as: *Si jam vocer ad exitum vitae, non ab ea republica avellar qua carendum esse doleam.* Cic. Fam. 6, 4, 4. — If the author, in conditional clauses referring to time indefinite, means to intimate that the eventually assumed will never happen, the period is one of *non-reality proper*, and takes *hypothetical* tenses (see R. 46, Obs. 4).

## 4. Subjunctive in indefinite conditional periods.

Obs. 15. INDEFINITE CONDITIONAL PERIODS are those in which statements concerning general truths, rules, definitions, general habits and customs, *pertaining to all times* are qualified by conditions, likewise pertaining to all times. The predicates of such periods are generally in the PRESENT INDICATIVE, as: *Aequitas tollitur omnis, si habere snum cuique non licet.* Cic. Off. 2, 22. — In corpore *si* quid ejusmodi est quod reliquo corpori noceat, id uri secarique palimur, ut membrum aliquod potius quam totum corpus intreat. Ib. Phil. 8, 5, 15. — *Offendimur si* quis sermonem nostrum imitatur, *si* quis incessum, *si* quis vitium aliquod corporis aut linguae exprimit. Sen. Const. 17. — The predicate of the clause may be in the PERFECT INDICATIVE, according to p. 300, R. 43, and p. 330, Obs. 5, as: *Nos, si pes condoluit, si dens, si tactum (est) dolore corpus, ferre non possumus.* Cic. Tusc. 2, 22. — *Histrio, si* paulum se movit extra numerum, aut *si* versus pronuntiat est syllaba una brevior aut longior, *exsibilatur et exploditur.* Ib. Par. 3, 2, 26. — *Comp. Ib. Quinct. 15, 49. Ctes. B. G. 6, 13.* If the period contains a general rule, in didactic style, the predicates of both propositions may be in the FUTURE according to p. 351 foll. B. and p. 354, Obs. 2, or one of the two predicates may be in the present indicative, while the other is in the future, as: *Eadem est utilitas uniuscujusque et universorum, quam si* ad se quisque *rapit, dissolvitur* omnis humana consortio. Cic. Off. 3, 6. — *Quod assequimur si caveamus* ne in perturbationes incidamus. Ib. 1, 36. — *Enumeratio vitiosa intelligitur si* aut praeteritum quoddam *dicimus* quod velimus concedere, aut etc. Ib. Inv. 1, 4. — Periods of this kind have this in common with the clauses of virtual non-reality (Obs. 13) that both refer to *undefined time*; but there is this difference that periods of virtual non-reality refer to *particular occurrences*, while the indefinite conditional periods refer to a *whole class of occurrences*, in which the actors and things acted upon are not represented as individuals, but as *kinds*. — For the relation of indefinite conditional periods to the temporal *Si*-clauses (*si* = whenever), see R. 47, Obs. 4.

Obs. 16. Indefinite conditional periods take the SUBJUNCTIVE (present or perfect) in the following instances:

A. If the predicate of the clause is represented as *improbable*, or as a *rare and exceptional occurrence*, the same as in clauses referring to *defined time*, Obs. 11), as: *Turpis excusatio est si quis contra rempublicam se amici causa peccasse fateatur.* Cic. Am. 12, 40. — *Si quis furioso praecepta dei quomodo loqui debeat, erit ipso, quum monēbit, insanius.* Sen. Ep. 94. — *Si aliquando oculi peccent* (rare and exceptional), tamen inest in eis vis videndi. Cic. Div. 2, 52. — *Etiam si tyrannus non sit molestus, tamen est miserrimum, posse si velit.* Ib. Phil. 8, 6. — *Contemnitur via inter errores, etiam si dies noctesque laboramus.* Sen. V. B. 1. — *Suos enim quisque inter principes Galiae opprimi et circumveniri non patitur, neque, ante si facit, ullam inter suos habet auctoritatem.* Cic. B. G. 6, 11. — *Non enim in se parum tinctus habet copia dicendi, si recta intelligentia gubernatur* (which the author considered as a *rare case*). Auct. Her. 1, 1. — If, in this instance, the condition must be conceived as anterior to the consequence, the predicate of the clause is placed in the *perfect subjunctive*, as: *Facile patimur esse quam plurimos accusatores quod innocens, si accusatus sit, absolvi potest.* Cic. R. A. 20, 56. — *Significant canes et canes si qui nocta in Capitolium veniant* (rare and exceptional occurrence). Cic. Ib. — *Si quando non deportati ex provinciâ milites ad triumphum sint, fremunt.* Liv. 45, 38. — Very frequently in such periods the thesis likewise takes a subjunctive, according to Obs. 11, as: *Si grammaticum se professus quisquam barbare loquatur, aut si absurde canat* (is qui se haberi velit musicum, hoc turpius sit quod in eo peccet ejus profectus sententiam). Cic. Tusc. 2, 4. — *Virtus, etiam si laude caret, tamen si se ipsa contenta.* Ib. Phil. 5, 13. — *Non igitur ridiculus sit si quis in lite domesticis testimoniis pugnet?* Auct.















14. Here '*diceres*' if taken in the meaning '*would you say*' would be *real*; but it means 'what *would be your opinion*', which makes the predicate non-real.—The predicates in a period of non-reality must be either both in *hypothetical* moods (subjunctive imperfect or pluperfect), or both in *non-hypothetical* moods (subjunctive present or perfect). Exceptions are extremely rare (see OBS. 10. 14).

fact.) Exceptions are extremely rare (see Obs. 10. 14.).

Obs. 2. The English language does not distinguish between hypothetical and non-hypothetical clauses of non-reality, but indiscriminately uses in both kinds the same forms of the predicates, namely the subjunctive of the preterite ('if I were', 'if I had', 'had I', 'were I'), or the pluperfect ('had I seen it', 'if I had seen it'), or the potential mood of the preterite or pluperfect (would, could, should, would have etc.). These forms are even used in periods of virtual non-reality (R. 44, Obs. 13), whereas the Latin language regularly distinguishes hypothetical periods from other periods of non-reality by the grammatical form of the predicates, except in a few instances where usage admits a choice between these forms (see p. 721 foll.). Periods strictly hypothetical with an affirmative form are either directly used in place of negative sentences (and vice versa), or for certain rhetorical purposes without exactly corresponding to negative sentences, but always implying the speaker's intention to deny the reality of the action, as: Ego, si somnum capere possem, te tam longis epistolis non obtunderem. Cic. Att. 8. 1. 4. Here both propositions may be directly changed into negative, respectively affirmative, sentences (=I annoy you with so long letters, because I cannot sleep).—Qui si ea quae dicat, ita sentiret, quid (=nihil) inter eum et Pyrrhōnem interesset? Ib. Fin. 4. 22. Here, only the Si-clause can be directly changed into a negative sentence, the the- is merely implying the author's sentiment that the statement is contrary to fact: 'He does not mean what he says; else there would be no difference etc.—But: Si quis patricium diceret 'AUT OMNIA ACCIPITE, AUT NIHIL FERŌ', qui (=nemo) vestrum ferret? If any Patrician would say, 'Either accept everything, or I give nothing', which (=none) of you would bear it? Liv. 6. 40. Here the propositions cannot be directly changed into negative and respectively affirmative sentences. But the speaker means to imply that no Patrician ever had said so, nor would say so, and hence both propositions take a hypothetical form. Had present subjunctives been employed (*dicat*, *ferret*), the period would become one of doubtful reality (virtual non-reality, according to R. 44, Obs. 13). If, on the contrary, the author does not mean to represent a non-real fact as contrary to reality, the predicates are not generally placed in hypothetical moods, however impossible the assumed fact may be, as: Hae si patria legatione, nomine imperatoris debeat? Cic. Cat. 1. 8. Here the assumption is *non fact*, because the country cannot make an address, but it is *not hypothetical*, since the author does not mean to deny this inability of the country, but uses the assumption as a mere rhetorical form to inculcate a certain duty. The impossibility of fulfilling the condition, now or in the future, by many grammarians, is erroneously taken as a criterion for the use of hypothetical moods. Very frequently impossible conditions admit of non-hypothetical moods, as in the quoted passage Cic. Cat. 1. 8; and often possible conditions take hypothetical moods, as in the above-quoted example of Liv. 6. 40. So: Paras scribere m. si ipse possem, sed patres bene. Cic. Att. 8. 15. 3.—Adnuere te video; proferrem libros si negares. Ib. 8. D. 1. 40. Here hypotheticals are used, because the speaker implies that he is not going to produce books, although he might directly fulfil this condition.—Frequently the thesis in hypothetical periods takes the form of an interrogative subjunctive, according to p. 381, equivalent to a negative. Such theses must be analyzed as if they were expressed negatively, and hence always are virtually affirmative, as: Quid me prohiberet Epicurēum esse, si probārem quae ille diceret? Cic. Fin. 1. 8; = Nothing would prevent me (but in reality very much prevents me) from being an Epicurean, did I approve etc. Similar is the relation of an ironical affirmation which means negation. If such a thesis is in a hypothetical mood, it becomes affirmative in sense, thus corresponding in meaning to its grammatical form: Scilicet, si ista Jupiter significaret, tam multa frustra fumina mitteret! Cic. Div. 2. 19; = Jupiter would not send (but he does send) so many lightnings in vain, if he meant to intimidate this.

Obs. 3. NEGATIVE CLAUSES OF NON-REALITY are introduced by *nisi*, *si non*, or *ni* (variously rendered by 'if not', 'had it not been for', 'were it not for the fact that', 'but for the fact that'; while '*unless*' can hardly ever be used with propriety in clauses of non-reality). There is no distinction between *nisi* and *si non* in clauses of this kind, except that '*si non*' must be used if the negation belongs to particular terms of the clause to which another term is opposed by co-ordination, as: '*Si non magis sequebatur, sed pedita audiretis*, tamen appareret, ut esset instigator.' (Cic. Mil. 20, 53. — *Si non Heronquius ad Hannibalem defecisset, sed populus Syracusanus de sena n.*, quid aliter quam quod fecerit facere hostiliter Marcellum potuisse? Liv. 25, 30\* — *Ni* is used in all the instances in

\* HAND (Turs. IV, 225) states that there is the same distinction between *nisi* and *si non* in clauses of non-reality, as in ordinary conditional clauses, *nisi* denoting an exclu-

which *nisi* would be correct, and is quite often thus used by Cicero, as: *Dicerem quæ antea iudra dixissem, nî verer̃er ne ex eventis fingere viderer.* Cic. Fam. 6. 6. 6.—*Quod nî ita putarem.* Ipse scriberem. Ib. 12, 23. 2.—*Statim Arpinum irem, nî te in Formiano expectari viderem.* Ib. Att. 2, 14, 2.—In Livy *nî* occurs in this sense in nearly a hundred passages, being more frequently used than both *si non* and *nisi* together. Livy generally uses *nisi* (not *nî*) after a conjunction, as: *Quin, nisi ista mora interirent, castra eodem die caperetur.* Liv. 24, 42. Compare with: *Cepissent castra, nî se tanta vis aquæ deieisset, ut vix in castra se receperint victores.* Ib. 28, 15.—*Uî nisi Cretensium quidam agmen hostium procul conspexissent, opprimi poterit.* Ib. Comp.: *Oppressique forent Romani, nî clamor ab eis qui erant extra arcem subleatus, omnia vana fecisset.* Ib. 29, 6\*.

Obs. 4. All periods of non-reality are either *definite* (particular) or *indefinite*, in the same sense, as these expressions are taken in periods of doubtful and doubtless reality (R. 44, Obs. 15). Indefinite conditional periods are considered as *hypothetical* if they are assumed contrary to *truth*, i. e. contrary to a fact holding good in *all* times, as: *Si semper optima tenēre possemus, haud sane consilio multum egeremus*. Cic. P. O. 25, 89. It is not necessary that the general facts contained in such periods should be represented as absolutely impossible; it is enough if the author represents the assumption as contrary to *general* experience, as: *Quodsi in secundis rebus bonam quoque mentem darent dei, non ea solum quae evenissent, sed etiam ea quae evenire possent reputaremus*. Liv. 30, 30.—A hypothetical period may be *indefinite* in the hypothesis, and *definite* (particular) in the thesis, as: *Quodsi in bello dari vicarii solerent, libenter me pro D. Bruto inclid paterer*. Cic. Phil. 12, 2, 4. The rules about the use of hypothetical or non-hypothetical moods in indefinite periods of non-reality are the same as those for *particular* conditional periods of non-reality. Only when indefinite periods of this kind are used in certain forms of syllogisms, a freer treatment of mood and tense is admitted. See Obs. 15.

Obs. 5. The use of mood and tense in periods of non-reality is regulated by the following rule: If the predicate of either, or of both, of the two propositions refers to a time *present* or *future* in regard to the moment of speaking, it takes the IMPERFECT SUBJUNCTIVE, corresponding to the indicative, subjunctive, or potential mood of the preterite tense in English; but if the predicate, as above, refers to a *past* time, it takes the PLUPERFECT SUBJUNCTIVE, corresponding to the indicative and potential moods of the same tense in English. To these rules there are several exceptions, referring 1) to the use of the NON-HYPOTHETICAL MOODS, 2) to the use of an IMPERFECT in place of a PLUPERFECT; and 3) to the use of the INDICATIVE of the three preterite tenses, and also sometimes of the present and future. These exceptions differ according to the relation of the two predicates to the TIME OF THE SPEAKER. Hence the following instances must be distinguished: 1) Both predicates referring to present or future time; 2) both predicates referring to the past; 3) one of the two predicates referring to the present or future, and the other to the past.—Sometimes in the thesis of a hypothetical clause the finite

sion of the contrary of the thesis, and *si non* a consequence of a negative assumption". But, in clauses of non-reality *both* of these alternatives coincide and include each other, which is the reason that the Latin uses *nisi* and *si non* without distinction in these clauses, as: *Cederem te, nisi irascerer*. Sen. Ira. 1, 15; = 'My being angry *excludes* my striking you'; but also = 'my not being angry (as assumed) would have the *consequence* that I would strike you'. HAND tries to establish his theory by the following example: '*Quae cogitatio si non incidisset, non laborarem*'; Had this consideration not arisen in me, I would not be in distress'. Cic. Att. 13. 32. HAND says, "It would have been 'ABSURD' to use in this sentence the conjunction *nisi*", which is a very palpable mistake, according to HAND's own theory, since the sentence evidently means: 'The *not happening* of this consideration would have *excluded* my distress'. Thus *nisi* is used in the following similar passage: *Non sustinuisse Romanis* (in the same relation as '*non laborarem*' in the Ciceronian passage) *nisi tantum ad Romanos incidisset* (as: *si non incidisset*) in the Ciceroian passage. Liv. 29, 6. So: *Qui nisi in hac republica natus esset, rempublicam sceleris Antonii non iam haberet*. Cic. Phil. 3, 2, 5. Comp. Liv. 28, 36.

\* The following enumeration of *part* of the passages in which *nī* is used with the force of *nīsi* in periods of non-reality, will refute the statement of the grammarians that *nī* is obsolete, and rare, being used only in some few conventional phrases: Cic. Att. 3, 14, 1; 16, 15, 3; Fam. 2, 6, 5; 3, 10, 7; 4, 1, 1; 6, 6, 6; 9, 21, 4; 12, 23, 2; Tusc. 5, 11, 33; 5, 39, 115; Sen. 11, 35; 14, 67; 23, 82; Plin. 3, 20, 66; N. D. 1, 37; 1, 44, 121; Div. 2, 21, 53; Off. 2, 19, 67; 3, 29, 108; Inv. 2, 32, 99; Ver. 2, 3, 61; Pis. 29, 71; Phil. 11, 1, 26; 11, 12, 27; 13, 6, 13, 14, 1; 2, 10, 34 (twice); 15, 50, 51, 57, 61, 65; 16, 43, 70; 19, 49; v. 36, 36; vi. 3, 21; vii. 7, 14; ix, 14 (twice); 32, 40, 41, 42; x, 11, 15, 36, 37, 41, 45; xxii, 22; xxiii, 1, 14; xxv, 37; xxvi, 26; xxvii, 42; xxviii, 15, 22, 30; xxix, 2, 6, 10; xxx, 18 (three times); xxxi, 43; xxxiii, 5, 17, 25; xxxiv, 28, 29, 62; xxxv, 1; xlii, 43.—Tacitus uses *nī* in the same way as Livy.—For the anteclassical use of *nī* in clauses of non-reality, comp. Plaut. Cist. 2, 3, 81; Pseud. 5, 2, 38; Trin. 1, 1, 3; Merc. 3, 4, 4; Aul. 3, 5, 49; 4, 6, 3; 4, 10, 12; Ter. Hec. 2, 1, 23.











*dicere ausim*. Liv. Præf. 1.—Sometimes (rarely) a negative thesis is in the imperfect subjunctive, with a present subjunctive of the hypothesis, when the negation of the thesis is combined with the hypothesis in the form '*ne si... quidem*' (see R. 47, Obs. 3, 2), as: *Ne si navigare quidem velim, uti gubernarem ut somnarem*. Cic. Div. 2, 59, 122 (I would not steer my ship according to a dream, even if I really intended to sail).

Obs. 15. If a hypothetical period is employed as a link in a syllogism, to prove by the 'argumentum ex contrario' the truth or falsity of the fact assumed in the clause, the predicates of the two propositions are generally placed in the IMPERFECT subjunctive, as: *Si cadere in sapientem aggruādo, cadere etiam incauēdo*. Quia quoniam vacat, aggritudine etiam vacabit. Cic. Tusc. 3. 9. [Here the 'contrary' of '*si... cadere*' etc. is the thema probandum, and the proof is given by assuming the contrary to be true, per argumentum ex contrario. Hence both the condition and the conclusion are hypothetical.]—*Si bonum esset ira, perfectissimum quemque sequeretur*. Sen. Ira. 1. 13.—*Quod si ita se haberet, nec iustitia ullus esset, nec bonitatis locus*. Cic. Fin. 3. 20.—*Divitias nego bonum esse, nam si essent, bonos facerent*. Sen. Vit. B. 24.—But often periods of this kind take the present subjunctive: *Quod si ita se habuit, non possit beatam vitam preestare sapientia*. Cic. Fin. 5. 5. 12.—*Nam si hoc non oblectaret, id solum bonum esse quod honestum sit, nullo modo probari possit, beatam vitam virtute effici*. Ib. 3. 3. 11.—*Nam si eurent di hominibus, bene bonis sit, male malis, quod nunc abest*. Ib. N. D. 3. 32. 79 (poet.).—Still more frequent is the use of the PRESENT INDICATIVE in hypothetical periods of this kind, as: *Si talis disjunctio falsa esse potest, nulla vera est* (= Such a disjunction cannot be false; else none would be true, which to assume would be absurd). Cic. Ac. Pr. 2. 30.—*Nam si id quod raro fit, id portentum putandum est, sapientem esse portentum est*. Ib. Div. 2. 28. 61.—*Iustitia per se est expetenda; quod si ita est, omnino iustitia nulla est*. Ib. Leg. 1. 18.—*Mundi divina in homines moderatio profecto nulla est, si in ea discernimen nullum est bonorum et malorum*. Ib. N. D. 3. 35.—*Achilles si deus est, et Orpheus et Rhesus di sunt*, Musæ matre nati. Si hi di non sunt, portum qd. dicitur Rhesus, Orpheus, quia nusquam coluntur, quomodo illi sunt? Ib. 3. 18. 45.—Often the predicate of the thesis is in the future-present: *Si bono viro ob mala factiora miseri cesserunt, et ob secundas res malorum hominum invidere cœperunt*. Sen. Ira. 1. 16.—The predicate of the thesis may also be in the perfect indicative (with the force of a hypothetical pluperfect subjunctive), as: *Si solum illud est Atricum, ne Pericles quidem dicitur*. *Atque si esset Atricum, ne Pericles quidem diceretur*, i. e. then it would be certain that not even Pericles had an Atric style. Cic. Orat. 9. 29.—*Quod si ita est, qua, malum, stultitiā fuit Roscius?* Were this so (but it is not), of what stultitiā would Roscius have been? Cic. R. Com. 18. 56.—Sometimes the Si-clause is placed in the future indicative, while the thesis is in the subjunctive imperfect or present, as: *Cur, quod in sinu vestro est, excuti jubetis potius quam novatis, nisi aliqua fraus subest?* Liv. 6. 15.

2. *Moods in periods of non-reality, both propositions referring to the Past.*

Obs. 16. If a hypothetical period refers to a time anterior to that of the speaker, both propositions generally take the PLUPERFECT SUBJUNCTIVE, as: *Plancus, si senātum dilexisset, numquam curiam incendisset.* Cic. Phil. 13, 12.—*Hoc bellum, si prima satis prospera fuissent, haud dubie ad Romanos pervenisset.* Liv. 8, 3.—*Philippus, si diutius vixisset, id bellum gessisset.* Ib. 33, 23.—*Qui consul esset factus, nisi in Mariānos consul-gatus incidisset.* Cic. Brut. 47, 175.—*Quod in fecisset Caesar, unum in locum omnes adversariōrum copiae convenissent.* Ib. Div. 2, 24.—*Me, si vis non fuisset, nulla res labefaciēre potuisset.* Ib. Sest. 60, 127.—To this rule there are the following EXCEPTIONS, in which IMPERFECT subjunctives are used with the force of English PLUPERFECTS: 1) If the period, referring to past actions, might have taken PRESENT subjunctives if transferred to present time (Obs. 17).—2) If the thesis contains an INTERROGATIVE subjunctive (Obs. 18).—3) If both propositions refer to past time, and the clause is either represented as COINCIDENT with, or PRECEDING in time, the predicate of the thesis (Obs. 19, 20).

Obs. 17. If a past hypothetical period is such that the predicates would or might have taken PRESENT SUBJUNCTIVES, according to Obs. 11-15, if referred to present time, both predicates are generally placed in the IMPERFECT SUBJUNCTIVE with the force of an English PLUPERFECT, the same as in the analogous instances of clauses of *virtual non-reality* (p. 710). Hence this construction occurs: 1) if the fact assumed in the hypothesis is a fiction referring to SUPERNATURAL ACTS (Obs. 11), for inst., to mythological fictions, as: *Si Prometheus, quum mortalibus ignem dividere vellet, ipse a vicinis carbunculos corrogâret, non ridiculus videretur?* If Prometheus, when he was going to carry fire to the mortals, *had himself been begging* lighted coals from his neighbors, *would he not have seemed* ridiculous? Auct. Her. 4. 6.—At (si) *dares* hanc vim M. Crasso ut digitòrum percussione posset heres scriptus esse qui *verè* non esset heres, in foro, mihi crede, *sallàret*\*; But *had you given* to M. Crassus (who was dead at the time of speak-

\* This passage is preceded by a similar passage, referring to the present, with PRES.

ing) the power to smuggle, by a snap of his fingers, the name of a person not being an heir, as an heir into a will, he *would have danced* in the forum. Cic. Off. 3, 19, 75.—2) If the predicate of the clause contains the SPEAKER'S OWN ACT which, at the time spoken of, he might have performed, but *did not* perform on account of the statement in the thesis (Obs. 13), as: Ac tum *si* dicerem, non audirer; Had I spoken then, I *would not have been heard*. Cic. Clu. 29 (referred to the present: Si hoc dicam, non audiar; ergo non dicam).—Superbe me *fastid*er facere (= lateor me factūm fuisse) *si*, priusquam in Africam trajecissem, te *tuā* voluntate cedentem Italiā *asp*ernārer; I *would have acted arrogantly, had I rejected* your offers etc. Liv. 30, 31 (referring to the present: *Superbe facium si asperner*).—3) If the hypothetical clause is CONCESSIVE (Obs. 14), being either introduced by *etiamsi*, or *si* with the force of *etiamsi*, as: Atque ille, *etiamsi* aliā quāpiam vi *expeller*etur (would have been expelled) eis temporibus ex hac urbe, facile *pater*etur. Cic. Sest. 29.—Roscius, *si* nihil *dicer*et (even if he had said nothing), tacito ipso officio et studio quod habēbat erga propinquum suum, quemvis *commor*eret. Ib. Quinct. 25.—Etiam si tum *ven*iret, me tamen socium suūrum consiliōrum vidēre *posset*. Ib. Sest. 29, 63.—Eque vox umquam est audita consilium? Quamquam quis *aud*iret, *si* *maxim*e queri *vel*lent? Ib. 30, 64.—*Si* *fac*eres (in edicto) potestatem oratōri non modo *re*jiendi, sed etiam *su*mmi recuperatōres, tamen hoc novum genus injuriæ ferre nemo *posset*. Ib. Verr. 2, 3, 13. Comp. Fin. 2, 20, 60.—4) If a hypothetical clause is used as an assumption for the 'argumentum ex contrario' (Obs. 15): Numquam *perp*eterērent homines injuriæ tuæ remedium morte quererent, *nisi* ea res ad quæstum et ad prædam tuam *p*ertinēret; You *would never have suffered* that people should seek a remedy for your outrages in death, *had this not been* a matter of profit and plunder for you. Cic. Verr. 2, 3, 66.

Obs. 18. If the thesis of a hypothetical clause consists of an INTERROGATIVE SUBJUNCTIVE in the imperfect, referring to the past, according to p. 381, the hypothesis generally takes likewise an *imperfect subjunctive* with the force of a *pluperfect*, as: *Si Alfenus tibi tum satis daret, et iudicium accipere vellet, revocares eum quem in Galliam miserat?* *Had Alfenus given you security etc., would you have recalled etc.?* Cic. Quinct. 26.—*Num igitur Opimium, si tum esset (had you lived at that time), nefarium civem pulares?* Ib. Phil. 8, 4, 14.—*Si auctores ad liberandam patriam desiderarentur illis actoribus, Brutus ego impellerem quorum uterque etc.?* Ib. 2, 11, 26.

Obs. 19. If a past hypothetical clause is conceived as COINCIDENT with the action of the thesis, the predicate of the clause may be in the IMPERFECT SUBJUNCTIVE according to the general rules explained p. 414 foll. (§ 603. Obs.), while the principal predicate retains the regular pluperfect subjunctive, as: *Sì nihil præter fugam quæreretur, fuisset* libentissime; *Had* nothing but flight *been in question. I should have fled* most willingly. Cic. Att. 9. 10. 2.—*Hujus si vita, si mos, si vultus non omnem commendationem ingenii prætereret, majus nomen in patrōnis fuisset*; *Had* not his life etc. *destroyed* all the effect of his genius, his name among barristers *would have been* greater. Ib. Brut. 67.—*Non tantā curā coluissent* ceremonias sepulcrorum, *nisi hæret* in eorum mentibus, mortem non interitum esse, sed quasi migrationem. Ib. Tusc. 1, 12.—*Quod certe non fecisset, si suum numerum naves haberent*. Ib. Verr. 2, 5, 51.—Comp. Ib. Quinct. 16, 53; Verr. 2, 2, 1; Am. 4; Fam. 5, 20, 2; Phil. 2, 2, 3; Orat. 17, 55; Brut. 10, 40; Liv. 10, 41; Ib. 39, 42; Ib. 9, 18.—But in all these passages a *pluperfect* subjunctive would have been as correctly used as an imperfect, as: *Qui tu vir et quantus fuisses si illius diçi mentem servare potuisses*. Cic. Phil. 2, 36 —*Is processisset* honoribus longius, *nisi semper infirmā, atque etiam aegrā, valetudine fuisset*. Ib. Brut. 48.

Obs. 20. If in a past hypothetical period the hypothesis is represented as *preceding* the thesis in time, pluperfect subjunctives are generally used in *both* propositions. But sometimes, in this instance, the predicate of the **THESIS** is placed in the *imperfect subjunctive*, while the hypothesis retains its pluperfect subjunctive, as: *Si hic falsus archipirāta esset mortuus, aut profugisset, non esset difficile* (it would not have been difficult) *alium in suppositi locum supponere*. Cic. Verr. 2, 5, 30.—*Si Terentius Varro Carthaginiensium ductor fuisset, nihil recusandum supplicii foret*. Liv. 22, 61.—*Ergo is tibi civis* (P. Naſſica), *si temporibus illis fuisset, non probaretur?* Cic. Phil. 8, 4, 14.—*Si esset pugilula Pompejanorum causa, numquam exurgeret* (it would never have risen again). Ib. 13, 8, 17.—Comp. Liv. 9, 19; Ib. 42, 43; Caes. B. C. 3, 111; Cic. Verr. 2, 1, 31, 80; Ib. Tus. 3, 22, 54; Ib. Sen. 6.—This form is oft-n used to represent the action of the clause as *lasting to the moment of speaking*, if the condition had been fulfilled, as: *Si Antonius* **EST SUBJUNCTIVES** (*Si vir bonus habeat hanc vim ut, si digitis concrepuerit, possit in locupletium testamenta nomen ejus irrepere, hac vi non utatur*). Hence the above passage in *imperfects* cannot be likewise referred to the present, by rendering it 'But if you would give this power to a M. Crassus'. The author of the Publ. Sch. Gr. (p. 393) explains the imperfect by stating 'THAT THE FLOATING PERIOD OF CRASSUS'S public life is contemplated', which certainly is a novel way of explaining the use of an imperfect in place of a pluperfect.



opprimere urbem *potuisset*, statim; *si* Galliam tenere, paullo post, optimo cuique *perendum*, reliquis *esset* serviendum (=the others *would have been* compelled to be slaves, and *would be so now*). Cic. Phil. 3, 13, 34.—*Esset* enim ipsi (Antonio) statim *serviendum*, *si* Caesar ab eo regni insignia accipere *voluisset*. Ib. 3, 5, 12.

### 3. One of the propositions referring to the Present, the other to the Past.

Obs. 21. If the *thesis* refers to the PRESENT, while the *hypothesis* refers to PAST TIME, the former, in classical prose, always takes the IMPERFECT subjunctive, while the predicate of the latter takes the PLUPERFECT subjunctive, as: Quo quidem tempore *si* meum consilium *valuisset*, tu hodie *egēres*, nos liberi *essēmus*. Cic. Phil. 2, 15, 37.—Hac tu, Erūci, tot et tanta *si* nactus *esses*, tempus te citius quam oratio *deficeret*. Ib. R. A. 32.—Qui *si* me *audissent*, honeste *viverent*. Ib. Fam. 7, 3, 6.—*Uterer* domesticis exemplis, *nisi* ea *legisses*. Ib. Orat. 38.—*Nisi* ante Romā *profectus* *esses*, nunc eam certe *relinqueres*. Ib. Fam. 7, 11, 1.—The anteclassical writers, in analogy to the usage stated Obs. 10, sometimes use the *present* subjunctive in the *thesis*, and the *perfect* subjunctive in the *hypothesis*, as: Negat? Tu. Etiam rogitas? *Dicam si confessus sit*. Plaut. Most. 3, 1, 22.—In tenebris *conspicūsus si sis* me, *abstineas* manum. Ib. Pseud. 4, 2, 24.

Obs. 22. Rarely the *thesis* of a hypothetical period has its predicate in the pluperfect, when the *hypothesis* with a predicate in the imperfect subjunctive refers to a present time (the *thesis* generally denoting the *consequence* of the *hypothesis*). This connection occurs in two instances: 1) If the *hypothesis* denotes a STATE (or custom) *beginning before* the time of the *thesis* and continuing to the moment of speaking, as: Qui *si* omnes *viverent* (=vixissent tum, et nunc viverent) bellum omnino hoc non *fuisset*. Cic. Phil. 13, 13.—Non *fecissem* hominis mentionem *nisi* *iudicārem* (=tum *iudicāssem*, et nunc *iudicārem*) qui criminosius diceret me audivisse neminem. Ib. Brut. 33.—Ego *si* foris *caenitārem* (=si solitus *essem* etc.), Cn. Octavio non *defuissem*, Ib. Fam. 7, 16, 2.—*Nusquam* hoc est in fœdere Gaditāno, ac *sicubi* *esset* (et tum *fuisset*), lex id Gellia *constitisset*. Ib. Balb. 14.—2) If the fact mentioned in the *hypothesis* is to be refuted by 'argumentum ex contrario', the *thesis* containing an argument taken from the past, as: Non is est Antonius, nam *si* *esset*, non *commisisset* ut ei *senātus*, tanquam Hannibali, denunciāret ne oppugnāret Saguntum. Cic. Phil. 6, 3.—Quod *nisi* *esset*, certe ut a crudelissimo hoste *fugisset*. Ib. Clu. 66.

### 4. Preterite Indicatives in hypothetical Periods.

Obs. 23. In the following instances the predicate of the *thesis* in hypothetical periods may be placed in the INDICATIVE OF ONE OF THE THREE PRETERITE TENSES: 1) If the predicate consists of the potential verbs and verbal expressions denoting POSSIBILITY, NECESSITY, DESIRABILITY, and PROPRIETY (Obs. 24-26). 2) In those instances in which a preterite tense of the periphrastic future is used with hypothetical meaning (Obs. 27). 3) In some instances when the predicate consists of ordinary verbal predicates (Obs. 28).—This use of the indicative does *not* refer to the predicate of the *hypothesis*, which, even if dependent on hypothetical indicatives, retains its regular hypothetical subjunctive. But exceptionally, though very rarely, preterite indicatives are found in hypothetical *Si*-clauses, namely: 1) In epistolary style if the clause is introduced by *nisi*: Ipsam tibi epistolam *misisses*, *nisi* tam subito fratris puer *profectiscebatur* (=profectus *esset*). Cic. Att. 8, 1, 1.—2) Sometimes in analogy to the hypothetical *present* indicative, when the *Si*-clause assumes a *past* fact to be refuted by 'argumentum ex contrario' (Obs. 15): Quodsi Caesaris causā in provinciam *veniebātis*, ad eum profecto, exelsi provinciam, *venissetis*. Cic. Lig. 8 (=You *did not come* in Caesar's behalf to the province; for *if so*, you would, after your expulsion, have gone to Caesar).—*Si te interfecitūrus eram* (had I intended to kill you), non temperassem vino? Liv. 40, 14. So, especially, if the *thesis* likewise has a hypothetical indicative (Obs. 24): Hunc *si oderat*, non enim quam diutissime vivere velle *debēbat*? *Haut* he hated him, must he not have wished him the longest possible life? Cic. Clu. 61. (Compare: In quo *potui*, *si te odissem*, minus quod tibi obesset facere? Ib. Fam. 3, 10, 6).—*Debēbant* di omnes bonos facere, *si quidem* numāno generi *consultārent*; *Haut* the gods *consulted* for the human race, they ought to have made all men good. Ib. N. D. 3, 32, 79 (Comp. with Ib. Div. 2, 61, 127). In such passages as Cic. Div. 2, 8 (neque *si* fatum *fuērat*, *effugisset*), the predicate *fuērat* of the *Si*-clause has no hypothetical force, as it has been shown p. 704 Obs. 3, C.—Very harsh is the indicative perfect with hypothetical meaning in the following passage: Ignoscite Cethēgi adolescentie, *nisi* iterum patrie bellum *fecit*. Sall. Cat. 52, 33. Here the *Nisi*-clause is evidently hypothetical, since the author means to assert that Cethegus *was* a rebel for the second time. Moreover, the hypothetical *thesis* has the unexampled form of an *imperative*, the whole passage having the meaning 'Censērem a vobis Cethēgo ignoscendum esse, *nisi*... *fecisset*'.—Not less harsh is the *present indicative* in a *Nisi*-clause, with the force of a hypothetical imperfect subjunctive, in the following passage: Plura de Jugurthā scribere *dehortātur* me fortuna mea, ... *nisi* tamen

*intelligo*, illum supra quam ego sum petere (=nihil amplius *scriberem* de Jugurthā, *nisi* *intelligerem* illum supra petere, i. e. that he has a higher aim than me). Sall. Jug. 24. It is evident that the clause '*nisi intelligo*' is contrary to reality, since the writer of the letter means to say that he indeed knows the fact mentioned. Hence a hypothetical mood should have been used.

Obs. 24. The POTENTIAL VERBS and verbal forms which, as theses of hypothetical clauses may be in the indicative of a preterite tense are: *posse*, *debēre*, *decēre*, *oportet*, *aequum est*, *aptum est*, *melius est*, *optabile est*, *interest*, *satis est*, *causa non est cur*, *non est quod*, and the periphrastic gerundials. The preterites of these verbs are used in two different relations to the verbal actions to which they give a potential character. In the first place, they may represent the main action as *really performed*, in which instance they have the same nature as any other modal auxiliary (*solere*, *velle* etc.), and can generally not be rendered by the English potential mood, as: Pugnatum ab hostibus ita acriter est ut a viris fortibus pugnari *debuisset*. Cæs. B. G. 2, 33 (=the enemy *really fought* as *it was their duty* to fight).—Tanta est contentione actum quantā agi *debuisset*. Ib. B. C. 3, 111.—Neque enim ipse Caesar, ut multis rebus intelligere *potuit*, est alienus a nobis (as I *have been able* to infer from many facts). Cic. Fam. 6, 10, 2.—*Potuit* aliqui ab initio non sedisse, et tamen Oppianicum gratis condemnasse (*it was possible* etc.). Ib. Clu. 41.—But frequently these potentials represent the action as *not really performed*, denoting that the performance was *merely possible*, or that it *should have taken place* from moral reasons, or for the sake of expediency, as: Volumnia *debuisset* in te officiosior esse quam fuit, et id ipsum quod fecit, *potuit* facere diligentius et cautius; Volumnia *ought to have acted* more dutifully to you (*but she did not*), and *might have done*, what she did, more carefully etc. (*which she did not*). Cic. Fam. 14, 16. In this instance the potentials mentioned above *pregnantly* imply the idea of *non-reality* as if a hypothetical clause had been added. Thus '*hoc prohibere debuisti*' (you *ought to have hindered* this) has a force similar to '*If you had done your duty, you would have hindered this*'. If thus used the potentials mentioned are regularly in the INDICATIVE OF A PRETERITE TENSE (see the examples Obs. 25-26). Hence predicates of this kind retain their indicative tense, even if a hypothetical clause is expressly added, as: Delēri totus exercitus *potuit*, *si* fugientis *persecuti* victores *essent*. Liv. 32, 12. But in this instance also *hypothetical subjunctives* may be used, as: *Nisi* totius dīci labōre milites *essent defessi*, omnes hostium copiae delēri *potuissent*. Cæs. B. G. 7, 88.—Quid facere *potuissent*, *nisi* tum consul *fuissent*? Cic. Rep. 1, 6. So if the hypothetical clause is understood, or contained in some member of the sentence by implication (p. 734, 736, Obs. 3, 4, 8), as: Urbes *sine hominum cœtu* (i. e. *nisi hominum cœtus fuissent*) non *potuissent* nec edificari nec frequentari. Cic. Off. 1, 4.—Illa amphibolia quæ Cræsum decēpit, vel Chrysippum *potuisset* decipere. Ib. Div. 2, 56, 116.—Noune multo *melius fuisset*, otiosam ætatem et quietam traducere? Ib. Sen. 23, 82.—The *Si*-clauses added to hypothetical potentials in the indicative are *not always* hypothetical, as: Hoc *si* qui pati non *potuit*, mori *debuisset*; If any one *was unable* (clause of doubtful reality) to bear this, he *ought to have died* (by his own hand). Cic. Fam. 9, 17, 1.—*Sive* hanc turbam effugere *voluisti*, *sive* etc., de Cæsare tamen *potuisti* dicere. Ib. Brut. 72.—Lysimachia *tenenda erat si pacem petitori erātis*; Lysimachia *ought to have been held*, if you *were to sue* for peace. Liv. 37, 36.

Obs. 25. The hypothetical PERFECT indicative of the potentials mentioned Obs. 24, has the force of a PLUPERFECT which represents the assumed fact as COMPLETE at the time spoken of (pp. 302 and 305): Num id vitari *potuit si* Flaminius auspiciis *paruisset*? Certe non *potuit*. Cic. Div. 2, 8.—Consul esse qui *potui*, *nisi* eum vitæ cursum tenuissem? Ib. Rep. 1, 6.—Tetigisti fores? Tr. Quomodo pulsare *potui si* non tangerem (how could I have knocked, had I not touched the door)? Plaut. Most. 2, 2, 31.—Non *potuit*, inquires, fieri sapiens (Epicūrus), *nisi* natus *esset*. Cic. Fin. 2, 31.—Qui nos, quos favendo in communi causā retinere *potuerunt*, invidendo abalienarunt. Ib. Fam. 1, 7, 7.—*Si* omnibus copiis congressus rex *fuisset*, forsitan inter tumultum exui castris *potuerit* rex (the hypothetical indicative *potuit* being changed into the subjunctive of its own tense on account of *forsitan* which required this mood, in analogy to the instance mentioned p. 443, Obs. 3, 3). Liv. 31, 38.—*Debuisti* mihi ignoscere *si* Sextii voluntati parere *voluisses*. Cic. Vat. 1, 2.—Quia, quod per vim hostium *esset* actum, ratum esse non *debuisset*. Ib. Off. 3, 28.—Catōnis a me corpus crematum est, quod contra *decuit* ab illo meum. Ib. Sen. 23, 84.—Ne domi quidem vos, *si* sui juris finibus matronas *continēret* pudor, hoc curare *decuit*. Liv. 31, 2.—Aut non suscipi bellum *oportuit*, aut geri pro dignitate P. R. *oportet*. Ib. 5, 4.—Ilos conservari *melius fuit* (it would have been better), quam penas Varium pendere. Cic. N. D. 3, 33.—*Si* upium diem *morati essetis*, moriendum omnibus *fuit*. Liv. 2, 38.—Quæ *si* hoc tempore non diem *obisset*, paucis post annis tamen ei *moriendum fuit*. Cic. Fam. 4, 5, 4.—Illud potius *præcipiendum fuit* ut diligentiam adhiberemus in amicitia comparandis. Ib. Am. 17.—*Si* ita *putasset*, certe *optabilis* Milōni *fuit*, dare jugulum P. Clodio quam jugulāri a vobis. Ib. Mil. 11.—Sometimes the copula is placed



in a hypothetical perfect indicative, if the thesis is *virtually* potential, as: *Ipsam enim Caesarem expectare magnum fuit!* For it would have been too great a loss (and hence impossible) to wait for Caesar's return. Cic. Phil. 2, 40. So in connection with impersonal predicate-genitives: *Sapientis autem civis fuit, hanc causam pernicioso civi non relinquere*; It would have been acting the part of a wise citizen etc. (=causa relinqui non debuit). Cic. Leg. 3, 11.—Very rarely the potentials mentioned are in the PLUPERFECT INDICATIVE, taken in a hypothetical sense; but never if a hypothetical Si-clause is expressly added, as: *Non potueras hoc a principio dicere?* Cic. Div. 2, 64.—Quanto melius fuerat promissum patris non esse servatum! Ib. Off. 3, 25.—Catilina eripit e senatu triumphans gaudio, quem omnino vivum illinc exire non oportuerat. Ib. Mur. 25.

Obs. 26. Sometimes the IMPERFECT INDICATIVE of the above-mentioned potentials is hypothetically used, partly with the force of a hypothetical *pluperfect*, partly with the force of an *imperfect* subjunctive\*.

1. It is used with the force of a hypothetical PLUPERFECT if the action as an independent past predicate would have required or admitted the use of an *imperfect indicative* (p. 305), which almost always is dependent on the author's conception, since the potential element of the action may always be considered as an *inner action* (p. 337), as: *Hostes sustineri non poterant, nisi extraordinariae cohortes se objecissent.* Liv. 7, 7.—*Si sordidam vestem habuissent Rhodii, lugentium Persei casum praeberere speciem poterant.* Ib. 45, 20.—*Quid, quum jussisset praetor, tum mittere nonne poterat?* Cic. Quinct. 26.—*Huius (Oppianici) igitur vitae Avitus invidēbat?* Hunc si acerbe et penitus oderat (see Obs. 23), non eum diutissime vivere velle debēbat (ought he not to have wished; referring to the time when Oppianicus was living, who was dead at the time). Ib. Clu. 61.—*Sestius Massiliam profectus est ut socerum (L. Scipionem) consolari posset, in alienis terris jacentem, quem in majorem suorum vestigiis stare oportebat.* (L. Scipio being dead at the time). Ib. Sest. 3, 7.—*Archipirata Syracusis, quoniam in Syracusano captus erat, custodiri oportebat* (long before the time of speaking). Ib. Verr. 2, 5, 27.—*In una civitate his improbus fuisti, quum et remisisti quod non oportebat et accepisti quod non licebat.* Ib. Verr. 2, 5, 23. Comp. Ib. 2, 1, 61.—*Si talis nos natura genuisset ut eam ipsam intueri et perspicere possemus, haud erat sane (there would have been no reason) quod quisquam rationem ac doctrinam requireret.* Ib. Tusc. 3, 1, 2. So if the predicate is *virtually* potential, consisting of the copula with impersonal predicate-genitives: *Si vestem misericordiam mutavissent, tamen id his non licere per interdicta potestatis tuae, crudelitatis erat non ferendae* (would have been an intolerable act of cruelty). Cic. Pis. 8, 18.—*Quod, nisi di mentem regi admissent, et ipsum lugentis difficultatis erat.* Liv. 44, 6. So in epistolary style, where the imperfect is used of present actions which are represented as past in regard to the future reading of the letter, the same imperfect indicative is used hypothetically, as past in regard to the future reading: *Nisi magnam spem habere Caesar nos causam probatissimos, non erat causa cur a te aliquid contenderem* ('there would have been no reason'), viewed from the time of reading the letter). Cic. Fam. 13, 7, 3.

2. With the force of both a PLUPERFECT and IMPERFECT subjunctive, referring to an action which is represented as given up or as not existing at a former time, but so that the non-reality is continuing at the time of the speaker; or referring to indefinite time including the past as well as the future; as: *Horum obirectionibus nos scito de vetere illa nostra sententia jam esse depulsos, non nos quidem ut dignitatis simul oblit, sed ut habemus rationem salutis. Poterat utrumque praecare si esset fides in hominibus consularibus; Both (our dignity and welfare) might have been preserved (and might be now preserved) if there had been (and if there were now) any faith in our former consuls.* Cic. Fam. 1, 7, 7.—*Sepulcri similitudinem non tam propter poenam legis studeo, quam ut maxime assequar ἀποδείξω; quod poteram si in ipsa villa facerem* (fanum Tulliae). Ib. Att. 12, 36, 1. Here 'quod poteram' (= 'which I might have achieved'), and 'which I might still achieve' refers both to the past and to the present (future), since the speaker had already before writing this letter abandoned the plan of building the monument on

\* The uniform assertion of all grammarians that the hypothetical imperfect indicative is always used with the force of an *imperfect subjunctive* referring to present time, is utterly erroneous, as sufficiently appears from the passages quoted in Obs. 26. In many passages imperfect indicatives of potentials, although accompanied by Si-clauses with subjunctive imperfects, are not hypothetical, as: *Si haec consuetudo manare coeperit, de posteris et de illa immortalitate sollicitor, quae poterat esse perpetua si patriis viveretur institutis et moribus.* Cic. Rep. 3, 29. Here the connection shows that the speaker (at the time of the Gracchi) did not mean to deny the 'patriis vivi institutis', but represented the contrary as a possible eventuality. Nor did he intend to deny the reality of the thesis 'quae poterat esse perpetua', but meant to say: 'The republic had (before the time of the Gracchi) the power or germ of immortality, provided the people were to live according to the institutions of their forefathers'. Hence the passage belongs to the conditional periods with historical subjunctives mentioned p. 714, B.

his villa site.—*Perturbationes animorum poteram ego morbos appellare: sed non conveniret ad omnia; I might have (before, and might now) called the disturbances of the mind diseases.* Ib. Fin. 3, 10.—*Contumeliā eum onerasti quem patris loco, si ulla in te pietas esset, colere debēbas*; You loaded with disgrace him whom you ought to have revered (at the time of the 'onerare', and ought to revere now) like a father if you had had (and had now) any piety in you. Ib. Phil. 2, 38.—*Vos certe victores conspici velle debēbatis*; At all events you ought to have wished to be seen as conquerors (at the time you left the province, and now). Liv. 45, 38.—*Panætius, quum ad Q. Tiberonem de dolore patiendo scriberet, quod esse caput debēbat, si probari posset, nusquam posuit* (Panætius, when he wrote on 'beating grief', altogether omitted what ought to have been (and ought to be now) the main point if it could be proved. Ib. Fin. 4, 9, 23.—*Intelligi a nobis di velle debēbant quae nostra causa nos monerent*; The gods ought to have wished (and ought to wish now) that what they imparted to us should be understood by us. Ib. Div. 2, 64.—*Chaldaei, quum notent sidera natalicia, quaecunque Luna juncta videantur, oculorum fallacissimo sensu judicant ea quae ratione atque animo vidēre debēbant.* Docet enim ratio mathematicorum, quam istis notam esse oportebat, quam humilitate Luna feratur; The astrologers judge by the sense of sight what they ought to have seen (and ought now to see) by their reason; for the mathematical rules, which ought to have been (and ought now to be) known to them, teach etc. Ib. Div. 2, 43 (Here 'debēbat' and 'oportebat' refer to present, and future, and to the whole past time during which the astrologers practised their profession).—*Etsi enim illud erat aptius, æquum (est) cuique concedere*; For, though the former plan would have been more convenient (and would be so now), it is fair to yield to every one's desire. Ib. Fin. 4, 1.—*Si verum respondere velles, Cato, hæc erant dicenda* (referring to an answer which Cato, before, had declined to give: 'You would have had to say then, and may say so now'). Ib. Fin. 4, 23. (Compare 'æquum erat id voluntate fieri', in the corrupted passage Cic. Off. 1, 9, 28). So, when a predicate with the copula is *virtually* potential: *Erat rhetorice res prorsus facilis ac parva, si uno et brevi præscripto contineretur.* Quint. 2, 13, 2.

3. If the Si-clause has the force of a hypothetical concessive clause, the thesis (since in this instance the predicate of the thesis is not in conflict with reality) is sometimes placed in the *imperfect indicative* with the force of an *imperfect subjunctive*, referring to present time, as: *Quod si tibi, tamen non arbitras.* Cic. Fam. 7, 27, 1.—*Quibus si qua calamitas sanvis vestigialibus nostris accidisset, animadvertere tamen in eos vos oportebat* (you ought to punish him). Ib. Verr. 2, 3, 55.—*Si victoria, praeda, laus, dubia essent, tamen omnis bonos reipublice subvenire debēbat.* Sall. Jug. 85, 45.—*Si Romae Cn. Pompejus privatus esset, tamen ad tantum bellum is erat deligendus.* Cic. L. M. 17.—*Si mihi nec stipendia omnia emerita essent, necdum aetas vacationem daret, tamen æquum erat me dimitti.* Liv. 42, 34.—*Si ad hoc bellum nihil pertinere, ad disciplinam certe militie plurimum intererat, insenscere militem nostrum etc.* Ib. 5, 6.—*Quantus imperator L. Aemilius fuerit, si ex alia re nulla existimari possit, vel hoc satis erat quod etc.* Ib. 45, 37.—In this instance, however, imperfect subjunctives are far more frequently used than imperfect indicatives, as: *Si nemo responsurus esset, tamen ipsam causam demonstrare non posset.* Cic. Div. Cæc. 13, 43.—*Si ita esset, tamen vos sociorum querimonias audire oportere.* Ib. Verr. 2, 2, 6. Comp. Ib. 2, 1, 27. If the hypothetical clause is not concessive, a potential thesis, exclusively referring to present time must always be in the imperfect subjunctive, as: *Mihi ignoscere non deberetis (not debēbatis) si tacērem.* Cic. Clu. 6, 18.—*Peculiaris is the use of 'debēbatis' referring to a hypothetical future action: Ubi, si vos decedens, confecta provincia, relinquerem (=reluctantur essem), deum hominumque fidem implorare debēbatis etc.* (where 'deberetis' would refer to present time). Liv. 28, 28.—Poets use the imperfect indicative in place of a hypothetical imperfect subjunctive without any restriction, as: *Nam nos decēbat (=decēret) . . . lugere, ubi esset aliquis in lucem editus.* Translation from Eurip. in Cic. Tusc. 1, 48.

Obs. 27. Frequently the indicative of the three preterite tenses of the PERIPHRASTIC FUTURE is used in place of ordinary hypothetical pluperfect subjunctives, with the distinction explained p. 131 foll., R. 144, 146, as: *Remissum est id quod erepturi erant* (i. e. nisi remissum esset); What they were going to take by main force (and what they would have taken, had it not been for the concession), was conceded. Liv. 6, 17.—*Antonius coram mihi negare non vult quod ego non rogatus eram* (i. e. si adfuisset), nec, si impetrassem, crediturus. Cic. Att. 10, 13, 2.—*Quod singuli facturi fuimus (=fecissemus) si ades nostrae deflagrassent.* Liv. 5, 53. Comp. the passages quoted p. 133.—Sometimes the imperf. ind. of a periphrastic future, with the predicate of the hypothesis in the imperf. subjunctive, refers to a past indefinite time, so that, if referring to a time altogether indefinite, it would be a period of virtual non-reality with present subjunctives (p. 710), as: *Quid? Si ego morerer, necum exspiratura respublica erat? Had I died, would the republic have expired with me?* Liv. 28, 28 [With time altogether indefinite: *Si ego moriar, mecum exspiratura sit respublica?*]. Comp.: *Si jam vocer ad exitum vitae etc.* Cic. Fam. 6, 4, 4.



Obs. 28. In the following instances the indicative of the three preterite tenses of ORDINARY VERBS is used in the thesis of hypothetical periods:

1. The IMPERFECT, and sometimes the PLUPERFECT indicative (the PERFECT only in certain connections), are used to represent past actions as *very near to actual performance*, the hypothetical clause (mostly introduced by *nisi*, often by *ni*, less often by *si*) denoting a fact that *hindered the accomplishment* (=had it not been for the fact that), as: *Si per Metellum licitum esset* (=nisi Metellus prohibuisset), matres illorum ventibant; Had it been permitted by Metellus (had not M. prevented them), their mothers would have come to Rome (=their mothers were on the point of starting, and they would have come etc. Cic. Verr. 2, 5, 49\*.—*Labbar longius* (I would have swerved farther from the point), nisi me retinuissem. Ib. Leg. 1, 19, 52.—*Cui ego nisi restituissem*, ex hac decuria vestra, quos iste adnuerat, in suum consilium subsortiebatur (he was on the point of drawing by lot etc., and would have done so, had I not resisted). Ib. Verr. 2, 1, 61.—*Jan haud procul justo proelio res erant, ni celeriter diremptum certamen per centuriones esset*. Liv. 7, 14.—*Antiochus erat, si pauca mutarisset*, germanissimus Stoicus. Cic. Ac. 2, 43.—*Anceps pedesire certamen erat* (the infantry-fight would have been a drawn battle), nisi equites supervenissent. Liv. 28, 33.—*Vincebatque auxilii loco paucitas, ni Vejens in verticem collis evasisset*. Ib. 2, 50.—*Idatur in cedes, nisi Afranius et Annæus Seneca obviamissent*. Tac. An. 13, 2.—PLUPERFECTS: *Hoc ipsum fortuna eripuerat* (would have taken away), nisi unius amici opes subvenissent. Cic. Rab. Po. 17.—*Nisi Latini sua sponte arma sumpsissent, capti et delati eramus*. Liv. 3, 19.—*Præclare vice-ramus, nisi Lepidus recepisset Antonium*. Cic. Fam. 12, 10, 3 (Comp. at Brut. 1, 15, 2).—*Perierat imperium si Fabius tantum ausus esset*, quantum ira suadebat. Sen. Ir. 1, 11.—*Si Cn. Pompejum Neapoli valetudo abstulisset*, indubitatus P. R. princeps excesserat. Ib. Cons. Marc. 20.—Sometimes the particle 'pene', or 'prope', is added to the thesis, in which instance the predicate is placed in the PERFECT INDICATIVE: *Pons sublicius iter pene hostibus dedit, ni unus vir fuisset*. Liv. 2, 10.—*Sic prope oneratum est sinistram Romanis cornu, ni referentibus jam gradum consul ignaviam excussisset*. Ib. 2, 65.—In the following passage the perfect indicative 'inquit' stands in the *hypothesis*, because there is no form 'inquisset', and 'inquit' is only used with respect to repeated action: *Penas rebellionis dedissent, ni Vettius Messius clara voce, 'Hic prebituri, inquit' etc.* Liv. 4, 28.

2. Sometimes (very frequently in Tacitus) a hypothetical Si-clause is added to an ordinary preterite predicate in the imperfect indicative, when the proper hypothetical thesis, denoting the execution of the principal predicate, must be supplied as an intermediate link between the principal sentence and the hypothesis. Such hypothetical clauses are almost always negative, being regularly introduced by *ni*, as: *Magna hominum pars eo ut legatio supplex Romam mitteretur, inclinabat* (supply 'id quod factum esset'), *ni auctores defectionis areris-ent colonias a consiliis pacis*. Liv. 6, 21.—*Campus Martius restabat* (supply 'et dirisus esset'), *nisi prius cum fratre suo Antonius fugisset*. Cic. Phil. 6, 5.—*Romam ferri protinus Siccium placibat* (supply 'id quod factum esset') *ni decem-viri funus militare publicâ impensâ facere maturassent*. Liv. 3, 43.—*Admonbat me res ut hoc quoque loco interitum eloquentiæ deplorârem* (supply 'id quod fecissem' or 'facerem'), *ni vereretur ne de me ipso videretur queri*. Cic. Off. 2, 19.—*Rec. perâre Armeniam arcebat* (supply 'et recepisset'), *ni a Marso prohibitus foret*. Tac. An. 4, 71.—*Sperabatur pugna* (supply 'et pugnatum esset'), *ni Maroboduus castra in colles subduxisset*. Ib. 2, 46.

3. Rarely the thesis of concessive Si-clauses takes a hypothetical imperfect or pluperfect indicative, without being potential (Obs. 26, 3): *Si gladium in Asia non strinxissem, si hostes non vidissem*, tamen proconsul triumphum in Thracia duobus proeliis merueram. Liv. 38, 49.—*At etiamsi desertum vadimonium esset*, tamen in istâ postulatione improbissimus reperiebatur. Cic. Quinct. 18.—Ante-classically sometimes the perfect indicative is used in this connection with hypothetical force, as: *Decem vocasset si* (=etiamsi vocasset) *ad cenam viros, nimium obsonavit*. Plaut. Merc. 4, 2, 3.

4. Sometimes hypothetical Si-clauses are made dependent on INTERROGATIVE SENTENCES with a predicate in the indicative, which pregnantly contain a hypothetical subjunctive by implication, as: *Nam ni ita esset, cur tu Apronium matrem quam Minucium decimas sumere* (=ni ita esset, causa nulla fuisset cur tu etc.)? Cic. Verr. 2, 3, 64.—*Nisi id faceret, cur Plato Ægyptum peragravit?* (=causa non fuisset, cur etc.) Ib. Fin. 5, 29.—*Nam si verborum disceptationis res esset, quid* (=cur) *fadus Ha-drubalis cum Lutatii priore federe comparandum erat?* (=causa non fuisset cur compararetur). Liv. 21, 19.

\* Most grammarians render this sentence (and all similar sentences) 'The mothers were coming', supposing that, when this construction is used, the action is always represented as having already commenced, being interrupted by the action of the Si-clause. But in none of the passages extant, it is even so much as intimated, that the principal action had already commenced; while in several passages the contrary is evident. The imperfect indicative simply denotes that the action was directly impending (see p. 309, R. 53). The hypothetical thesis proper may always be supplied (see R. 48, Obs. 8).

## IV. IMPROPER CONDITIONAL PERIODS.

Rem. 47. Improper conditional clauses are those clauses introduced by conditional conjunctions, which are equivalent to other classes of clauses or sentences. They chiefly occur as equivalents of 1) ADVERSATIVE propositions and CONCESSIVE clauses (Obs. 1-3); 2) TEMPORAL clauses (Obs. 4, 5); 3) That-Clauses and RELATIVE clauses (Obs. 6).

Obs. 1. ADVERSATIVE conditional periods are those in which the thesis is represented as *not subject* to the uncertainty or non-reality implied in the Si-clause, thus forming an ADVERSATIVE opposition to it (=The action of the clause may be doubtful or non-real, but the action of the thesis is doubtless or real). In such periods the Si-clause generally has the force of an *Etiamsi-clause* (si=even if), as: *Si ego ab illâ deserar, tamen in mea pristina sententiâ permanebo*; *Even if I shall (should) be deserted by that body, I shall yet persist in my former views*. Cic. Att. 1, 20, 3. Here the thesis is represented as *not subject* to the uncertainty implied in the clause, and as true, whether the condition is fulfilled or not. At the same time, the thesis implies an *adversative* coördination, and the clause has *concessive* signification. But in clauses of this kind, the concessive meaning may be so weak, that the clause cannot be properly rendered by 'even if', as: *Si barbarorum est, in diem vivere, nostra consilia sempiternum tempus spectare debent* (=The barbarians may live for the moment, but our plans etc.). Cic. Or. 2, 40.—The Si-clause in adversative (concessive) periods may be, like an ordinary Si-clause, a clause of doubtful reality, or of doubtless reality, or of non-reality. The mood and tense of the Si-clause are treated according to the rules of the corresponding class of proper conditional clauses. The thesis, although it is *not* contingent on the fulfilment of the condition, takes likewise the same mood and tense, as if it were an ordinary conditional thesis (for exceptions see R. 46, Obs. 26, 3; Obs. 28, 3). Concessive Si-clauses of doubtless reality correspond to *Etsi-clauses*, which, from this reason, always take an indicative. Concessive Si-clauses of doubtful reality, and of non-reality correspond to *Etiamsi-clauses*. Hence *etiamsi* always takes a subjunctive, if an ordinary Si-clause would require a subjunctive of doubtful reality or of non-reality.—EXAMPLES: 1. DOUBTFUL REALITY: *Quod si de Antonio non laboratis, mihi certe, patres conscripti, consulere debetis*. Cic. Phil. 12, 8, 19.—*Si aliquando oculi peccent, tamen inest in eis vis videndi*. Ib. Div. 2, 52.—2. DOUBTLESS REALITY (si=etsi): *Si tibi fortuna non dedit, ut patre certo nascere, at natra certe dedit ut non parum humanitatis haberes*. Ib. R. A. 16, 46.—*Si Massilienses per delectos summâ justitiâ reguntur, inest tamen in eâ conditione similitudo quædam servitutis*. Ib. Rep. 1, 27.—3. NON-REALITY (si=etiamsi): *Si mihi numquam amicus C. Cæsar fuisset, si aspernaretur amicitiam meam, tamen ei non amicus esse non possem*. Ib. Pis. 33. (The thesis 'I would be still his friend' is real, but is placed in the same hypothetical mood as if it were non-real).

Obs. 2. In concessive conditional periods, the Si-clause is almost always a *protasis*, and the thesis an *apodosis*. Generally the apodosis (as in proper concessive clauses) is introduced by an adversative coördinating conjunction (*tamen* or *at*), or by a restricting particle (*certe*, *saltem*, *at certe*). *At, certe*, and *saltem* are generally used if the clause is negative, or virtually so; as: (Rogabat Cæsar ab Ariovisto), *si nullam partem Germanorum domum remittere posset, at ne quos amplius Rhenum transire pateretur*. Cæsar. B. G. 1, 43.—*Si pecunias æquare non placet, si ingenia omnia paria esse non possunt, jura certe paria debent esse eorum inter se, qui sunt cives in eadem civitate*. Cic. Rep. 1, 32. Negative conditional clauses with concessive force are almost always introduced by *si* with a negation [*si non*, *si minus* (=si non), *si nullus* etc.]. But in the following passage *nisi* has the force of *etiamsi non*, the apodosis being introduced by 'et ipsum', where *ipse* (=even) imparts concessive force to *nisi*, having at the same time the meaning of an adversative particle: *Quod, nisi di mentem regi ademissent, et ipsum ingentis difficultatis erat*. Liv. 44, 6.—Frequently concessive clauses introduced by *si non* or *si minus*, have the same predicate as the thesis, in which instance the common predicate is expressed only once, the same as in *Etsi-clauses*, as: *Eorum desiderium si non æquo animo, at forti ferax*. Cic. Fam. 6, 22, 2.—*Ad eum filium ejus adduxit, ut ille si non omnem, at aliquam partem mæroris sui deponeret*. Ib. Sest. 3, 7.—*Eadem ratio fuit Sestii, si minus in accusando, at certe in necessitate defendendæ salutis suæ*. Ib. 42.

Obs. 3. Concessive Si-clauses often take idiomatic forms:

1. *Si* is often combined with *vel* (vel si=etiamsi), or with *maxime* (si maxime) having a meaning similar to *quamvis* (=if ever so much), in classical prose always with the subjunctive, as: *Ego vero, vel si pereundum fuisset, semel perire tamen maluissem quam his vincere*. Cic. Sest. 19.—*Qui autem, si maxime hoc placeat, moderatius tamen id volunt fieri* (who wish this to be done rather moderately, even if they like it ever so much). Ib. Fin. 1, 1, 2. Comp. Ib. Verr. 2, 2, 68; 2, 4, 42; 2, 5, 8; Cat. 1, 12; Sest. 30, 64.



2. If the thesis is *negative*, the negation is frequently transferred to the Si-clause in the form '*ne si...quidem*' = 'not even if'. In this construction the thesis either *retains* its negation\*, generally if it *precedes* the clause, or it *drops* the negation if it *follows* the Si-clause, as: Omnino irasci amicis non temere soleo, *ne si merentur quidem*; I do not generally grumble with my friends *even if they deserve it* (equivalent to, but stronger than '*etiamsi merentur*'). Cic. Phil. 8, 5.—*Ne periculis quidem compulsus ad eorum causam me adjungerem, ne si summa quidem eorum in me merita constarent*. Ib. Fam. 1, 9, 11.—*Si praedonibus pactum pro capite pretium non attuleris, nulla frans est, ne si juratus quidem id non feceris*. Ib. Off. 3, 29, 107. Comp. Ib. Inv. 1, 39, 70; Off. 3, 10, 43.—But: *Itaque ne si jucundissimis quidem nos somniis usuros putemus*. Eudymionis somnum nobis velimus dari. Cic. Fin. 5, 20.—*Quod illud, ne si ita quidem venissent, ferre potuissent*. Ib. Phil. 5, 9.—An, *ne si sit quidem Numae similis*, ad gubernacula reipublicae accedere eum patiemur? Liv. 4, 3. Comp. Cic. Phil. 12, 7, 15; Div. 2, 59, 122; Fam. 9, 5, 2; Att. 13, 10; Liv. 4, 4; Ib. 42, 41.—Sometimes (rarely) the negation is repeated even if the Si-clause precedes the thesis, as: Cui generi esse ego iratus, *ne si cupiam quidem, non possum*. Cic. Pis. 28.—*Qui pati, ne si fiat quidem, non potest*. Sen. Const. 4, 3.—Sometimes *nec* with a Si-clause is used with the force of *ne...quidem*, as: Sapiens non timeat? *Nec si patria deleatur? Non doleat? Nec si delēta sit?* Cic. Ac. 2, 44.

Obs. 4. TEMPORAL clauses, in the following instances, may take the form of CONDITIONAL clauses: 1) Rarely if a premise, represented as doubtless, refers to a *definite future* time, in which instance a Quum-clause cannot generally be replaced by a Si-clause, as: *Si damnatus eris*, atque adeo (or rather) *quum damnatus eris*—NAM DUBITATIO CONDEMNATIONIS QUAE POTERAT ESSE?—*virgis te ad necem credi necesse erit*. Cic. Verr. 2, 3, 29. This rule, however, is not always observed. Thus the English 'after' with a future-perfect may be expressed both by *quum* or *si* (but not by *postquam*), as: Nunc proficiscemur ad reliqua, *si* pauca ante fuerimus a vobis, iudices, deprecāti. Cic. Verr. 2, 3, 5.—2) If *no definite* time is assigned to an action, so that the consequence will be true 'if it happens at any time', or 'whenever it happens', it is often optional to use a Si-clause or a Quum-clause (or Ubi-clause). This is the case when the idea of the time and that of the condition are *identical* ('if' being the same as 'when'), i. e. when, by *merely assuming the time of the action as definite, the condition must be considered as fulfilled*, as: Nulla magna civitas quiescere potest; *si* foris hostem non habet, domi invenit. Liv. 30, 44. Regarding the time of the 'non habere hostem' as come, the condition is at once fulfilled. So: Cochleae suo sibi succo vivunt, *ros si* non cadit. Plaut. Capt. 1, 1, 13. Hence in both passages Quum-clauses may be substituted for the Si-clauses (*quum* foris hostem non habet; *quum* ros non cadit). Thus all of the indefinite Quum-clauses quoted p. 645, Obs. 2, may be changed into Si-clauses, and many of the indefinite Si-clauses quoted p. 711, Obs. 15 fol., may be turned into Quum-clauses, as: Significant names *si* qui noctu in Capitolium venerint (= *quum* qui...venērunt). Cic. R. A. 20.—*Id fit si factis verbis frequenter utamur* (= *quum*...utimur). Comp.: Quod fit *quum* id quod factum est, pluribus de causis ratum vidēri potest. Ib. Inv. 2, 4.—*Quis audeat de homine paullo majoribus opibus praedito iudicare, quum* (= *si*) *videat*, sibi de eo quod consenserit causam esse dicendam? Ib. Clu. 55.—But when the (indefinite) time of an action is *not* conceived as identical with its reality, the Si-clause *cannot* be replaced by a Quum-clause, as: *Si paterfamilias intestato moritur*, familia pecuniaque ejus agnatum esto. Cic. Inv. 2, 50, and Auct. Her. 1, 13. When the indefinite time of the clause '*Si paterfamilias moritur*' becomes definite, the condition, whether he has left a will or not (*si intestato moritur*) remains still doubtful. Hence the clause must be introduced by *si*, not by *quum*.—*Qui summum bonum sic instituit ut nihil habeat cum virtute conjunctum, hic, si sibi ipse consentiat, neque amicitiam colere possit, nec justitiam*. Cic. Off. 1, 2. If this period be referred to time definite, it does not imply the fulfilment of the condition '*si sibi ipse consentiat*', which still remains doubtful; hence a Quum-clause would not be admissible. From the same principle, Quum-clauses are sometimes used instead of hypothetical Si-clauses (see p. 659, R. 41), and of Etiam-si-clauses, '*etiam quum*' (*etiam tum quum*) being used with the force of *etiamsi*, as: Qui incolunt maritimas urbes, *etiam quum* corpore manent, animo tamen excursant. Cic. Rep. 2, 4.—An *etiam tum* quiescerētis, cunctaremini, timerētis, *quum* rempublicam a facinorosisimis sicariis esse oppressam viderētis? Ib. Sest. 35.—3) Similarly both Quum-clauses and Si-clauses may be used if the clause contains a *definition* by means of an *example* by which a general assertion in the principal sentence will be satisfied, as:

\* This repetition of the negation in concessive Si-clauses is on the same principle as the repetition of the negation when *ne quidem* refers to members of the same sentence, or when single members of a negative sentence are coordinated by *neque...neque*, instead of by *et...et*, or *aut...aut*, as: Non enim praetereundum est *ne id quidem* pugna iracunde fecerunt. Cic. Verr. 1, 60.—*Nihil ne in ipsa quidem pugna iracunde fecerunt*. Ib. Tusc. 4, 22.—*Quibus nihil nec tetrus, nec foedius excogitari potest*. Ib. Off. 3, 8.

Simplex conclusio reprehenditur, *si* (or *quum*) hoc quod sequitur non videatur necessario cum eo quod antecessit coherere. Cic. Inv. 1, 46. Compare with: Legitima est constitutio *quum* (or *si*) in scripto aliquid controversiae nascitur. Auct. Her. 1, 11.—*Mala definitio est, quum* (or *si*) aut communia describit hoc modo etc., aut falsum quiddam dicit. Cic. Inv. 1, 43.—4) Clauses of repeated and contingent action (in English introduced by '*whenever*'), whether referring to time altogether indefinite, or to a definite time-period when the time of each single action is indefinite, may be introduced by *si* (*si quando*, 'if at any time'), or by the temporal conjunctions *quum* and *ubi* (p. 329, Obs. 1).

Obs. 5. Si-clauses sometimes occur in place of Fact-clauses introduced by *quod* (p. 605 foll.), and with the same syndetic antecedents as these (*in eo si*, literally '*in the fact if*', i. e. 'in the fact that perhaps'), to designate the fact as a doubtful futurity, as: *Dixerunt, in eo verti puellae salutem, si postero die vindex injuriae ad tempus praesto esset*. Liv. 3, 46.—*Adjecerunt, Scipionem in eo positam habuisse spem pacis, si Hannibal et Mago ex Italia non revocarentur*. Ib. 30, 23.—*In eo enim spem victoriae verti, si et loca opportuna et socii praecoccupantur*. Ib. 35, 18.—*Summa et perfecta gloria constat ex tribus his, si diligit multitudo, si fidem habet, si cum admiratione quadam honore dignos putat*. Cic. Off. 2, 9.—Similar is the use of Si-clauses in place of relative clauses, being generally employed to imply a doubt whether such persons or things as those to which the relative refers, really exist or not. These Si-clauses take the same *adjective* syndetic antecedents as Qui-clauses would take in their place, as: Mortem proposuit, non eis solum qui illam rem gesserunt, sed *eis etiam si qui* non moleste tulērunt (=but even to those who were not dissatisfied with it, *if there were any*). Cic. Phil. 13, 18. *Praclarum nobiscum actum erit si P. R. non istum majus in sese scelus concepissem statuerit quam eos si qui* istum sententiā suā liberārint (=than those who may absolve him by their votes, *if there will be any*). Ib. Verr. 2, 1, 4.—*Dixit errare* (supply *eos*) *si qui* in bello omnis secundos rerum proventus expectent. Cæs. B. G. 7, 29.—*Errat si quis existimat* facilem rem esse, donare. Sen. V. B. 24.—*Si quis* habet causam celebritatis a patre acceptam, *in hunc oculi omnium conjiciuntur*. Cic. Off. 2, 13.—*Dimissisque* (i. e. *eis*) *si qui* parum idonei essent. Liv. 42, 31.—Sometimes Si-clauses (like English If-clauses) are used as INTERROGATIVE clauses, *si* having the meaning '*whether*', as: Caninius enim, *si* quid ego scirem interrogārat, quod tu nescires. Cic. Fam. 9, 6, 6. See p. 397, Obs. 10.

#### V. EQUIVALENTS AND ELLIPSIS OF SI-CLAUSES.

Rem. 48. As equivalents of Si-clauses are used 1) The QUUM-CLAUSES mentioned R. 47, Obs. 4.—2) The clauses introduced by *dum*, *dummodo*, and *modo* (p. 676 foll., Obs. 13 foll.)—3) RELATIVE clauses (Obs. 1).—4) PARTICIPIAL constructions (Obs. 2).—5) SUBJECT-INFINITIVES (Obs. 3).—6) Certain PARTICLES or other members of the sentence (Obs. 4, 5).—7) INDEPENDENT SENTENCES, asyndetically followed by the thesis (Obs. 7). Sometimes HYPOTHETICAL Si-clauses are entirely omitted and merely implied by the hypothetical mood of the principal predicate (Obs. 8).

Obs. 1. Relative clauses (especially those introduced by indefinite relatives) sometimes have the force and the *moods* of conditional clauses, as: *Quae qui* sine comparatione illorum spectaret, satis magna diceret (= *si quis spectaret, diceret*). Cic. Brut. 47.—*In quacunque* enim (aliquis) plane clauderet, orator esse non posset (= *si quis clauderet* etc.). Ib. 59.—*Miraretur qui tum cerneret* (eos) tam feræ genti objectos. Liv. 34, 9.

Obs. 2. The participial constructions used with the force of conditional clauses are either ordinary participles agreeing with their logical subject in the thesis, or ablatives absolute, as: *Quae venientia* metuuntur eadem, afficiunt ægritudine *instantia* (= *quæ metuuntur si veniunt*, eadem ægritudine afficiunt (homines) *si instant*). Cic. Tusc. 4, 6.—*Cui concedendum est gementi* (= *si gemit*). Ib. 2, 7.—*Quæ crescentia* vitiosa sunt, eadem sunt vitiosa nascentia. Ib. 4, 18.—*Hac de causâ* constituerat, signa *inferentibus* resistere, prior praelio non lacessere (=resistere *hostibus si* signa *inferrent*). Cæs. B. C. 1, 82.—*Quoniam* ille modo distractus esset, tanto *scelere* non modo *perfecto*, sed *etiam cogitato*? (= *si tantum scelus non modo perfectum sed etiam cogitatum esset*). Cic. Dej. 5, 15.—An ego in hac urbe esse *possum* his *pulsis* qui me hujus urbis compotem fecerunt? (= *si hi pulsati sunt* qui). Ib. Sest. 69.

Obs. 3. Subject-infinitives have the force of hypothetical clauses when the principal predicate is one of the potential impersonals mentioned R. 46, Obs. 24, as: Si homines rationem a deo datam in fraudem convertunt, *non dari* illam quam *dari* humano generi *melius fuit* (= *melius fuisset si ratio non data esset*). Cic. N. D. 3, 31, 78. Comp. the examples quoted R. 46, Obs. 24 foll.

Obs. 4. Particles, adverbial expressions, and other members of the sentence frequently











Liv. 4, 8.—The *subjunctive* occurs in these clauses for the same reasons as in the disjunctive coördination of whole periods (Obs. 4), as: *Quanto esse satius, dixerunt, Romam mittere legatos, seu disceptare, seu rogare senatum mallent.* Liv. 35, 33.—*P. Sempronius facundissimus habebatur, seu causa oranda, seu in senatu, ad populum, suadendi ac dissuadendi locus esset.* Ib. 39, 1 (subjunctive of contingent action, according to p. 331; compare: Cato, *si causa oranda esset, eloquentissimus erat.* Ib. 39, 40).—Here belongs the idiomatic expression '*velit nolit*' (may he wish it or not), where *sive* is omitted, instead of '*sive velit, sive nolit*', being subjunctives according to p. 712, Obs. 16, C; as: *Hunc ita fundatum necesse est, velit nolit, sequatur hilaritas continua.* Sen. V. B. 4.

Obs. 6. Very frequently *sive...sive* disjunctively coördinates That-clauses, causal and other clauses, or participial constructions (as abbreviated clauses), or single members of a sentence. *Sive...sive*, in this connection, pass over into disjunctive coördinating conjunctions. *Sive*, in the constructions mentioned Obs. 4 and 5, has the force of *vel* before *si*, *si* being still a subordinating conjunction, the coördination being made by the suffix *re*; but in the coördination of other clauses, or of mere phrases and words, *sive...sive* has grammatically the nature of *vel...vel*, although *sive* and *vel* are still distinguished according to the rule P. I., p. 280 foll. *Sive...sive*, in this connection, is generally rendered '*either...or*'. EXAMPLES. 1. CLAUSES COÖRDINATED: Magnitudo se abdicavit, *sed quia* vitio creatus erat, *sed quia* plebs scivit ut etc. Liv. 6, 38. — Omnibus tamen Africa cura erat, *sed quia* ibi summam rerum bellique verti credebant, *sed et* Scipioni gratificarentur. Ib. 30, 3. — 2. PARTICLES COÖRDINATED: Hi, *sed ipsi* per se suspensissimi, *sed indicata re*, nihil usquam spei nisi in fuga ponebant. Liv. 35, 38. — Fugienti regi disceptationem, *sed jam* asperam cum maxime prosperam, *sed a* maiore recenti congressu, Minnio persuasit ut arcescerentur locati. Ib. 35, 15. — Hominum milia sex, *sive fūso*, Minnio persuasit ut arcescerentur locati. Ib. 35, 15. — 3. SINGLE MEMBERS COÖRDINATED: Quantaecunque petisti, obtinuisti *sed vi*, *sed fortunā* vestrā. Liv. 6, 18. — Quinque omnino fuerunt qui Oppianicum, *sive imprudentiā*, *sive misericordiā*, *sive ambitione* adducti, absoluerunt. Cic. Clu. 28. — Saxum ingens, *sive imbricis*, *sed modis* terrae labefactum, in vicum Juguram ex Capitolio prociuit. Liv. 35, 21. — Pelos pro velis erant, *sive propter huiusmodi*, *sive ex* quod tantas tempestates sustinere velis non satis commodum posse arbi rabantur. Cic. B. G. 3, 13. Often attributes, belonging to the same governing noun (either genitives or adjectives) are thus coördinated by *sive...sive*. Such attributes frequently are *virtual predicates*, so that a copula may be supplied. In this instance *sive...sive* has the same relation as in the construction mentioned Obs. 5, being likewise rendered by '*whether...or*', or '*be it that...or that*', as: (que sententia) testis erit, *nunc an* legumini as vestris pepercerim, quum me *sed turpi*, *sed necessaria* sponsione obstrinxerim (sponsione, *sive ad turpis erat*, *sive necessaria*: be it, that it was disgraceful or necessary). Liv. 9, 8. — Ac si volumus hujus rei quae vocatur eloquentia, *sive artis*, *sive studii*, *sive eruditionis* ejusdam, *sive facultatis* ab naturā profecta, considerare principum, reperiemus etc. Cic. Inv. 1, 1.

etc. Cic. Inv. 1, 1.

Obs. 7. Anteclassical is the use of *sive*=*vel si*, so that *vel* does not coördinate the *Si*-clause, but the *thesis* on which the *Si*-clause is dependent, as: Postulo, *sive* equum est, oro. (=Postulo, *vel* oro, *si* equum est). Ter. And. 1, 2, 16. In classical language, this connection is always expressed by *vel si*, as: Pero igitur a te, *vel si* pateris, oro. Cic. Fam. 9, 13, 3.—Peculiar is the use of *nive* = *vel nō*, by which coördinated members of a 'sponson' (*R.* 44, Obs. 9, *B*) are introduced, as: Cedo quicum habeam iudicem 'nō dolo malo inistiputū sis, *nive* claudum siem quinque et viginti patus annos'. Plaut. Rud. 5, 3, 24. *Nive*, also, seems to have been colloquially used in opposition to *sive* (*sive nive* = *velis nolis*), as: Illud quod dicitur '*sive nive*' irridet. Cic. Cic. 23 (according to a very probable conjecture, the manuscripts having the senseless '*nibe*').

## VII. PARTICULAR USAGE OF CONDITIONAL CONJUNCTIONS AND CLAUSES.

*Rem. 50.* There are several idiomatic usages of the conditional conjunctions *nisi* and *si*, and conventional usages in regard to certain forms of conditional clauses, which more or less deviate from the English idiom.

Obs. 1. *Nisi* (never *ni*) is often used with coordinating force, to RESTRICT a preceding or subsequent (especially negative) statement, representing the proposition, phrase, or word, which it introduces, as an *exception*. *Nisi* thus connects 1) independent sentences (Obs. 2); 2) relative, and other clauses (Obs. 3); 3) participial constructions, as abbreviated clauses (Obs. 4); 4) single members of a sentence (Obs. 5-8).

Obs. 2. The sentences introduced by *nisi* have sometimes the value of independent sentences, being neither to the preceding, nor to the subsequent sentence in the logical

relation of a condition to its thesis. In this instance *nisi* has an ADVERSATIVE and restricting force, similar to the coördinating *quamquam* (p. 698, OBS. 12), by which it may be often replaced, being generally rendered by 'however', or 'but'. If so used, it is generally connected with *tamen*, the preceding sentence which is restricted by it (and which sometimes is *understood*) being *negative*. The proposition thus introduced by *nisi* or *nisi tamen*, since it is an independent sentence, has its predicate always in the indicative, as : Quid est quod Capitōnem primum scire voluerit? *Nescio. nisi hoc video*, Capitōnem in his bonis esse socium; I do not know; *but (however) this I see* that Capito is his partner in this property. Cíc. R. A. 35.—De re *nihil* possum iudicare; *nisi* illud mihi certe *persuadeo*, te, talem virum, nihil temere fecisse. Ib. Fam. 13, 73, 2.—*Nihil* mihi gratius facere potes, *nisi tamen* id erit gratissimum, si, quæ tibi mandavi, confeceris. Ib. Fam. 5, 14.—Equidem nec cur ille tantopere contendat video, nec cur tu repugnes, *nisi tamen* multo minus tibi concedi *potest* quam illi, laborare sine causâ (=*nisi tamen* hoc video, multo minus tibi concedi *posse* etc.). But so much I see that it can be much less conceded to you than to him, to labor without a cause). Ib. Fam. 13, 1, 4.—Marii pudore magis quam malo exercitum coercēbat, quod multi per ambitionem fieri ajebant, pare, quod a pueritiâ consuevit duritiam voluptatī habuisset; *nisi tamen* res publica pariter ac sævissimum imperio bene atque decore *gesta*; *However* the administration of the army was good and respectable, the same as it would have been under the severest command. Sall. Jug. 100. [Here we may supply as a connecting link '*nescio quo jure hæc dicantur. nisi hoc tamen scio rempublicam* etc.': *nisi*=be this as it may].

Obs. 3. Frequently *nisi*, without a predicate of its own, connects a relative, temporal or any other clause with a previous negative sentence, so that it merely restricts the negation (=not except, nothing but), *non...nisi* being frequently equivalent to 'only'. In such constructions *nisi* belongs to a principal sentence *understood*, on which the clause is made dependent. EXAMPLES. 1. RELATIVE CLAUSES: Dicere bene nemo potest *nisi qui* prudenter intelligit: *Nobody can speak well but (except) he who intelligently understands (what he says).* Cic. Brut. 6, 23 (= *nisi hic dicere potest qui* etc.).—Adversus quod ego *nihil* dicturus sum, *nisi* (i. e. *id dicturus sum*) quod a vobis didici. Liv. 21. 18.—*Nemo* irascendo fit fortior, *nisi qui* fortis sine ira non esset. Sen. Ira. 1, 13.—*Quis* mortaliū, *nisi cui* nullum superest hominis vestigium, per diem loctemque titillari velit? Ib. Brev. V. 5.—2. INFINITIVE CLAUSES: De prætorē *nihil* dicam aliud, *nisi eadem* cum *timuisse* quam ceteros. Cic. Planc. 41.—3. UT-CLAUSES OF ALL DESCRIPTIONS: *Nihil* aliud laboro, *nisi ut* salvus sim. Cic. Fam. 16, 4, 8.—Reperio *nihil* aliud actum, *nisi ut* decem reges constituerentur. Ib. Agr. 2, 6.—*Ne* quod optem *quidem* jam habeo, *nisi ut* aliqui inimici misericordiā liberēmur. Ib. Att. 9, 12, 4. For various kinds of Ut-clauses thus connected by *nisi*, comp. Cic. Qu. Fr. 1, 3, 6; Ib. Fam. 16, 6, 3; 12, 2, 2; Fin. 5, 19, 53; Ac. 2, 3, 7; Orat. 51, 170; Quinct. 30, 91; Lig. 4, 10; Cæl. 13, 32; Liv. 21, 29; 39, 52; Suet. Cal. 23. In anticlassical and postclassical Latinity, *nisi ut* frequently has the force of *nisi ita ut* ('except so that', 'but that') with the same meaning as *nisi si* (see below, No. 6), as: Quis hic homo est? Non edepol scio, *nisi ut* observēmus quo eat, aut quam rem gerat (= *nisi si observēmus*). Plaut. Pseud. 4, 6, 39.—Irasci non potes, *nisi ut* omnia tremant. Sen. Clem. 1, 8.—Nec quisquam perspicere tot reconditas res potest, *nisi ut* facultati vis eloquentiæ accedat. Tac. Dial. 33, 5.—For *nisi* in connection with Fact-clauses introduced by *quod*, see p. 607.—4. TEMPORAL QUUM-CLAUSES AND DUM-CLAUSES: An ille aves, *nisi quum* vicērunt, canere non solent? Cic. Div. 2, 26.—Atque ille eis semper utebatur; nos, *nisi dum* a populo auspicia accepta habēmus, quam multum eis utimur? (= *non utimur nisi dum*, 'except while'). Ib. 2, 36.—Nec unquam tacentem, *nisi dum* vellit alas. Sen. Ep. 56.—5. For QUIA-CLAUSES with *nisi* see Liv. 3, 4; Plaut. Truc. 4, 3, 11; Rud. 4, 3, 85; Pers. 4, 3, 84; Pseud. 1, 1, 105.—6. Often *nisi si* is placed before other Si-clauses, the *si* of the Si-clause being apparently redundant (*nisi si* = 'except if' = 'except'). If *si* is thus omitted, the clause becomes an ordinary *Nisi-clause*. The two constructions, however, are *grammatically* different, as: Nunc, *nisi si* quid ex præeunte viatorē exceptum est, scire nihil possumus. Cic. Att. 2, 11, 1.—Noli putāre me ad quemquam longiores epistolas scribere, *nisi si* quis ad me plura scripsit cui etc. Ib. Fam. 14, 2, 1. Comp. Ib. Att. 2, 3, 2; Nep. Att. 12, 2.—Often *nisi si* is used when the principal sentence is *not negative*, especially in an ironical sense, as: Dixisset etiam collēga meus, patruus tuus; *nisi si* tu es solus Antonius (but perhaps you are the Antonius). Cic. Phil. 2, 28.—Jam sum assecutus ut vos omnes factam esse aperte conjurationē viderētis; *nisi vero si* quis est qui Catilinæ similis cum Catilinā sentire non putet. Ib. Cat. 2, 4, 6.—*Nisi si* quid in Cæsare sit auxilii, omnibus Gallis idem esse faciendum quod Helvetii fecerint. Cæs. B. G. 1, 31. Comp. Cic. Inv. 2, 57, 171; Liv. 6, 26; 26, 3; 28, 31; Sen. Ot. 30.—Sometimes, instead of *nisi si*, the comparative forms *extra quam si*, and *præterquam si* are found, mostly occurring in quotations of ancient legal formulas and treaties, but also (rarely) in ordinary style, as: Si quis ascribat ad legem hanc exceptionem '*extra quam si* quis reipublice causā exercitum non tradiderit'. Cic. Inv. 1, 83.—Datum consulibus negotium est, ut omnia Bacchanalia diruerent, *extra quam si* qua ibi vetusta ara aut signum











clause may be represented as real, or as merely assumed by the speaker. Clauses of the latter kind are called **HYPOTHETICAL COMPARATIVE CLAUSES**. They have the same syndetic antecedents as the ordinary comparative clauses, but the conjunctions by which they are introduced are regularly combined with the conditional conjunction *si* (for the qualitative comparison: *quasi, ut si, velut si, ac si*; for the quantitative comparison, *quam si*; the former corresponding to 'as if', the latter to both 'than if' and 'as if'). The predicates of hypothetical comparative clauses must always be in the **SUBJUNCTIVE**, since these clauses always imply a hypothetical thesis understood, as: *Hoc idem est ac si nihil faceres (facias), = ac esset si faceres*; *melius fecisti quam si lacuisses, = quam fecisses si lacuisses*. See p. 748, OBS. 5.

### I. QUALITATIVE COMPARISON.

**Rem. 51.** Comparative clauses representing compared qualities as *like*, take as syndetic antecedents the **ADJECTIVES** *idem, par, similis, or talis*, the clause being introduced by the relative adjective *qui* (with *idem*), or by *qualis* (with *talis*), or by the conjunctions *ac* and *atque*. In the comparison of *like manner*, the syndetic antecedents are 1) the adverbs *sic* and *ita*, taking the conjunctions *ut (sicuti, uti), tamquam*, or the adverbs *quemadmodum* and *quomodo*; 2) the adverbs *aeque, pariter, similiter*, or the negative adverb *non secus*, taking the conjunctions *atque* and *ac* (rarely *quam*).—For the comparison of **UNLIKE QUALITIES**, the **ADJECTIVE** antecedent *alius* is used, with the conjunctions *atque* and *ac* (sometimes *quam*), and for **UNLIKE MANNER**, the adverbs *aliter* and *contra*, with the conjunctions *atque* and *ac* (sometimes *quam*). For hypothetical comparison (§ 626, OBS. 3) the conjunctions *quasi, tamquam si, velut si, ut si, ac si, or tamquam* and *velut*, without *si*, are employed. The mood of the clause, for hypothetical comparison, is always the **subjunctive**, and for ordinary comparison, always the **indicative**, unless the general rules (p. 385 foll.) require the subjunctive.

**OBS. 1.** Comparative clauses dependent on the syndetic antecedent *idem* generally take the form of a **RELATIVE CLAUSE**, introduced by *qui* (p. 496), while in English a strictly comparative form (by the conjunction 'as') is used; as: *Eundem fere quae ex nuntiis cognoverat (the same things as he had learned from the messengers), coram perspicit*. Cæs. B. G. 5, 10.—*Nemo nostrum idem est in senectute qui fuit in juventute*. Sen. Ep. 58. If both propositions of the comparison have the same predicate, the *Qui*-clause regularly is without a predicate of its own: *Non licet mihi idem quod eis, quibus omnia P. R. beneficia dormientibus deferuntur*. Cic. Ver. 2, 5, 70.—*Vult in eodem quo ceteri, jure versari*. Ib. L. Ag. 2, 23.—*Non eadem mihi, qua superioribus consulibus, lege et conditione utendum esse decrevi*. Ib. 2, 3.—*Eandem copias, quas ante, presidio navibus reliquit*. Cæs. B. G. 5, 11. Very frequently a coördination by *et, atque, ac, or que* is used, in place of a relative construction, if the predicates are the same, and in the same tense and mood, as: *Nisi eundem et adversarium et testem habuerit Roscius, nolo vincat*; I do not wish Roscius to defeat his adversary, unless he has the same man as an adversary and as a witness (=unless his adversary be at the same time his witness). Cic. R. A. 3, 9.—*Imperii aetate, quae ejus finis idem fuit: the end of his reign and of his life was the same (=the end of his reign was the same as the end of his life)*. Sall. Jug. 5.—*Querebatur eundem accusatorem capitis sui ac judicem esse*. Liv. 8, 32.—*Est ejusdem et eripere et contra rempublicam largiri pecunias*. Cic. Or. 2, 49.—*Ut eadem sit utilitas uniuscujusque et universorum*. Ib. Off. 3, 6.—*Virtus eadem in homine ac deo est*. Ib. Leg. 1, 25.—From this construction arose the use of *ac* and *atque* with the force of a comparative conjunction, corresponding to the English 'as', as: *Animus erga te idem (est) ac fuit (is the same as it was before)*. Ter. Heaut. 2, 3, 24.—*Hoc ipsum unum et idem videtur esse atque id quod de me ipso nominatim tulisti (this very thing was the same as that which, etc.)* Cic. Dom. 20, 51.—Thus *idem* is followed by *ut*: *Disputationem habitam idem fere verbis exponimus ut actum disputatumque est*. Cic. Tusc. 2, 3.—If *idem* is the syndetic antecedent of a **hypothetical comparative clause** (§ 626, OBS. 3), the clause is sometimes introduced by the relative *qui* combined with *si*, as: *Acta per eundem quo si Carthaginiensium nomine sic ageretur (=quo actum esset si, etc.)* Liv. 22, 22. Generally, however, clauses of this kind are introduced by the conjunction *ac* or *ut*, in connection with *si* (=as if), as: *Neque vero idem profici longo itineris spatio ac si coram de omnibus conditionibus disceptetur (=ac proficiatur, si disceptetur)*. Cæs. B. C. 1, 24.—*Qui alius*

nocent ut in alios liberales sint, in eadem sunt injustitia ut si in suam rem aliena convertant. Cic. Off. 1, 14.

**OBS. 2.** *Par* and *similis*, which are generally construed with a dative or genitive, often take comparative clauses introduced by *ac* or *ut*, according to the analogy of *idem*, as: *Hostes inter se jactabant, similem Romae pavorem fore, ac bello Gallico fuerit*; That there would be a consternation like the one (similar to the one) in the Gallic war (=pavorem, similem ei pavori qui fuerit). Liv. 6, 28.—*Date operam ne similis utamur fortunae atque uti sumus*. Ter. Phorm. prol. 32.—*Si parum sapientiam hic habet ac formam*. Praut. M. 4, 6, 36.—*Ita similis erit ei finis boni atque antea fuerat*. Cic. Fin. 5, 14.—*Ibi ortus humanus similis ut in mundo*. Varro L. L. 6, 2.—*Non mihi par cum Lucilio ratio est ac tecum fuit*. Cic. N. D. 3, 1.—*Si par in nobis hujus artis atque in Zeuxi picturae scientia fuisset*. Ib. Inv. 2, 2.—*Cassius pari, atque antea, ratione egit*. Cæs. B. C. 101.—Whether *quam* was used after *par*, is doubtful [In the only passage where it occurs, 'cum pari numero equitum quam in continenti relinquebat', Cæs. B. G. 5, 8, it is uncertain whether *quam* or *quem* must be read]. Frequently, hypothetical comparative clauses with *ac si*, etc., are used after *similis* and *par*, as: *Similes sunt ut si qui gubernatorem in navigando nihil agere dicant (=they act as if)*. Cic. Sen. 6, 17.—*Simile est quasi dicas in operto (me fuisse)*. Ib. Att. 1, 16, 10.—*Similes sunt di tamquam si Poeni aut Hispani in senatu nostro loquerentur sine interprete*. Ib. Div. 2, 64.—*In quo offensae minimum, gratia par ac si prope adessimus*. Sall. Jug. 102, 7.—*Sepius audita vox principis, parum vim rerum habentem a procuratoribus suis iudicatum ac si ipse statisset*. Tac. Ann. 12, 60.

*Talis* almost always takes a comparative clause with *quasi* (=as), as: *Moveor talis amico orbatus qualis nemo umquam erit*. Cic. Am. 3, 10.—*Qualia quiesque habet, talis est*; Every one is such, as he has qualities (=as his qualities are). Sen. Ep. 87. Rarely *talis* is followed by *ac*, as: *Honos talis paucis est delatus ac mihi*. Cic. Vatin. 4, 10.

**OBS. 3.** **ADVERBIAL** syndetic antecedents of such clauses, the adverbs (or adverbial ablatives with *modo*) of the above-mentioned adjectives may be used (*eodem modo, pariter, similiter*), also *idem, aeque*, and (rarely) *juxta* (=equally, or 'next to'), *perinde* (in the same manner, 'the same') or *proinde*, and the negative combination *haud* (non) *secus*, the latter two more frequently occurring in **hypothetical comparative clauses**; being followed by the conjunctions mentioned OBS. 2, as: *Quum animi inaniter moveantur eodem modo rebus his quae nullae sint ut iis quae sint*. Cic. Ac. 2, 15.—*Neque vero illum similiter, atque ipse eram, commotum esse vidi*. Ib. Phil. 1, 4.—*Pariter nunc operam adjuves ac dudum re opitulata es*. Ter. Phorm. 5, 3, 3.—*Is reliquit filium pariter moratum ut pater ejus fuit*. Plaut. Aul. Prol. 21.—*Fecisti item ut praedones solent*. Cic. Verr. 2, 4, 9.—*Quae beneficia aeque magna non sunt habenda atque ea quae considerate delata sunt*. Ib. Off. 1, 15.—*Nisi haberes qui illi aeque ac tu ipse gauderes*. Ib. Am. 6.—*Curius me colit aeque ac patronum suum*. Ib. Fam. 13, 69, 1.—*Vestrum nomen juxta ac deos immortales intuetur*. Liv. 37, 54.—*Non dixi secus ac sentiebam*. Ib. Or. 2, 6.—*So with quam*: *Juxta eam rem aeque passi sunt, quam quum consultum vulgari viderent*. Liv. 10, 6.—*Ne quid fiat secus quam volumus, quamque oportet*. Cic. Att. 6, 2, 2.—With **HYPOTHETICAL comparative clauses**: *Si eodem modo putant, exercitu in fore collocato, dici pro Milone decuisse, ut si de re privata ad unum judicem diceremus, vim eloquentiae sua facultate metiuntur*. Cic. O. G. O. 4, 10.—*Juxta ac si hostes adessent, castra vallo atque fossa munire*. Sall. Jug. 45.—*Similiter facis ac si me roges cur te duobus contuear oculis*. Cic. N. D. 3, 3.—*Navales socii juxta effusi ac si inanis cultorum egentibus praedarentur*. Liv. 22, 31.—*Egnatii absentis rem ut tueri, aeque a te peto ac si mea negotia essent*. Cic. Fam. 13, 15, 2. *Pariter, proinde ac si omnes candidati essent, cuncta experientes*. Liv. 5, 14.—*Cetero, perinde ac si tribunitium annum in imperio faciat, praetermissa nomina consulum suorum esse*. Ib. 4, 7.—*Perinde ac si in hac formula omnia iudicia legitima comprehensa sint, perinde dicemus*. Cic. Rose. C. 5.—*Atque haec perinde loquor quasi in eo si iniquitas ejus reprehendenda*. Ib. Verr. 2, 3, 19.—*Namquam secus habui illam ac si ex me esset nata ('never otherwise than I would if', =always the same as if)*. Ter. Hec. 2, 3, 5.—*Tecum agam non secus ac si meus esses frater*. Cic. Mur. 4\*.

*Perinde (proinde) ut* or *perinde ac* means 'according as', the same as *prout* (OBS. 4, II), often adding *ita* or *sic* in the principal sentence as an apodosis; as: *Habes a patre munus, mea quidem sententia magnum, sed perinde erit ut acceperis*. Cic. Off. 3, 33.—*Philosophia non proinde ac de hominum vita merita est, laudatur*. Ib. Tusc. 5, 2.—*Perinde ut opinio est de cujusque moribus, ita quid ab eo factum et non factum sit, existimari potest*. Ib. Clu. 25.—In expectatione civitas erat, *perinde ut evenisset res, ita communicatos honores pro bene aut secus consulto habitura*. Liv. 7, 6.

**OBS. 4.** The usual syndetic antecedents of comparative *Ut*-clauses (sometimes of clauses of the force of *tam...quam*, as: *Ridiculus aeque nullus est quam hic quando esurit*. Plaut. Stich. 1, 3, 64.—*Nullum opinor esse agrum aeque feracem quam hic est (=tam feracem, or feraciorum)*. Ib. Ep. 2, 3, 2.







Auri argentique usum, *velut omnium scelerum materiam*, sustulit Lycurgus. Just. 3. 2. H. *Prout* (instead of *pro eo ut*) means 'according as': *Prout* tempus ac res sineret; *According as* time and circumstances would permit. Liv. 8. 5.—Alii militares viri, *prout* a quoque navata opera erat, donati (=according to their merits). Ib. 30. 15.—Sthenius comparat suppellectilem elegantiorē, *prout* Thermitani hominis facultates ferebant. Cic. Verr. 2. 34. 82.—*Prout* locus infans equisve his aut illis, *prout* animus pugnantium est, *prout* numerus, varia pugnae fortuna est. Liv. 38. 40.—*Pro eo ut* temporis difficultas aratorumque penuria tulit (quoted from a letter). Cic. Verr. 2. 3, 54.

Obs. 5. HYPOTHETICAL QUALITATIVE COMPARISONS (i. e. those which compare facts merely assumed, and non-real) are introduced by *tamquam si*, *ut si*, *velut si*, *ac si*, *quasi*. These conjunctions may take the same syndetic antecedents as ordinary comparative conjunctions (mostly *ita*, and *sic*; see the examples in Obs. 1. 2. 3); but more generally they are used without any syndetic antecedent. The predicate of these clauses is *always* in the subjunctive, which (deviating from the rules in hypothetical Si-clauses) usually follows the law of consecution, as: *Tamquam si emeris me argento, liber servo tibi* (as if you had bought me with money) Plaut. Men. 5. 9. 42.—*Sic aggrediar ad hanc disputationem, quasi nihil umquam audierim de diis immortalibus* (as if I had never heard anything). Cic. N. D. 3. 7.—*Quoniam taciturnitas imitatur confessionem, pro eo ac si concessum sit* (as if it had been confessed) concludere oportebit argumentationem. Ib. Inv. 1. 32.—*Vos quoque velim, milites, non lamentis tamquam extinctos sequi, sed, velut si adhortantes signumque dantes videatis illos* (as if you were seeing them), ita praelia infre. Liv. 25. 38.—*Quid ego his testibus utor, quasi res dubia aut obscura sit?* Cic. Div. Caec. 4.—*Antonius Plancum sic contemnit, tamquam si illi aqua et igni interdictum sit*. Ib. Phil. 6. 4.—*Rufio tuus ita desiderabatur ut si esset unus e nobis*. Ib. Fam. 7. 20. 1.—*Scipio, quasi praesens, perpaucis ante mortem diebus, discessit de republica*. Ib. Am. 4.—*Velut si urbem ingressus feres* Scipio, ita *condemnationem* ad arma est. Liv. 29. 28.—*Nunc talis vir amissus est, dum causa ita de hoc exitu praeterea ut si in Platoni civitate res ageretur*. Cic. Or. 1. 53.—*Sequani absentis Ariovisti crudelitatem velut si coram adesset, horrebant*. Caes. B. G. 1. 32.—But HYPOTHETICAL MOODS (in the imperfect and pluperfect) are quite frequently used, even if the principal predicate is a non-preterite, in accordance with the rules on hypothetical Si-clauses, as: *Ejus negotium sic velim suscipias ut si esset res mea*. Cic. Fam. 2. 14.—*Ita se gerant in istis Asiaticis itineribus ut si iter Appia via faceres*. Ib. Qu. Fr. 1. 1, c. 6. Comp. the passages Cic. O. G. O. 4. 10; Fam. 13. 43. 2; Mur. 4 (quoted Obs. 3); and Cic. Div. 2. 64. and Sall. Jug. 102. 7 (quoted Obs. 2).—Sometimes *tamquam* and *velut* are used, without the addition of *si*, in the meaning of 'as if', as: *M. Atilium captum in Africa memorat, tamquam M. Atilius primo accessu ad Africam effugeret*. Liv. 28. 13.—*Capiti inde ludi, velut ea res non ad rem gerendam pertineret*. Ib. 2. 36.—*Me quoque juvat, velut in parte laboris ac periculi fuerim, ad finem belli Punici pervenisse*. Ib. 8. 3.—Not rarely *tamquam*, *velut*, and *quasi*, in the meaning of 'as if', are used with PARTICIPIAL constructions: *Antiochus secutus admodum de bello Romano erat, tamquam non transiit in Asiam Romanis* (as if the Romans were not going to cross over to Asia). Liv. 35. 41.—*Id responsum Latinos, velut nihil iam non concedentibus Romanis, ferociores fecit*. Ib. 8. 2.—*Nec vero velim, quasi decurso spatio, a calce ad carceres vocari*. Cic. Tusc. 1. 4. For the use of *quam si* in clauses of quantitative comparison, see p. 762, F.

Obs. 6. Often *quasi* (mostly in connection with *vero*) is used for PERIODICAL COORDINATION, like *nisi* (p. 738, Obs. 2), and *quamquam* (p. 698, Obs. 12), to designate as untrue a fact which would be true if some assertion of another person, contained in the preceding sentence, were correct. The predicate of sentences thus introduced by *quasi*, is in the SUBJUNCTIVE either of the hypothetical or of the non-hypothetical tenses, according as the predicate of the preceding sentence is a preterite or a non-preterite; as: *Quasi vero aut nos ei in finibus additum fundum esse, aut tum quisquam fuerit qui dubitavit quin emeretur Casennia?* Cic. Caec. 6. 16.—*Quasi id aliter fieri oportuit?* Ib. 6. 17.—*Quasi ego autem aliquam istorum hominum?* Ib. Div. 2. 20.—*Quasi non potuerit id evenire casu?* Ib. 2. 21.—*Quasi vero referat quod fieri potest, quam id saepe fiat?* Ib. 2. 29.—*Non tu homo ridiculus es, qui ex me queras quid de istis municipiis futurum putem?* *Quasi aut ego quidquam sciam quod iste nesciat, aut, etc.* Ib. Fam. 9. 17. 1.—*Multa verba fecisti, te quum res videres, causam non querere*. *Quasi ego aut fieri concederem aut esset philosophi, causam non querere*. Ib. Div. 2. 20. 46.—*Exponit vasa Samia: Quasi vero esset Diogenes Cynicus mortuus, et non divini hominis Africani mors honestaretur*. Ib. Mur. 36.

Obs. 7. Very frequently *quasi* (sometimes *velut* and *tamquam*) is used to designate some single word, being in any grammatical relation (either a subject, attribute, object, predicate, or any part of speech), as a FIGURATIVE EXPRESSION (= 'as if were'), as: *Sunt enim homines quasi spectatores rerum coelestium* (a trope taken from the 'ludi'). Cic. N. D. 2. 56.—*Quo plures det tibi tamquam ansas ad reprehendendum*. Ib. Am. 16. 59.—

*Anres duros et quasi corneolos* (a diminutive formed by Cicero himself = 'hornish') habent introitus. Ib. N. D. 2. 57.—*Haec est gravium hominum, illa (autem) quasi assentatorum populi, multitudinis levitatem voluptate quasi titillantium*. Ib. Off. 2. 18.—*Sed est alius quoque aditus ad multitudinem, ut in universorum animos tamquam influere possimus*. Ib. Off. 2. 9.—*Sunt homines qui quasi de industria* (almost on purpose; the Latin expression being figurative) in odium P. R. irruere videantur. Ib. Verr. 1. 12.—*Haec nequequam velut calcinatus Romanus*. Liv. 35. 23.—If the word thus designated as figurative, is a noun which, in English, would take an indefinite article, the indefinite adjective *quidam* or *aliquis* is generally added, as: *Ei qui quasi magnam quandam insulam incolunt, quam nos orbem terrae vocamus*. Cic. N. D. 2. 66.—*Mors est quaedam quasi migratio commutatioque vitae*. Ib. Tusc. 1. 12.—*Odyssaea Homeri est tamquam opus aliquod Daedali*. Ib. Brut. 18.

Obs. 8. *Ceu* is used as a comparative conjunction, both in the classical poets, and in the prose-writers of the silver age: 1) with the meaning of *ut* in a SIMILE, as: *Squamam incendebat fulgor, ceu nubibus arcus mille trahit varios adverso sole colores*. Virg. Aen. 5. 86.—*So ceu si* with the subjunctive = *ut si*: *Ceu lapidem si percussit lapis*. Lucr. 6. 160.—2) With the meaning of *tamquam* (as if): *Ut gloriosissimas victorias, ceu damnosas reipublicae, increparet*. Suet. Tib. 52.—3) With the force of *ut* parenthetical: *Reducto coma capite, ceu noxii solent*. Suet. Vitell. 17.—4) With the meaning of *quasi vero*, need coördinatively for denial (Obs. 6): *Ceu vero non hoc etiam indignatione sacrae parentis exprimi possit*. Plin. H. N. praef. 1.

Obs. 9. Clauses denoting a comparison of DIFFERENT QUALITY OR MANNER take the SYNDETIC ADJECTIVE ANTECEDENT *alius*, and the ADVERBIAL antecedents *aliter* and *contra*. The clause is introduced:

1) By *ac* or *atque*, which correspond to 'than' after 'other', to 'from' after 'different', and to 'to' after 'contrary', as: *Potest aliud mihi ac tibi videri* (I may have another view than you have; or 'a view different from yours'). Cic. Orat. 71.—*Si essent omnia mihi soluti-sima, tamen in republica non alius essem atque nunc sum*. Ib. Fam. 1. 9. 21.—*Longe alia ac in scripseras narratur*. Ib. Att. 11. 10. 2.—*Morini longe alia ratione ac reliqui Galli bellum gerere insisterunt*. Caes. B. G. 3. 28.—*Ne sim salvus si aliter scribo ac sentio*. Cic. Att. 16. 13 a. 1.—*Qui nuntiarent aliter causam agi atque illi existimarent*. Ib. R. A. 22.—*Ea res longe aliter ac ratus erat evenit*. Sall. Jug. 7.—*Illi negabant, sibi iudicium sumptuos contra atque omnis Italia populusque Romanus iudicavisset*. Caes. B. C. 3. 12.—*Vides omnia fere contra ac dicta sint ab haruspibus evenisse*. Cic. Div. 2. 24.—Sometimes *ut*-clauses are used after *aliter*: *Sed si aliter ut dixi, accidisser*. Cic. Rep. 1. 3.

2) By *quam* (rarely by *ac*) when the syndetic antecedent is connected with a NEGATION, as: *Virtus nihil aliud est quam in se perfecta natura*. Cic. Leg. 1. 8.—*Ne aliter Hortensius quam ego velim, meum laudet ingenium*. Ib. Verr. 1. 9. 24.—*Nec quicquam aliud opus est quam abrogari*. Ib. Att. 3. 15. 5.—*Lysander nihil aliud molitus est quam ut omni civitates in sua teneret potestate*. Nep. Lys. 1.—*Valerius et Horatius negabant se aliter iudicatos quam si decemviri deponerent insignia magistratus*. Liv. 3. 51.—Thus 'non aliter quam' may be followed by a hypothetical Si-clause: *In senatu nihil actum aliter quam si plebis ibi esset consilium* (= *quam ageretur si*, etc.) Liv. 23. 4.—*Contra* may be followed by *quam*, even if not connected with a negative: *De vestro jure contra quam proponebam, iudicabo*. Cic. Dom. 46.—*Quum contra fecerint quam polliciti sint*. Ib. Leg. 2. 5.—Generally, however, if *alius* is connected with a negative, *nisi* is used in place of *quam*. See p. 740, Obs. 7.

Obs. 10. Peculiar is the use of '*nihil aliud quam*' or '*quid aliud quam*', with the meaning of the particle 'only', when '*aliud*' has entirely lost the quality of an absolute adjective, as: *Per aspera primo, nihil aliud quam via impediri, iere*; They marched, being hindered only by the road. Liv. 27. 18.—*Hostes nihil aliud quam perfusis vano timore Romanis, citato agmine abeunt; i. e.*, 'when the Romans had been merely seized with an unnecessary fear. Ib. 2. 63.—*Quid aliud quam admonendi essetis?* Nothing would be necessary but to admonish you (= it would be only necessary to etc.). Ib. 22. 60.

Obs. 11. Frequently *alius* (like *idem*) takes propositions coördinated by *et*, *ac*, or *que*, instead of comparative clauses, as: *Alia causa est ejus qui calamitate premitur, et ejus qui res meliores querit*. Cic. Off. 2. 18 (The cause of one who is in distress is different from the cause of one who is looking for better things).—*Pompaeus solet aliud sentire et loqui*. Ib. Fam. 8. 1. 3. Frequently *alius*, in place of taking a comparative clause, is repeated in a coördinate asyndetic proposition, as: *Aliud est enim laborare, aliud dolere*; Worrying one's self is different from grieving (= *laborare est aliud ac dolere*). Cic. Tusc. 2. 15.—*Aliud est maledicere, aliud accusare*. Ib. Cael. 3.—*Aliter loqueris, aliter vivis*. Sen. Vit. B. 18.—*Scitis esse notissimum ridiculi genus, quum aliud expectamus, aliud dicatur*. Cic. Or. 2. 63.—*Dixi enim rationem aliam esse joci, aliam severitatis*. Ib. 2. 65.—*Dolus malus est quum aliud agitur, aliud simulatur*. Ib. Top. 9.—*Alia legatio dicta erat, alia data est*. Ib. Att. 2. 7, 3.—*Turpe est aliud loqui, aliud sentire*. Sen. Ep. 24.



## II. QUANTITATIVE COMPARISON.

## 1. Comparison of Like Quantity.

*Rem. 52.* In the comparison of LIKE QUANTITIES in regard to NUMBERS, *tot* and *totidem* are used as SYNDETIC ADJECTIVE ANTECEDENTS, and *toties* as ADVERBIAL ANTECEDENT. In a comparison of like INTENSITY, the adjective antecedents are *tantus* and *tantusdem*, and the adverbial antecedents, *tam* and *tantopere*. A NUMERAL COMPARATIVE CLAUSE is introduced by the relative adjective *quot* or the relative adverb *quoties*. A comparative clause of INTENSITY is introduced by the relative adjective *quantus*, and the relative adverbs *quantopere* and *quam*.

*Obs. 1.* In the numeral comparison of equal quantity, the comparative clause is introduced by the relative adjective *quot* (=as) for both adjective antecedents (or 'postcedents') *tot* and *totidem*, as: *Tot* appellationes dei possunt esse, *quot* munera (as many appellations as functions). Sen. Ben. 4, 7.—*Quot* homines, *tot* cententiae. Ter. Phorm. 2, 4, 14.—*Quot* officia oratoris, *tot* sunt genera dicendi. Cic. Orat. 21.—Video, non modo ceteros, sed te ipsum *totidem* verbis edixisse, *quot* verbis edicti Romae solet. Ib. Verr. 2, 1, 46.—Vocis mutationes *totidem* sunt *quot* animorum. Ib. Orat. 17.—In later Latinity *atque* occurs after *totidem*: Cum *totidem* navibus *atque* erat profectus. Nep. Milt. 7. In place of *quot* the indefinite relative *quotcumque* may be used to represent an indefinite number as dependent on the will of the subject, as: *Quotcumque* senatus creverit, populusve jussit, *tot* sunt. Cic. Leg. 3, 3.—The adverb *toties* regularly takes a clause with *quoties*, as: *Quoties* dicimus, *toties* de nobis iudicatur. Cic. Or. 1, 27.—Miror, non me *toties* accipere tuas litteras *quoties* a Quinto mihi fratre afferantur. Ib. Fam. 7, 7, 1.—Sometimes a comparative clause with *quoties* refers to the adjective antecedent *tot*, as: Si *tot* consulibus meruisset *quoties* ipse consul fuit; If he had served as a soldier under as many consuls, 'as many times' he was consul himself (i. e. 'If the number of the consuls under whom he served, equalled the [number of] times he was consul himself'). Cic. Barb. 20, 47. Such constructions are analogous to the relative constructions mentioned p. 506, *Obs. 3*, *quoties* being equivalent to '*quot vicibus*' (which phrase cannot be used). Similarly a comparative clause introduced by *quot*, sometimes refers to the adverbial antecedent *toties*, as: Moverat eum subeunda dimicatio *toties* *quot* conjerati superessent (that he should have to struggle as many times, as there were conspirators left). Liv. 2, 13.

*Obs. 2.* In the comparison of LIKE INTENSITIES, the adjective connectives '*tantus* (*tantusdem*)... *quantus*' are analogous to the numeral combinations *tot* (*totidem*)... *quot*, as: *Tantū* est contentione actum *quantū* agi debuit. Cæs. B. C. 3, 111.—*Tantum* eorum multitudinem nostri interfecerunt, *quantum* fuit diei spatium. Ib. B. G. 2, 11.—*Tanto* ille superiores vicerat gloria, *quanto* tu omnibus praestitisti; (*By*) so much was he superior in renown to the former generals, as (by as much) you have outdone all. Cic. Dej. 4, 12.—Fiscus *tanti* est, *quantum* habet. Sen. Ep. 87.—Malo beneficiere *tantusdem* est, *quantum* bono malefacere. Plaut. Pæn. 3, 3, 20.—Often the neuter *tantum* with a partitive genitive plural is used with the meaning of the numeral *tot*, in which instance the clause is introduced by *quantum*, as: In sua quisque nave dicit se *tantum* habuisse *naviarum* *quantum* oportuerit. Cic. Verr. 2, 5, 39.

*Obs. 3.* The adverbial comparison of LIKE INTENSITIES is made by the adverbs *tam*... *quam*, or *tantopere*... *quantopere*. *Tam* refers both to adjectives (adverbs) and verbs; *tantopere* (far more rarely used than *tam*) refers only to verbs; as: Nulla ingenia *tam* prona ad invidiam sunt *quam* eorum qui genus ac fortunam suam animis non aequant. Liv. 45, 22.—Neque eos *tam* istius hominis perdit subita letitia, *quam* hominis amplissimi nova gratulatio commovebat. Cic. Verr. 1, 8.—Qua nulla in re *tam* utor *quam* in hac civili et publica. Ib. Att. 2, 17, 2.—Neque enim *tantopere* hanc a Crasso disputationem desiderabam, *quantopere* ejus oratione in causa delector. Ib. Or. 1, 35. Rarely *quam* is used after *tantopere*, as: Quid est in vita *tantopere* querendum *quam* quum omnia in philosophia, tum id quod in his libris queritur? Ib. Fin. 1, 4.—The NEUTER ACCUSATIVES '*tantum*... *quantum*,' as accusatives of intensity (Comp. p. 263, *Obs. 1*), are not rarely used with the force of the adverbs *tam*... *quam*, if referring to verbs, as: Si me *amas tantum*, *quantum* profecto *amas*. Cic. Att. 2, 23, 3.—In prima acie ante signa elephantos collocat, haud *tantum* eis fidens *quantum* ab hoste timere eos credebatur. Liv. 27, 4.—The neuter accusatives *tantum*... *quantum*, if used as adverbial accusatives of distance, have both the nature of an adjective, and of an adverbial comparison, as: Ira *tantum* adest a magnitudine animi, *quantum* a fortitudine audacia. Sen. Ira. 1, 16. Frequently, when both *tam* and *quam* refer to the same or similar adjectives or adverbs, the adjectives or adverbs are repeated after *quam* in the comparative clause, according to the rule for relative clauses (p. 506 foll., *Obs. 3*), as: *Tam* liquidus est, *quam* liquida tempe-

tas esse solet. Plaut. Most. 3, 2, 64.—Quis umquam obeundi negotii studio *tam brevi tempore* tot loca adire potuit, *quam* celeriter Cn. Pompejo duce tanti belli impetus navigavit? Cic. L. M. 12, 34. Hence a comparative clause belonging to the compound antecedent *tandiu* is more frequently introduced by *quandiu* than by *quam* (p. 674, *Obs. 6*, foll.).—If a numeral comparison of like quantity is to be made by absolute adjectives, '*tot*... *quot*' are not used, but *tam*... *multi* (*multa*) followed by *quam* or '*quam*... *multi* (*multa*)', are substituted, as: Nemo orator *tam multa*, ne in Greco quidem otio scripsit, *quam multa* sunt nostra. Cic. Or. 30, 168.—Virtute ipsa non *tam multi* praediti esse *quam* videri volunt. Ib. Am. 26, 98.

*Obs. 4.* Frequently comparisons of equal quantities or intensities are made by *aeque*... *atque* (*ac*) in connection with an adjective, to denote a perfect equality of two quantitative ideas, as: Quae beneficia *aeque magna* non sunt habenda *atque* ea, quae considerate delata sunt. Cic. Off. 1, 15.—Me certe habebis, cui et *carus aequè* sis et *jucundus ac* fuisti patri. Ib. Brut. 71.

*Obs. 5.* If two quantities or the intensity of two qualities or actions are so compared with each other that they are represented as INCREASING OR DECREASING IN LIKE PROPORTION, the English language introduces each proposition by '*the*' before a comparative, while the Latin language uses the following forms: 1) The construction by ABLATIVES OF DIFFERENCE (P. I., p. 218), the principal sentence being introduced by the ablative neuter singular of an absolute demonstrative (*eo* or *hoc*), or by *tanto*, followed by a comparative denoting the intensity of one of the two compared actions or qualities; the clause being introduced by the corresponding relative (*eo*... *quo*; *tanto*... *quanto*), followed by a comparative referring to the other action, as: *Quo* delictum majus est, *eo* poena est tardior; The greater an offence is, the slower is the punishment. Cic. Cæc. 3, 7.—*Quo* carior acceptiorque omnibus erat, *eo* mors ejus suspectior fuit. Liv. 35, 15.—*Quo* plus recipit animus, *hoc* se magis laxat. Sen. Ep. 108.—*Quanto* diutius considero, *tanto* mihi res videtur obscurior. Cic. N. D. 1, 22.—If such periods are dependent on another sentence by means of a relative connection, the relative comparative clause is elegantly involved in the governing relative (p. 531 foll.), as: Itaque benignitas benignitate colitur, *qua* *quo* in plures usus sis, *eo* minus in multas uti possis (for, the greater the number of those who have partaken in it, the fewer are those to whom it may still be applied). Cic. Off. 2, 15.—2) The construction by means of a COMPARATIVE UT-CLAUSE with *quisque* and a SUPERLATIVE, the principal sentence being introduced by *ita* or *sic* likewise followed by a superlative. This form is used if the subject is indefinite, belonging to a plurality of indefinite or definite persons or things, as: *Ut quisque* est vir optimus, *ita* difficillime esse alios improbos suspicatur. Cic. Qu. Fr. 1, 1, c. 4 (the better a man is, the more unwillingly will he suspect others to be wicked).—*Ut* quaque res est turpissima, *sic* maxime et maturissime vindicanda est. Ib. Cæc. 2, 7 (the more disgraceful an action etc.).—*Ut* quisque in fuga postratus, *ita* in periculo princeps (virtual superlative) erat. Ib. Verr. 2, 5, 34 (The more backward any one was in the flight, the more was he exposed to danger, =every one that was last in flight, was the first in danger).—3) The first form with ablatives of difference and comparatives, is sometimes applied to indefinite persons, with *quisque* or with the indefinite *quis*, immediately after the relative *quo* or *quanto* (see p. 532), as: *Quo* quisque asperius adversus Romanos locutus erat, *eo* spes gratiae major fuit; The more severely a person had spoken etc., the greater was his chance of favor. Liv. 35, 17.—*Quo* quis versutior et callidior, *hoc* invisor et suspectior, detracta opinione probitatis. Cic. Off. 2, 9. Comp. Ib. Rosc. Com. 11 (quoted p. 532).—4) Rarer forms are the following: (a) In place of the ablatives of difference, sometimes ordinary relatives referring to the logical subjects of the compared actions, are used: *A quo* expeditior et celerior remuneratio fore videtur, *in eum* fere est voluntas nostra propensior (=quo expeditior ab aliquo remuneratio est, *eo* propensior in eum est voluntas). Cic. Off. 2, 20.—(b) The relative clause is sometimes introduced by an ACCUSATIVE OF INTENSITY, the principal sentence taking the comparatives *magis* *magisque*: *Quantum* in altitudinem progrediebantur, *magis* *magisque* invia loca excipiebant (=quanto altius progrediebantur, *eo* *magis* invia loca excipiebant). Liv. 40, 22.—(c) In silver Latinity the demonstratives *eo* and *tanto* are sometimes omitted, when the relative clauses precede, as: Quidam, *quo* plus debent, *magis* oderunt. Sen. Ep. 19.—(d) Sometimes both propositions are comprised in a single sentence with *quisque* and two superlatives: Ego enim *ignavissimo* cuique *maxime* fidem habeo (= *Ut* *quisque* *ignavissimus* est, *ita* ego ei *maxime* fidem habeo). Cic. Fam. 7, 18, 1. (e) In anteclassical language, this comparison is frequently made with *tam*... *quam* and either a comparative, or a superlative in both propositions, as: *Quam* *magis* ærumna urget, *tam* *magis* ad male faciendum viget. Enn. Med. frgm. 9.—*Quam* *magis* te in altum capessis, *tam* æstus te in portum refert. Plaut. As. 1, 3, 6.—*Quam* *magis* id reputo, *tam* *magis* uror, quæ meus filius turbavit. Ib. Bach. 5, 1, 5.—*Quam* *citissime* conficies, *tam* *maxime* expediet. Cato R. R. 64.—*Quam* *acerbissimā* olea oleum facies, *tam* oleum optimum erit. Ib. 65.—*Quam* *maxime* huic vana hæc suspicio erit, *tam* *facillime* patris pacem in leges conficiet suas. Ter. Hæaut. 5, 2, 44. Comp. Ib. Ad. 3, 4, 56.



## 2. Comparison of Unlike Quantity.

**Rem. 53.** A comparison of **UNLIKE QUANTITIES** may be expressed by a comparison of like quantities made *negative* (*non tam . . . quam* etc.); but generally it is expressed by an adjective or adverb in the **COMPARATIVE DEGREE**, as syndetic antecedent of the comparative clause, which is either introduced by *quam*, or takes the form of a comparative ablative (Obs. 14). In the comparison of unlike **NUMERAL QUANTITIES** the plural adjectives *plures* and *pauciores* are used as syndetic antecedents, instead of which frequently the singular neuter adjectives *plus*, *amplius*, and *minus* are used with *partitive genitives in the plural* (Obs. 1). A comparison of **UNLIKE INTENSITY** is regularly made by the adverbs *magis* and *minus* as syndetic antecedents, the former of which is frequently merged in the **COMPARATIVE DEGREE** of a **DESCRIPTIVE ADJECTIVE** or **ADVERB** (Obs. 7. 10). In place of *magis* the singular neuter adjective *plus* is used in certain instances as adverbial accusative of intensity (Obs. 7. C). The **MOOD** of the comparative clause is regularly the **INDICATIVE**, except when the clause implies a *denial* under an affirmative form (Obs. 12).

**Obs. 1.** A comparison of **UNLIKE NUMERICAL QUANTITIES** is made by the plural adjectives *plures* (more) and *pauciores* (fewer), as: Verres *plures sociorum urbes, quam* Mummus hostium spoliasset videtur. Cic. Verr. 2, 3, 4.—Sic habetote, *plures* esse a Syracusanis istius adventu *deos* (i. e. statuas deorum), *quam* victoriâ Marcelli homines desideratos. Ib. 2, 4, 58.—*Elephantum plures* ab ipsis rectoribus *quam* ab hoste interfecti. Liv. 27, 49.—Hæc ad te *pluribus verbis* scripsi *quam* soleo. Cic. Fam. 7, 1, 6.—Cautum est in Scipionis legibus, ne *plures* essent in senatu ex colonorum numero, *quam* ex vetere Agrigentinarum. Ib. Verr. 2, 2, 50.—*Plura* dixi *quam* volui. Ib. 2, 5, 30.—*Plura* (=more books) brevi tempore, eversa, *quam* multis annis, stante republicâ, scripsimus. Ib. Off. 3, 1.—*Plura* etiam dicta *quam* scripta sunt. Ib. Brut. 44, 164.—Quo quum aliquanto *pauciores* *quam* umquam ante venissent. Liv. 36, 15.—Multo *pauciores oratores* *quam* poete boni reperiuntur. Cic. Off. 1, 3.—In place of *pauciores* frequently the negative expression '*minus multi*' (literally '*less many*') is used: Cum Spartaco *minus multi* (i. e. quam cum Scapito) primo fuerunt. Cic. Att. 6, 2, 8.—In place of both *plures* and *pauciores*, the singular neuter adjectives *plus* and *minus* with plural partitive genitives are frequently used if the phrase is in the *nominative* or *accusative* (P. I, p. 267, § 371), as: Quum *plus cladum* intulisset *quam* accepisset. Liv. 5, 22.—*Samnitiū plus, quam* vellent, intra mœnia esse rebantur. Ib. 8, 25.

**Obs. 2.** An **ADVERBIAL** numeral comparison of unlike quantities is used if one of the compared quantities is represented as a *multiple* of the other ('so many times more', or 'so much more' than, 'twice etc. as much as'). For this kind of comparison the following forms occur: 1) **ABLATIVES OF DIFFERENCE** with the noun *partibus* and an indefinite or definite numeral with a comparative adjective (as *major, amplior* etc.), as: Sol *multis partibus* major atque amplior est *quam* terra universa; The sun is many times greater than the whole earth. Cic. N. D. 2, 36.—Quid, si doceo te *duobus partibus amplius* frumenti abstulisse *quam* populo Romano misisse (twice as much grain as etc.) Ib. Verr. 2, 3, 19.—Mathematici, solem *amplius duodeviginti partibus* confirmant *maiores* esse *quam* terram. Ib. Ac. 2, 26.—2) The adverbial accusative *tantum* or the ablative of difference *tanto* with a *cardinal adverb* and a comparative, as: Ter *tanto* pejor ipsa est, *quam* illam tu esse vis. Plaut. Pers. 1, 3, 73.—Ut ea mancipia *decies tanto* pluris, *quam* quanti essent, aestimarentur. Liv. 39, 44. Comp. the examples p. 264. **Obs. 4.**—'One half as much more' or 'less' is expressed by '*dimidio plus quam*', or '*dimidio minus quam*', and 'as many more than', by '*tanto plures quam*', as: Socii *dimidio minus, quam* civibus datum. Liv. 41, 13.—*Tanto plures* ablati erant *quam* relictis. Cic. Verr. 2, 5, 28.—3) In anteclassical language the plural neuter of *tantus* is sometimes used as ablative of difference, with the force of a noun (*tribus, quatuor, tantis quam*=by three etc. multiples of), as: (Ager ille) *tribus tantis minus* redit *quam* obseveris. Plaut. Trin. 2, 4, 129.

**Obs. 3.** Both *plus* and *amplius* are used to represent a numerical quantity as **INDEFINITE** in regard to its **EXCESS** over a given **DEFINITE** number, according to the idiom explained § 312 (P. I, p. 219). For this relation the following formulas are used: 1) *Plus (amplius) quam decem milites*.—2) *Plus (amplius) decem milites*.—3) *Plus (amplius) decem militibus*. The same formulas are used with *minus*, in place of *plus*, to represent *less* than a given quantity. The comparatives *plus, amplius, minus* always remain unchanged. In the first

and second formulas the definite numeral with its noun (represented by '*decem milites*') takes any case required by the construction, or even a case introduced by a preposition (*plus quam cum decem militibus*; *amplius decem militum subsidio*). The third formula can be used only when the numeral quantity is required to be in the *nominative* or *accusative*, the ablative (*decem militibus*) being the ordinary comparative ablative according to Obs. 14. Of these three formulas the second one is most frequently used.—**EXAMPLES.** **FIRST FORMULA:** Fieri non poterat ut *plus quam decem medimna* ex jugero exararent. Cic. Verr. 2, 3, 47.—Neque enim *plus quam tres* aut *quatuor* reliqui sunt. Ib. Phil. 2, 38. Rarely, in this formula, the plural *plures* is used in place of *plus* or *amplius*, as: Non *plures quam decem nares* actuarias, nulla quarum *plus quam triginta remis* agitur, habeto. Liv. 38, 38.—**SECOND FORMULA:** Nec enim *plus decem millia* erant. Liv. 42, 8.—*Amplius sunt sex menses*. Cic. R. Com. 3.—*Amplius centum civis* Romanos habebat ex conventu Syracusano. Ib. Verr. 2, 5, 59.—*Duas amplius horas* certamen sustinere. Liv. 36, 38.—Num hoc est non *plus annum* obtinere provinciam? Cic. Att. 6, 6, 3.—Qui ager non *amplius hominum quinque millia* potest sustinere. Ib. 2, 16, 1.—*Minus quindecim annorum* morem solverimus? Liv. 8, 4.—*Minus quatuor millium* (passuum) inde in proxima Eubœe est mari trajectus (the crossing is less than 4000 paces broad; according to p. 115, R. 102, No. 4). Ib. 35, 41.—*Tribunum plebis plus viginti vulceribus* accipis jacentem moribundumque vidisti. Cic. Sest. 39.—Nisi matre Lætilius cum litteris venisset, *minus triginta diebus* Metellus totam prædium tuam rescidisset. Ib. Verr. 2, 3, 57. This formula is used when the numeral is an *adverb*, as: *Plus milites* jam auxilii. Ter. Eun. 3, 1, 32.—**THIRD FORMULA:** *Plus uno* verum esse non potest. Cic. Or. 2, 7.—*Cæcilium initio non amplius duobus militibus* militum habuit. Sall. Cat. 60.—Roscius Romanum multis annis non venit, neque unquam *plus triduo* fuit. Cic. R. A. 27.—Ostendam *minus triduo* mecum in iugum neminem dedisse decumæ. Ib. Verr. 2, 3, 48.—In place of these three formulas the preposition *super* with an accusative may be used: *Super quinque milia* capta, *plus* quatuor milia; *super* five thousand. Liv. 36, 19.—The second formula is sometimes applied to temporal adjectives: Hoc desiderium nostrum ne *plus sit annum* (=ne duret plus quam unum annum). Cic. Att. 5, 1, 1.—The third formula (with a comparative ablative) must not be confounded with constructions in which an *ablative of difference* is used, both constructions having the same form, and being only distinguished by the connection, as: *Unde plures* tribus legem antiquarunt: The tribes repeated the law by a majority of one; literally: The majority (plures) of the tribes, by a difference of one tribe, repeated the law. Liv. 5, 30.—*Ut uno minus testis* haberet: That he might have one witness less (against himself). Cic. Verr. 2, 1, 57.—Velim, hercle, ut *uno nummo plus* petas; Indeed, I wish you would demand only *one sesterce more* (i. e. than you are entitled to). Plaut. Most. 3, 1, 119.

**Obs. 4.** The same formulas are used when the existence of an excess, or of a lesser number is *denied*, as: Cæduntur Hispani, *ne plus quam* quatuor millia hominum effugerint. Liv. 39, 31.—Zenxis et Polygnôtus non sunt *usque plus quam quatuor coloribus*. Cic. Brut. 18.—Nonnulli variationem in *non plus quam in tribus partibus* posse distribui putaverunt. Ib. Liv. 1, 34.—Uterque *non plus quam semel* eloquatur. Ib. Off. 3, 5.—*Ne enim plus decem milia* hominum erant. Liv. 42, 8.—Spatium est *non amplius pedum sexcentorum*. Cæs. B. G. 1, 38.—Inter eos satis constabat *non minus ducentos* Carthaginiensium equites fuisse. Liv. 29, 34.—Inter novissimum hostium agmen et nostrum primum *non amplius quinque* aut *sexis millibus* passuum intererat. Cæs. B. G. 1, 15.—Frequently the expressions '*non amplius*', '*non minus*' are parenthetically inserted in the sentence, leaving the numeral quantity in the same construction as it would be without these additions, as: Duo, *haud amplius, millia* peditum cum Magone effugerunt. Liv. 28, 21.—Quum consul per saltus iret. *Tantum decem, haud amplius, milia* ad ipsas angustias viam circumsederunt. Ib. 28, 40.—Quum *centum et quinquaginta, non minus*, adessent, id votum susceptum est. Ib. 42, 28.—Quum in senatu *centum, non minus*, essent. Ib. 39, 18.—If the clause in which it is combination is used, it is **IMPERATIVE**. '*ne minus*', '*ne plus*' is thus inserted, as: Decrevit, senatores *triginta, ne minus*, adessent (the readings '*triginta, non minus*', '*ne minus triginta*', and '*ne triginta minus*' are partly unnecessary or faulty conjectures, partly resting on inferior authority). Cic. Verr. 2, 2, 67. Compare: Locum constituit, quo duo, *ne plus*, necessarij capivæ cum auro ventrent. Liv. 38, 24.

**Obs. 5.** The second formula (*plus* or *minus* without *quam*; but not '*amplius*') is sometimes used to express indefinite excesses over quantities (intensities) not numeral, as: Accede ad ignem hunc; jam calesces *plus satis* (you will be more than sufficiently warm). Ter. Eun. 1, 2, 5.—Frequently the first formula (with an indeclinable *plus* and *quam*) is added to *adjectives* or *nouns* expressing **QUALITIES**, to represent them as being of greater intensity than the one contained in the term used, as: Opibus, quæ *plus quam modica* erant (resources more than ordinary). Liv. 21, 2.—Perfidia *plus quam Punica* (a faithlessness worse than Punic) Ib. 21, 4.—Id haud magnum quidem oppidum est, sed *plus quam mediterraneum*, celebre, et frequens emporium. Ib. 38, 18.—Etiam Pontidius mul-



tas privatas causas activavit, nec hebes (fuit) in causis, vel dicam *plus* etiam *quam non hebes*. Cic. Brut. 70. Dixit, prima proelia Gallorum *plus quam virorum*, postrema *minus quam feminarum* esse (battles of beings more than men, less than women). Liv. 10, 28. —Conferor eos, nisi liberatores populi Romani conservatoresque reipublice sint, *plus quam sicarios, plus quam homicidas, plus etiam quam parricidas* esse (worse than assassins etc.) Cic. Phil. 2, 13.

Obs. 6. In the comparison of UNLIKE INTENSITY, *plus* and *minus* (also *amplius* in certain connections), with *quam*, are used as ABSOLUTE ADJECTIVES, either without any adjunct, if referring to the general idea of intensity (*plus* = a greater amount), or with *partitive genitives in the singular*, expressing the English attributive 'more' or 'less' in connection with a noun denoting a material or a quality (more silver, more courage etc.), as: *Plus quam* erat ei concessum legibus imperavit; he commanded more (i. e. he made larger requisitions) than was allowed by the laws. Cic. Verr. 2, 3, 97. —Ego habeo cui *plus quam* tibi debeam, neminem. Ib. Fam. 6, 1, 7. —*Plus quam* acceperas reddidi-ti. Ib. 3, 13, 1. —*Plus* tibi virtus tua dedit *quam* fortuna abstulit. Ib. 5, 18, 1. —Si mihi tecum *minus* esset *quam* est cum tuis omnibus. Ib. 15, 10, 2. —*Plus* acquisi-ti dignitatis *quam* amisisti rei familiaris. Ib. 6, 11, 2. —Caecina in hac re *plus* mihi animi *quam* consilii videtur habuisse. Ib. Cae. 8, 22. —Si est enim aliquid, *plus* est boni *quam* putaram. Ib. Att. 2, 7, 4. —Nec *minus* operis laborisque ex oppugnatione *quam* Heracleae habuit. Liv. 36, 50. —So with comparative ablatives in place of a *quam*-clause (Obs. 14): Non verendum est ne *plus aequo* in amicitiam congeratur. Cic. Am. 16. —'More money', 'less money' are expressed by *major* (*minor*), *pecunia* (not by *plus* or *minus* *pecuniae*): *Majore pecunia*, quatuor columnas dealbandas *quam* ille omnis aedificandas locavit. Cic. Verr. 2, 1, 59. —Accipite aliam in *minore pecunia* non minus impudentem calumniam (a calumny referring to a smaller sum of money). Ib. 2, 2, 9. —*Plus* and *minus*, in this construction, can be only used in the *nominative*, *accusative*, and in the *genitive* of price and value (according to p. 266 foll.): *Plus* vendidi decumas *quam* ceteri. Cic. Verr. 2, 3, 16. —Una nostra congressio *pluris* erit (will be worth more) *quam* non modo hostes, sed etiam fratres nostri, Adui. Ib. Fam. 7, 10, 4. —Sometimes, instead of *plus*, the diminutive form *pusculum* occurs: Amori nostro *pusculum* (a trifle more) *quam* concedit veritas, largiāre. Cic. Fam. 5, 12, 3. —*Amplius*, as an absolute adjective, if used as an equivalent of 'more', implies the idea of 'addition': Ego, hoc onere suscepto, et recepta causa Siciliensi, amplexus animo sum aliquanto *amplius* (i. e. *quam* in hac causa continetur; 'a great deal in addition'); suscepi enim causam totius ordinis, suscepī causam reipublicae. Cic. Verr. 2, 2, 1. —Treviri, si Caesar *amplius* obsidum (i. e. *quam* antea dederant; in addition to those given before) velit, dare pollicentur. Cae. B. G. 6, 9. —Frequently *amplius* is thus used with a negation or in interrogative propositions, in which instance it often corresponds to the English 'else', (which word is to be rendered by 'alius' only if it means 'difference'); as: *Butirus non sum amplius* (i. e. *quam* dedi); Iam not going to give anything more (else). Cic. Verr. 2, 2, 29. —*Nihil amplius* opus est (i. e. *quam* facium est); nothing else is necessary. Ib. Qu. Fr. 1, 3, 7. —Quid tibi mea ars efficere hoc posset *amplius*? Ter. And. 2, 1, 4. —Quid vultis *amplius*? Cic. Mil. 13. —*Nihil* dico *amplius*. Ib. Arch. 4. —Frequently *amplius* is thus used adverbially as a *participle*, with the force of *praeterea* (= in addition), as: Caesar (postulabat), ne quos *amplius* Rhenum transire pateretur; that he should not suffer any more bodies of Germans (= in addition to those already in Gaul) to cross the Rhine. Cae. B. G. 1, 43.

Obs. 7. If 'more' and 'less' denote the adverbial idea of intensity (more = 'in a greater degree'), they are expressed by the comparative form-adverb *magis*, or by the neuter adjectives *plus* and *minus*, as adverbial accusatives of intensity (p. 263, Obs. 1). The adverb 'less' is always expressed by 'minus'. The adverb 'more' is generally expressed by 'magis' (unless it is merged in the inflectional comparative of descriptive adjectives), *plus* being only used in certain instances (No. C). The adverbial idea of 'greater intensity' occurs in the following relations:

A. In connection with a DESCRIPTIVE ADJECTIVE. If 'more' qualifies a descriptive adjective or adverb which forms no inflectional degrees (P. I, p. 204, § 292 foll.), or if, from any reason (p. 759, Obs. 10) an inflectional comparative is not used, 'more' must be expressed by *magis*, never by *plus*, as: Nactus sum *magis* idoneum tempus *quam* umquam antea. Cic. Fam. 1, 2, 3. —Intelligo, nullum fuisse tempus quod *magis* debuerit multum esse a litteris (i. e. *quam* hoc). Ib. Att. 8, 14, 1. —Nullum officium referendā gratiā *magis* necessarium est. Ib. Off. 1, 15. —Facie *magis* *quam* faciliis ridiculus. Ib. Fam. 1, 13, 2. —Tempora haec non animum meum *magis* sollicitum habent *quam* tuum. Ib. 2, 16, 1. —Possumus rem *magis* iudicare? (i. e. *quam* hoc deesse non ad rem, *magis* rem condempnatum (i. e. *quam* hunc) in iudicium inducere? Ib. Verr. 2, 2, 71. —Thus *magis* must always be used if a higher degree is ascribed to prepositional expressions which have the force of a descriptive adjective or adverb, as: Multo *magis* est secundum naturam (= naturae conveniens) excelsitas animi *quam* voluptas. Cic. Off. 3, 5. —Quod ita te

peto ut *magis* ex animo (as if = 'magis optanter') petere non possim. Ib. Fam. 11, 22, 2. —Hominem hominis incommodo suum commodum augere, *magis* est contra naturam (= naturae contrarium) *quam* mors. Ib. Off. 3, 5. —Thus sometimes substantives inclose the idea of intensity to which a higher degree is attributed. Such substantives, as if they were adjectives, are connected with *magis*, not with *plus*; Nihil virtuti addi potest quo *magis* virtus sit (i. e. *quam* est); nothing by which virtue may be 'more virtuous' (different from 'plus *quam* virtus' according to Obs. 5). Cic. Par. 3, 1. —Nisi forte *magis* sit parricida qui consularem patrem *quam* si quis humilem necaverit (unless he is more of a murderer who etc.). Ib. Mil. 7. —*Magis* aedilis fieri non potuisset (he could not have become 'more' of an aedile than he became). Ib. Planc. 24. —In the following passage a clause of manner takes the place of a descriptive adverb, being qualified by *magis*: Ad Ciceronem ita scripsisti ut neque severius, neque temperantius scribi potuerit, nec *magis* *quemadmodum* ego maxime vellem; (= nec *magis* ex animo meo). Cic. Att. 13, 1, 1. [The Cod. Med. and the other Codd., being copies of it, have 'magis *quam* *quemadmodum*,' which stands in all the recent editions. But 'quam' is evidently faulty. The clause 'quemadmodum...vellem' stands in exactly the same relation as the preceding adverbs 'severius neque temperantius,' and does no more admit a 'quam' before it, than 'severius' and 'temperantius' would do, if *magis* were chosen instead of inflectional comparatives. *Quam* is evidently a gloss added by a copyist who did not understand the construction].

B. If the adverbial idea of intensity refers to a verb, so that two different degrees in the intensity of the action expressed by the verb are compared, *magis* is regularly used. Verbs of this kind are *vereri*, *optare*, *desiderare*, *admirari*, *reprehendere*, *offendere*, *laudare*, *letari*, *queri*, *solicitare*, *excruciare*, *incidere*, *indigere*, *arcere*, *delectare*, *vigere*, *florere*, *excellere*, *enitere*, *confirmare*, *minuere*, *pueri*, *libet*, *placet*, and every verb expressing an action which admits of 'increase'; as: *Magis* *vigebat* Antonio; he was more vigorous than Antonius. Cic. Brut. 64. —Adolescens *magis* floruit dicendo *quam* senior Hortensius. Ib. 95. —*Magis* offendit nimium *quam* parum. Ib. Orat. 22, 73. —Alius in alia parte excellit *magis*; (Cassius *magis* excellit oratio (i. e. *quam* Antonii). Ib. Brut. 99. —*Magis* tuum officium *desidero* *quam* a te requiri putavi meum. Ib. Fam. 7, 26, 1. —Hoc affirmo, mortem nemini *magis* optandum fuisse (i. e. *quam* mihi). Ib. Att. 3, 7, 2. —Eum multo *magis* (i. e. *quam* statuae) figura et lineamenta hospitis delectabant. Ib. Verr. 2, 2, 36. —*Magis* libet vendere *quam* perdere. Plant. Pers. 4, 4, 108. —Quae vis est quae *magis* arceat homines ab improbitate omni *quam* si senserint etc. Cic. Par. 3, 2. —Id quod multo *magis* est admirandum (i. e. *quam* res ipsa). Ib. Cat. 1, 3. —Quos multo *magis* veror *quam* eorum hominum, qui vivunt, rumusclos. Ib. Att. 2, 5, 1. —Nihil est quod *magis* nobis timendum putem *quam* ne etc. Ib. 2, 14, 1. —De Felicis testamento tum multo *magis* querere, si scias. Ib. Qu. Fr. 2, 9, 8. —Nec me mea miseria *magis* excruciant *quam* tuae. Ib. Fam. 14, 3, 1. —Nos *magis* *quam*, quum florebamus, re familiari comminuti sumus. Ib. Att. 4, 4, 6. —Mihi, ut est, *magis* placebat. Ib. Qu. Fr. 3, 1, 1. —Nihil me *magis* sollicitabat *quam* in his molestiis non me ridere tecum. Ib. Fam. 2, 12, 1. —Credas mihi velim, *magis* me iudicio hoc, *quam* morte inimici letatum. —Ib. 7, 2, 2. —*Magis* indiget vita qui vivit, *quam* qui natus non est. Sen. Ben. 3, 35. —In quo *magis* reprehendendus sum quod 'Pirraea' scripserim, *quam* quod 'in' addiderim. Cic. Att. 7, 3, 10. —Nisi forte ipse eloquentiae *magis* *quam* quod me audiret, invideres. Ib. Fam. 7, 33, 1. —Unde quum diu abfuisi, *magis* a me abesse videbare, *quam* si domo esses. Ib. Att. 6, 5. —Nunc iudicium meum multo *magis* confirmo testimonio tuo (i. e. *quam* antea). Ib. Brut. 42. —*Magis* esset prudendum si in sententiā permaneres. Ib. Tusc. 2, 5, 14. —Nihil *magis* cavendum est senectuti *quam* ne languori se dedit. Ib. Off. 1, 34.

C. A higher adverbial degree in the instance mentioned No. B. is in the following instances expressed by *plus*, as adverbial accusative of intensity: 1) If the governing verb belongs to those neuter verbs which may be construed with the accusative of indefinite form-adjectives, as *posse*, *valere*, *pollere*, *prodesse*, *nocere*, *sapere*. The Latin says 'nihil', or 'aliquid' *posse* (= to be powerless, to be powerful); *nihil* *valere*, to be of no value; *nihil* (*aliquid*) *prodesse*, to be of no (some) advantage; *nihil* (*aliquid*) *nocere*, to be harmless, to do no injury; *nihil* *sapere*, to be an 'ignoramus'; none of these verbs admitting a transitive accusative expressed by substantives. The intensity of such verbs, in the positive, is designated by accusatives of 'intensity' (*multum*, *tantum*), and hardly ever by adverbs of intensity (*adeo*, *tam*, *valde*, *admodum* etc.). The same verbs require *plus* to designate a higher degree of their intensity, and cannot be construed with *magis*; as: Intelligi potest, majores nostros non modo armis *plus* *quam* ceteras nationes, verum etiam consilio sapientiaque *potuisse*. Cic. R. A. 25. —Qui privatum *plus* possent *quam* ipsi magistratus. Cae. B. G. 1, 17. —So *plus* *posse* occurs Cic. Att. 6, 1, 3; Fam. 5, 21, 2, and often (never *magis* *posse*). —Fortuna *plus* consiliis humanis *pollet*. Liv. 44, 40. —*Plus* apud me vera ratio *valeret* *quam* vulgi opinio. Cic. Par. 1, 1. —*Plus* in amicitia valet similitudo morum *quam* affinitas. Nep. Att. 5. —Utilitas *plus* *valuit* (had a greater weight) *quam* ho-







elephanti desiderābam. Ib. Sen. 19, 27.—Hæ res non sunt iræ, non magis quam tristitia est quæ ad conspectum mimici naufragii contrahit frontem. Sen. Ira, 2, 2.—Non nascitur ex malo bonum, non magis quam fœcus ex oleâ. Ib. Ep. 87.

B. When the comparative clause contains a fact represented as holding good, the two propositions being represented as being equally true, 'non magis' has the force of 'as much', but the construction is not equivalent to 'tam...quam', 'tantum...quam', 'æque...ac', representing rather the fact of the clause after 'quam' as being 'no less' true than that of the principal sentence, and sometimes implying that the fact in the comparative clause may hold good in a higher degree than that of the principal sentence. Hence this construction is equivalent to 'non minus quam', if the relations of the clause and of the principal sentence are reversed ('non magis ego quam tu' being the same as 'non minus tu quam ego'). This reversal is always preferable in rendering such sentences into English; else the meaning of the author will not be adequately expressed. In this construction 'non plus quam' (or the adjective construction 'non plures quam') is only used if plus would be admissible without a negation (Obs. 7, C).—Si non plus ingenio valēbas quam ego, certe timēbas minus: If (although) I was not less strong in mind than you, you certainly feared less (literally: If you were not more strong in mind than I, etc.). Cic. Att. 3, 15, 7. But: Jus bonumque apud eos (i. e. præcos Romānos) non legibus magis quam naturā valēbat; Right was maintained no less by its own nature than by the laws. Sall. Cat. 9. Here, according to Obs. 7, E, the use of plus is excluded.—Nec me magis meæ miseriæ excruciant quam tuæ; Your distress torments me no less than my own (as much as my own). Cic. Fam. 14, 3, 1.—Quid enim in meis superioribus litteris fuit præter querēlam temporum? quæ non meum animū magis sollicitum habent quam tuum; which engage your mind no less than mine (as much as mine). Ib. 2, 16, 1.—Non magis te, quam de te iudicium meum reprehendo; I censure my judgment on you no less than I censure you. Ib. 10, 26, 2.—Neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam cœtu amicorum et sermonibus metiēbar. Ib. Sen. 13, 45. This construction occurs also with reference to numerical relations (non plures quam), as: Itaque non aquā, non igni pluribus locis utimur quam amicitia; We do not use friendship less often (on fewer occasions) than water and fire. Cic. Am. 6, 22.—Compare for such constructions with non magis quam: Cic. Verr. 2, 4, 3; Liv. 1, 23, 9, 22; 2, 5; 22, 27; 39, 52; 45, 10.\* This construction is also applied to predicates consisting of a predicate-adjective with the copula, in which instance the comparative magis generally coalesces with the adjective in the form of the inflectional comparative degree, as: Cincinnātus non in plebe coercenda quam senātu castigandō vehementior fuit; he was not less vehement in reproaching the senate, than in coercing the plebs. Liv. 3, 19.—Sometimes the comparative clause is neither asserted as holding good, nor as holding not good, as: Hæc quidem ratio non magis contra Regulī quam contra omne iusjurandum valet; This reason prevails no more against Regulus's oath, than against any other oath. Cic. Off. 3, 29 (i. e.: If it holds good against Regulus's oath, it holds good against every other oath; if not, not).

Obs. 9. 'Potius quam' corresponds to 'rather than', and is used to correct the fact expressed in the clause, representing it as not holding good, and hence a comparison by 'potius quam' is similar to a negative coordination by 'non...sed', as: Hoc re potius declarābo quam oratione; I will declare this rather by facts than by words (almost the same as: 'hoc non oratione, sed re declarābo'). Cic. Fam. 6, 13, 4. But the comparative form by 'potius quam' represents the two actions as optional alternatives (I might declare it by words, but I do not), and hence is especially applied to correct false anticipations or views which the reader, or hearer, or the person spoken of, might entertain about the reality of some action; as: Auxit potius timōrem quam minuit. Liv. 45, 10.—Miseriæ nostræ potius velim quam inconstantie tribuas quod a Vibōne subito discessimus. Cic. Att. 3, 4.—Velim hanc inānem meam diligentiam miserabilem potius quam ineptam putes. Ib. 3, 23, 1.—Potius vitā quam patriā carēbo. Ib. 3, 26.—Ne causā potius apud te valuisse videar quam gratiā. Ib. Fam. 13, 5, 4.—Optemur potius ut eat in exilium quam querāmur. Ib. Cat. 2, 7.—Nocti se potius ac solitudini quam ulli aut urbi aut hospiti committēbat. Ib. Clu. 68.—Memini quum mihi desipere videbāre quod cum istis potius viveres quam nobiscum. Ib. Fam. 7, 23, 1.—Magis quam (as in most of the passages quoted Obs. 7, D and E) is often used with a force similar to 'potius quam';

\*) By not reversing the two comparative clauses in constructions of this kind, passages have often been misinterpreted. So the much-discussed passage Cic. Tusc. 1, 17, 41, where we must evidently read 'non nomināta magis quam intellecta' (as some of the Codd. have it) in place of the vulgata 'quam non intellecta'. The vulgata will not make the sense required by the connection, whether we reverse the terms, or whether we read them in the Latin order. But by reading 'quam intellecta', if we understand the passage negatively according to No. A, the sense will be clear at once (=The fifth element, which is as little comprehended as it has a name).

but a clause dependent on magis, if used in this sense, denotes rather a small degree than an absolute denial, although a degree exceedingly small is virtually a denial. Thus it sometimes occurs in the same period with potius, merely to change the expression, as: Ne id quod petat, exigere magis quam rogāre, et in mercēdis potius quam beneficii loco numerāre videatur. Cic. Fam. 2, 6, 1. Similarly: Primum enim iudicio malo (=magis volo) quam gladio (letāri), deinde gloriā potius (letāri volo) quam calamitatē. Ib. 7, 2, 2.—Potius, in connection with a disjunctive conjunction, serves to correct a single expression of the sentence; generally vel potius being thus used, but also seu potius, or aut potius; as: quotidie, vel potius in dies singulos, breviores litteras ad te mitto. Cic. Att. 5, 7, 1.—Scripsissem, te frustra in senātum, sive potius in conventum senātorum, esse ventūrum, ni etc. Ib. Fam. 4, 1, 1.—Conspexit, aut potius complexum mihi tuum, defuisse. Ib. Att. 4, 1, 2. Sometimes the adverbial comparative citius or prius is used with the force of potius, as: Vitam sibi eripi citius quam gloriam rerum gestarum posse vociterabatur; He exclaimed that his life could be rather (literally 'more quickly') taken from him than the glory of his deeds. Liv. 8, 32.—Ægyptii quamvis carnificinam prius subierint quam ibi aut aspidem violent. Cic. Tusc. 5, 27.—Magnētes in corpora sua citius sævitāros quam ut Romanam amicitiam violarent. Liv. 35, 31.

Obs. 10. If a comparison refers to the intensity of a descriptive adjective or adverb, the comparative adverb 'magis' is generally merged in the inflectional comparative degree of the adjective or adverb. Hence every inflectional comparative of a descriptive adjective or adverb contains the syndetic antecedent magis of the Quam-clause by implication, as: Luna est major quam dimidia pars terræ. Cic. N. D. 2, 40.—Exercitus multo modestiā post victoriam, quam ipsā victoriā, laudabilior. Liv. 36, 21.—Quædam abscinduntur facilius animo quam temperantur. Sen. Ep. 108.—Majus accēpit beneficium quam dedit. Ib. Ben. 3, 25.

If the degrees in the intensity of two different descriptive adjectives (predicative or attributive) or adverbs are compared with each other, the Latin language places either both adjectives (or adverbs) in the comparative degree, or both in the positive degree. In the latter instance the comparison is made by the adverb magis (sometimes by potius, or melius). The former method is more usual in Livy and the historians, as: Longior quam latior acies erat; LITERALLY: The battle-line was longer than deeper (i. e. The length of the battle line exceeded its width; or 'The battle-line was long, but it had little depth) Liv. 27, 48.—Triumphus ob eam rem clarior quam gratior fuit; The triumph, therefore, was rather (more) brilliant than popular. Ib. 5, 23.—Asia diutius quam fortiores exercitus faciēbat; Asia made our armies rather rich than brave. Ib. 39, 1. Sometimes magis or potius is redundantly added to such comparisons: Celeriora quam tutiora consilia magis placere ducibus. Ib. 9, 32.—The second method is more usual in Cicero. Mihi autem impudens magis quam stultus videtur. Cic. Att. 5, 21, 12.—Sed exstitit tempus optatum mihi magis quam speratum. Ib. Fam. 5, 8, 2.—Artem juris civilis habebitis, magis magnam atque uberem, quam difficilem et obscuram. Ib. Or. 1, 42.—Octavius ad dicendum veniebat magis audaciter quam parate. Ib. Brut. 68.—Vir ingenii magni magis quam boni. Sen. Ira, 1, 16.—Quid valet igitur illa L. Crassi composita magis quam sapiens oratio? Cic. Par. 5, 3.—Est non gloriōsa magis quam dives victoria vestra. Liv. 37, 54.—Consul respondit, magis sæpe quam vere nunquam Ætōlos pacem petere. Ib. 38, 8.—Quod subtiliter magis quam dilucide dicitur. Cic. Tusc. 1, 17. So with melius: Quam causam Pompējus, animatus melius quam paratus suscepit. Cic. Fam. 6, 6, 10. Cicero, however, sometimes made use of the method by two comparatives: Non timeo, ne libentius hæc in Clodium evomere videar quam verius. Cic. Mil. 29.—In the writers of the silver Latinity sometimes an inflectional comparative is used in the first part of the comparison with a positive in the Quam-clause; and sometimes two positives are connected by quam without magis; Ingenium Agricolæ speciem magnæ gloriæ vehementius quam caule appetēbat. Tac. Agr. 1.—Fine anni excessit Asinius Agrippa, claris majoribus quam vetustis. Ib. Ann. 4, 61.

Obs. 11. The 'compared members' in a comparative period may be single members of the two propositions, as in most of the passages quoted above, or whole clauses.

A. RELATIVE CLAUSES. A comparison of relative clauses occurs in the following instances: 1. If two relative clauses are compared with each other, as: Scito multo plures esse qui de tributo rescent, quam qui exigi velint. Cic. Fam. 3, 7, 3.—2. The syndetic antecedent of a relative clause may be compared with its grammatical antecedent in the principal sentence. In this instance the syndetic antecedent is omitted, the relative clause being immediately preceded by quam, as: Navis facit humiliōres quam quibus in nostro mari uti consuevimus. Cæs. B. G. 5, 1 (= quam ex fuerunt quibus etc.).—Exercitū haud minore quam quem prius habuerat, ire ad hostis pergit (= quam is fuit quem prius habuerat; with an army not smaller than that which he had etc.) Liv. 30, 11.—3. In a comparative period with the adjectives plures, plus, minus, or a descriptive adjective in the comparative degree, the second term of the comparison often takes the



form of a *relative clause* introduced by a *quantitative* or a *numeral* relative adjective (*quantus, quot*) after the conjunction *quam*, if the *Quam*-clause has a *predicate different* from that of the principal sentence, and if the compared quantitative or numeral ideas occur in each of the two (completed) propositions as *ATTRIBUTIVE, ABSOLUTE, or PREDICATIVE ADJECTIVES*, as: *Quod eis plus frumenti imperabatur, quam quantum exarant;* Because they were charged with *more corn than they had harvested*. Cic. Verr. 2, 3, 29. In this sentence the predicates of the propositions are different, the comparative clause being completed in the following form, 'They had harvested less corn'. Here the compared quantitative ideas occur in both propositions as *absolute* and respectively *attributive* adjectives; hence *quantum* (i. e. *frumenti*) is added after *quam*, agreeing with *frumenti* in gender and number, according to the rules for relative clauses, but taking the case required by the construction of the clause. In English such relatives cannot be expressed.—Hannibal *plures* et duces et milites Romanorum occidit, *quam quot* supersunt. Liv. 35, 13 (= *Pauciores duces supersunt*; hence the *numeral* adjective *quot* takes the place of *pauciores*).—Dux *plures*, *quam quot satis erant* in usum, ignes accendit. Liv. 36, 10 (= *pauciores ignes satis erant*).—So when *tantum* with a multiple is the syntetic antecedent: *Intelligitur, sexies tantum* (i. e. *frumenti*) *quam quantum* satum sit, ablatum esse ab aratoribus. Cic. Verr. 2, 3, 43.—De pecuniâ finitur, *ne major* (equivalent to the unusual '*plus pecuniæ*') *causâ ludorum consumeretur, quam quanta* Fulvio Nobiliori decreta esset. Liv. 40, 44.—Implebat homines *certioris spei, quam quantum* fides promissi humani exhibere solet. Liv. 26, 19 (= *fides minus spei* subicere solet).—Cn. Lentulus multo *majorem opinionem* dicendi actione faciebat, *quam quanta* in eo facultas erat. Cic. Brut. 66, 234 (= *opinionem dicendi majorem fecit; facultas dicendi minor fuit*; the quantitative adjective being attributive, *quantus*, taking its place, must agree with the governing noun *facultas*). These quantitative relatives, however, may be left out if the relative is in the nominative or accusative, or in the same case as the comparative in the principal sentence, as: *Patiemini, iudices, ab aratoribus plus* aliquanto (*frumenti*) *ablatum esse, quam natum sit?* (or *quam quantum natum sit*). Cic. Verr. 2, 3, 43.—Quo *majore*, etiam apud vos odio esse debet, *quoniam* (inst. of *quam quanto*) est apud populum Romanum. Ib. 1, 14. Thus in the following passage both forms are used along with each other: *Quantum* Apronius edidisset deberi, *tantum* (frumenti) ex edicto dandum erat. Etiamne si *plus* edidisset *quam quantum* natum erat? Etiam: Quid, si *minus* dedisset, *quam* poposcisset Apronius? Ib. Verr. 2, 3, 29.—So in most of the passages with different predicates, quoted in Obs. 1 and 6, the relatives are omitted. But such an admission is inadmissible if the construction requires the adjective to be placed in the genitive, dative, or ablative, as: *Cogis eos plus lucri addere, quam quanti* venierant (decumie). Cic. Verr. 2, 3, 39. [= *Decumie venierant minoris pretii*, the common terms in the two propositions being the idea of the very amount the intensities of which are compared. Since this idea, in the clause, requires to be in the genitive of price, the relative, by which it is represented, cannot be omitted].—*Majorem* sumptum fecerunt, *quam quanti* Catonis lis aestimata est. Ib. Verr. 2, 4, 10.—*Majore* inde animo pacis opera inchoata, *quam quantum* mole gesserat bella. Liv. 1, 38.—4. Sometimes the same form of a relative quantitative clause after *quam*, is used to denote a 'CONCESSIVE IDEA', so that the degree is represented as greater or less than it should be inferred from the fact stated in the clause (= more, greater than 'according to'), as: *Prædam inde majorem* revexit, *quam quanta* belli fama erat; a booty greater than, according to the reports on the war, it should have been expected. Liv. 1, 35. Generally, however, this relation is more briefly expressed by *quam pro* with an ablative; and this form is applied to all the quantitative comparisons, in which the degree is represented as being *not in a direct proportion* to the fact contained in the clause; as: *Achæi multo majorem, quam pro numero copiarum*, hostibus terrorem intulerunt. Liv. 37, 20.—*Quidquid dixerò, minus, quam pro atrocitate* et magnitudine rei, dictum scitote esse. Ib. 39, 15.—*Pluribus* ignibus, *quam pro numero manentium*, in speciem lactis. Ib. 21, 32.—*Omnium non tanta pro Aetoliæ curi erat, ferocioribus quam pro ingenio Græcorum gentis*. Ib. 27, 30.—*Castra metatus est latius quam pro copiis*. Ib. 36, 10.

B. INFINITIVE CLAUSES.—If the compared member of a *Quam*-clause is a *That*-clause, its form must be determined according to the manner in which the *Quam* clause is to be completed, as: *Ut mori mallet* (= *magis vellet*) *quam de his rebus Sullam doceri*. Cic. R. A. 9, 26 (= *minus veluit, Sullam de his rebus doceri*, which shows that the *That*-clause is an *Object*-clause dependent on *velle*, and hence to be expressed in the form of an *Infinitive*-clause according to p. 562, 3, A).—*Neque salus ulla reipublice, major hoc tempore* reperiri potest, *quam populum Romanum intelligere, neque tanta perniciës ulla potest accidere, quam rationem veritatis ab hoc ordine abjudicari*. Ib. Verr. 2, 1, 2. The completed *Quam*-clauses are: *Major salus est populum Romanum intelligere; and Major perniciës est rationem abjudicari*. Hence a *Subject infinitive*-clause is required (p. 613, Obs. 8; p. 609, Obs. 3). So, when the clause takes the form of a *subject-infinitive*: *Quæ causa fuit honestior, quam a provinciâ defensorem constitui* (= *me defensorem constitui*)? Cic. Verr. 2, 1, 5.

C. UT-CLAUSES.—*That*-clauses take the form of *Ut*-clauses of any description if the completed comparative clause will require this form according to the general rules, as: *Nihil jam majus precatus deos quam ut incolumi abire liceat*. Liv. 26, 41.—*Constitui, nihil mihi optatius cadere quam ut tu me quam primum consequare*. Cic. Att. 3, 1, 1. (= *opto ut etc.*).—*Magis vereor, ne parum gloriæ, quam ne nimium belli sit*. Liv. 38, 17.—Idiomatical is the use of a *FINAL UT-CLAUSE* to represent the consequence of a *degree less* than that of the principal action, denoting at the same time that the *higher degree*, as stated in the principal sentence, does *not* produce this consequence. In English we use, instead of the Latin comparative, a *positive* with '*too*', and instead of the Latin *Ut*-clause of purpose, an *object-infinitive* with '*to*', as: *Clarius res erat quam ut tegi ac dissimulari posset*; 'The matter was *too clear to be covered up* and dissembled (literally 'The matter was *clearer than that it could be covered up*). Liv. 26, 51. Here the second term of the comparison must be completed by '*quam ea res esse debuit ut tegi posset*', = 'The matter was *clearer than it ought to have been in order to be covered up*.'—So: *Quod præceptum, quia majus erat quam ut ab homine videretur, iccirco assignatum est deo*; This precept, because it was *too sublime* to come from man, was assigned to a god. Cic. Fin. 5, 16.—*Quis non intelligit, Canachi signa rigidiora esse, quam ut imitentur veritatem?* Ib. Brut. 18.—*Potentius jam id malum apparuit quam ut minores per magistratus sedaretur*. Liv. 25, 1.—*Pater de se magis timebit quam ut filii necem ulciscatur*. Ib. 40, 11.—Frequently (but not in Cicero) final *Ut*-clauses of this kind (the same as ordinary final clauses, according to p. 557, Obs. 5, foll.) take the form of relative clauses, the relative agreeing with its antecedent which, in constructions of this kind, is almost always contained in the principal sentence, as: *Visa legato major acies quam quæ ab suo presidio sustineri possit*; The legate considered the army *too strong to be resisted* by his force. Liv. 10, 4.—*Famæ et fidei damna majora esse quam quæ aestimari possent*. Ib. 3, 72.—*Magis auribus quam animis id acceptum erat, ut majus lætiusque quam quod mente capere aut satis credere possent* (*too glad for them to comprehend*). Ib. 27, 50.—*Ajunt, nos loqui majora quam quæ natura humana sustineat*. Sen. Ep. 104.—Sometimes *Quam*-clauses dependent on *potius* and its equivalents (Obs. 9) take the form of an *Ut*-clause to express more strongly the negative force of the clause (p. 608, Obs. 6), as: *Magis nates in corpora sua citius sævituros, quam ut Romanam amicitiam violarent*. Liv. 35, 31. Clauses of this kind must be completed by means of a *verbum faciendi* (= *quam committerent ut violarent*). Generally, however, in constructions of this kind, the *Quam*-clause takes a *subjunctive without ut*. See Obs. 12.

D. TEMPORAL CLAUSES may be connected with *Quam*-clauses, to compare the time of the principal action with the time of another action mentioned in the clause, in which instance the principal sentence generally contains a temporal adverb to which the time of the temporal clause is opposed; as: *Vos nunc graviore catenâ victi estis quam quum* (= *quam tum quum*) presidium Macedonum in arce habuistis. Liv. 35, 38.—*Erregie Aristoteles ait, nunquam nos reverendiores esse debere, quam quum de deis agitur*. Sen. Q. N. 7, 30. Generally such *Quam*-clauses have their predicates in the *indicative*; but sometimes the *subjunctive* occurs. The same form is also used in comparisons of equality, as: *Iuxta eam rem ægre passi sunt patres quam quum consulatum vulgari viderent*. Liv. 10, 6.—Temporal clauses are also used after *quum* when referring to *indefinite* time, having always their predicate in the *indicative*, as: *Omnium societatum nulla prestantior est, quam quum viri boni, moribus similes, sunt familiaritate conjuncti*. Cic. Off. 1, 17.

E. CAUSAL CLAUSES after *quam* represent a fact either as being in a less degree or not at all the cause of some action, the real cause being stated in the principal sentence, which is generally connected with *magis*; as: *Impetrata pax magis ut fessa tam diutino bello acquiesceret civitas, quam quod digni peterent*. Liv. 5, 23. Hence this form is an equivalent of the construction with '*non quod, sed*', explained p. 690 foll. From the reasons stated there, the mood of the clause must always be the *SUBJUNCTIVE*. Ex.: *Sed ex aliis rebus magis quam quod cuiquam id compertum foret, hæc fama valēbat*. Sall. Cat. 14.—*Magis ut consuetudinem servem, quam quod vos non vestrâ sponte hoc faciatis, petam a vobis, ut me attente audiatis*. Cic. Clu. 32.—*Antiochus Ephesum est profectus, magis quia terrestribus copiis exercitum Romanum videbat sustineri non posse, quam quod res novæ ipsa per se temptata sibi nunquam feliciter esset*. Liv. 37, 26.—*E seditionis causam videri jubet, magis usurpandi juris, quam quod unus culpa foret*. Tac. H. 4, 25.—*Idcirco de cond. bonibus nequequam de Tarquiniiis in regnum restituendis, magis quia id negare Porsenna nequivit Tarquiniiis, quam quod negatum iis sibi ab Romanis ignoraret*. Liv. 2, 13.—Very frequently, in place of *quod* or *quia* in such clauses, *quo* is used, the same as in the construction '*non quo, sed*' (p. 690, C). as: *Benevolentia magis adductus, quam quo res ira postularet, fui longior*. Cic. Fam. 6, 3, 1.—*Mercatoribus est additus magis eo ut que bello ceperint quibus vendant habeant, quam quo ullam rem ad se importari desiderent*. Cæs. B. G. 4, 2.—*Hæc amore magis impulsus, scribenda ad te putavi, quam quo te arbiträrer monitis et præceptis egere*. Cic. Fam. 10, 3, 4.—*Etsi more*



*magis* hoc scribo, *quam* *quo* te admonendum putem. Ib. 12, 29, 3.—The indicative *must* be used when the comparison is made by *non magis*, according to Obs. 8, No. B, because in this instance the fact of the clause is represented as *real*, as: Decimus cum magno assensu auditus est, *non magis* eo quod multitudinis noxam elevabat, *quam* quod in auctores verteret. Liv. 45, 10. In this instance, *quo* can *not* be substituted for *quod*.

**F.** *SI*-CLAUSES are frequently combined with *quam*, when the *Quam*-clause must be so completed as to contain the *conditional thesis*, the predicate being always supplied from the principal sentence. The combination *quam si* (*than if*) has the same office in the clauses of *quantitative* comparison as the conjunction *quasi* (*as if*), and the equivalent combinations *ac si*, *ut si* etc. have in clauses of *qualitative* comparison; but with the distinction that the latter *always* require the *subjunctive*, being always *non-real*, while *quam si* may be conceived *either* as doubtful, or as *non-real*, according to the nature of the thesis which must be supplied, and hence *may* be followed by an *indicative*; as: *Nihil te mihi gratius facere posse, quam si omnibus tuis opibus Laniam in petitione juveris* (future-perfect). *Cic. Fam.* 11, 17, 2. Here the *Quam*-clause must be completed by '*quam feceris*, *si*' etc.—*Nisi forte magis erit parricida, qui consularem patrem, quam (i. e. erit) si quis humilem necaverit*. *Ib. Mil.* 7.—Generally, however, this form is used when the thesis by which the *Quam*-clause must be completed is *hypothetical*, and, in this instance the moods are generally *hypothetical* (*i. e.* imperfect or pluperfect subjunctive), while the mood with *quasi*, *ac si* etc. generally follows the law of consequence; as: *Peto a te diligentius quam (i. e. peterem) si mea res esset*. *Cic. Fam.* 13, 14, 2.—*Regulus, quum vigilando necabatur erat in meliorem causam quam (i. e. fuisset) si domi consularis remansisset*. *Ib. Off.* 3, 27.—*Plus en oratio momenti ad incitandos ad bellum habuit, quam (i. e. habuisset) si aperte suadendo cupiditatem res gerendi ostendisset*. *Liv.* 35, 25.—*Peloponnesum quoque adire jussi, unde prior legatio discesserat incertiore statu quam (i. e. discessissent) si non venissent*. *Ib.* 39, 33.—*Hunc anulum si habeat sapiens, nihil plus sibi licere putet peccare quam (i. e. liceret) si non habere*. *Cic. Off.* 3, 9.—This form is also applied to the comparison of *EQUAL* quantities, as: *Vide ne religio nobis tam adhibenda sit quam (i. e. adhibenda esset) si testimonium diceremus*. *Ib. Brut.* 85.—*Qui autem non defendit si potest, tam est in vitio quam (i. e. sit) si parentes, aut amicos, aut patriam deserat*. *Ib. Off.* 1, 7.

Obs. 12. When the two propositions of a comparative period have different predicates, and the comparative clause denotes not only the lesser degree, but a *denial* of the fact stated in it, the mood of the clause is regularly the *SUBJUNCTIVE*. Such clauses are compared by means of the syndetic antecedent *potius*, or its equivalents *citius* and *prius* (see Obs. 9), as: Errābo *potius quam perducet* quispiam (= *Rather than take a guide, I will go astray*). Plant. Most. 3, 2, 162.—*Potius quam venias* in periculum, dividiūm face (*Rather than come into danger, divide*). Ter. A. D. 2, 2, 32.—*Potius quam id non fiat*, ego dabo (*Rather than allow this to happen, I will give*). Plant. Pseud. 1, 5, 141.—*Prius quam te inimicum habeam*, faciam ut iusseris (*Rather than have you an enemy, I will do as you will order*). Ter. Eunn. 1, 2, 94.—Inopem optāvit *potius eum relinquare quam eum thesaurum commonstrāret*. Plant. Aul. prol. 11.—Illicitatōrem *potius ponam quam illud minoris veniet*. Cic. Fam. 7, 2, 1.—Cur quod in sinu vestro est excuti jubētis *potius quam ponātis*? (Why do you bid us search for what you have in the bosom of your cloaks, instead of laying it down?) Liv. 6, 15.—*Ægypti* quamvis carnificem *potius* subierint, *quam* ibi aut aspidem violent. Cic. Tusc. 5, 27.—Zeno perperus est omnia *potius, quam* consocios delendæ tyrannidis indicaret. Ib. 2, 22.—Depugna *potius quam servius*. Ib. Att. 7, 7, 7.—If *magis* is used in the principal sentence, the mood of the clause is the *indicative*: *Magis verba legatorum benigne sunt audita quam momentum ad mutandos animos habuerunt*. Liv. 42, 46.—Sometimes the writers of the silver age use subjunctives in comparative *Quam*-clauses as loosely as they use the subjunctive in *relative* clauses, as: Cato (Uticensis) *majorē spatio proavum vicerat quam a Crasso vinceretur* (instead of the proper '*victus est*'). Sen. V. B. 21.

Obs. 13. The Latin likes to give to those words in the comparative clause which are homologous to words of the principal sentence the same grammatical form as the latter have in the principal sentence. This attraction, which applies to all the classes of comparative periods, sometimes produces incongruities both in regard to grammatical and logical laws, which chiefly appear in the following constructions:

A. If the principal sentence in a comparative period, both terms of which have predicates of their own, has the form of an oblique infinitive clause, the predicate of the comparative clause should be, as suboblique, in the *subjunctive*, or as non-oblique, in the *indicative*. But, contrary to this rule, the predicate of such a comparative clause is more generally (although not always) placed in the *infinitive* with its subject in the *accusative*, being treated as if it were *coordinate* with its principal sentence, as: *Tibi affirmavi, quidvis me potius perperurum, quam ex Italiâ ad bellum civile me exiturum*. Cic. Fam. 2, 16, 3 (instead of '*quam ex Italiâ exeum*').—*Quid si doceo, te duâbus partibus am-*

plus frumenti abstulisse quam populo Romano misisse (instead of *quam miseris*). Ib. Verr. 2, 3, 19.—Even in *Antequam*-clauses such an attraction is sometimes used, as : Censens ante corānum herbis exstulisse, *quam conceptum esse* semen ? Ib. Div. 2, 32.—This attraction, however, is not used : 1) If the *tenses* of the predicates are *different*, as : *Tam temere* istum re commissurum, *quam* verbis minitabatur, nemo putavit. Cic. Cæc. 7, 21. —Erit mox qui arguat, *graviores* Asiæ, *quam* Antiochus fuerit, Eumænem esse. Liv. 42, 42.—2) If the predicates of both propositions are the same, but are expressed in each proposition, the *Quam*-clause consisting merely of this common predicate : Multo *plura dixisse, quam dixisset*, putarētur. Cic. R. A. 1.—3) If the predicate is made by *potius* or its equivalents, and the fact of the clause is conceived as non-real, the predicate, by attraction, as : Sed vel hæc patienda censeo *potius quam* trucidari corpora vestra *suavis*. Liv. 21, 13. Itaque per interrogem comitia habenda esse *potius quam* congl alter a bello *arocari*tur. Ib. 22, 33.—Hamilear peritūrum se *potius* dixit, *quam* cum tanto flagitio domum *rediret*. Nep. Ham. 1.—Moritūros se *cilius* dicebant *quam* quicquam eārum rerum *rogare*tur. Liv. 5, 24.

1. *B.* If the principal sentence of a comparative clause is in the accusative with the infinitive, and both propositions have a common predicate which is only expressed as predicate-infinitive in the principal sentence, the subject of the clause is regularly in the accusative, being attracted by the subject-accusative of the principal sentence, as: *Intelliges, multo me vigilare acrius ad saltem, quam te ad perniciem reipublicæ.* Cic. Cat. 1. 4.—*Multis ex rebus intelligi potest, majores nostros non modo armis plus quam celeras nationes, verum etiam sapientia potuisse.* Ib. R. A. 25.—*Non enim facile quem dixerim plus studii quam illum adhibuisse.* Ib. Brut. 41.—*Dicit, me acrius videre quam multos pisces fortasse.* Ib. Ac. 2. 25.—*Ajēbat, se tantum estimare quanti Sacerdotem.* Ib. Verr. 2. 3. 92.—*Quem tantā letitia perfundi arbitramur, quantā aut superiorem Africānum Hannibale victo, aut posteriorem, Karthagine eversā?* Ib. Fin. 5. 24.—This attraction also occurs in the qualitative comparison, as: *Ajēbant te non fato, ut celeros ex vestra familiā, sed opera tuā, consulem factum.* Ib. Verr. 1. 10.—*Quum effūse omnes fugerent, se quoque turbā ablātum, ut Varrōnem, Cannensi pugnā, ut multos alios imperatores.* Liv. 26. 3. So in comparative relative clauses after *idem*: *Cumānos ejusdem juris conditionisque cujus Cupram esse placuit.* Liv. 8. 14. Sometimes, however, the subjects of such clauses are placed in the nominative, as: *Vult se in eodem, quo ceteri, jure versari.* Cic. L. Ag. 2. 23.

C. A comparative clause, which does not refer to the whole principal sentence, but merely to an *attributive phrase* with a *comparative* as an attributive adjective, generally takes the copula *esse* as a predicate, as: *Hæc legatio etiam insolentioris (legationis) quam illa fuit*, satis magnum piaculum esset. Liv. 45, 23.—*Tibi, multo majori, quam Africanus fuit*. Cic. Fam. 5, 7, 3.—Sometimes, the copula of such clauses is omitted, and the subject of the clause is *attracted by the case of the comparative*, as: *Proposui tibi claros viros (ad imitandum), quod facere solent qui hortantur? Neminem habeo clariorem, quam te ipsum (= quam tu ipse es)*. Cic. Fam. 9, 14, 6.—*Me, non multo minorum ego iracundiores quam te (= quam tu es) novi neminem*. Plant. Merc. 1, 2, 30.—Certe equidem *puerum praeiorem quam te (= quam tu es) novi neminem*. Ib. Pers. 2, 27.—*Ego hominem callidiores vidi neminem, quam Phormionem (= quam Phormio est)*. Ter. Phorm. 4, 2, 1.—So Plaut. Most. 3, 1, 72.—Very rarely this attraction occurs, when the case of the comparative is *not in the accusative*, as: *Thermopylae locus appellatur, nobilis Lacedæmoniorum adversus Persas morte, magis memorabili quam pugna (= quam pugna fuit)*. Liv. 36, 15. If *pugna* is taken as a nominative, the omission of the copula would be as harsh as the attraction by the ablatives *morte magis memorabili*.

Obs. 14. Several words, containing a comparative by implication, are construed with *Quam*-clauses, the same as with *magis* expressed. 1) The verbs *mallo* (sometimes *velle* = *potius velle*) and *præstat*; *Sua quisque ab aliis benefacta laudari quam ipse aliorum narrare malebat*. Sall. Cat. 8.—*Quod si a multis eligere homines commodissimum quodque, quam sese uni alicui certo vellent addicere*. Cic. Inv. 2. 2.—*Accipere quam facere præstat* injuriam. Cic. Tusc. 5. 19.—2) The adverb *ultra* in the meaning 'farther', 'beyond', denoting an exceeding of the limits stated in the *Quam*-clause. '*Ultra quam*' mostly occurs with negations, but also affirmatively; (a) in regard to PLACE (literally or figuratively), = *ulterius quam*, *longius quam*; *Tricipitinus non ultra quam* (no farther than) in *Hernicos præcedit*. Liv. 3. 8.—*Longum exordium est quod ultra quam satis est producit* (farther than it is sufficient). Cic. Inv. 1. 18. Comp. Ib. Tusc. 2. 2; Ib. 1. 9.—(b) OF TIME: *Legati non ultra quam* (no longer than) *quinque dies Rhodi morati*. Liv. 45. 10.—*Triennium et sex mensis ultra quam licet lege Æmilia, censuram gerat*. Ib. 9. 34. Comp. Tac. Ann. 6. 44.—(c) OF THE INTENSITY of actions, designating the intensity as 'beyond measure': *Nil ultra* (= intolerabilis) *malgrum est, quam quod passi sumus*. Liv. 28. 39.—(d) Generally it is thus used with *Ut*-clauses, dependent on a verbum faciendi (by Livy, not by Cicero), as a mere synonym of *amplius* (Obs. 6):



Nihil ultra quam ut poeniteret frustra, restabat; There remained nothing else (nothing further, nothing better) than vain repentance. Liv. 8. 27.—Nihil ultra valuerunt quam in officio cessaremus (= nihil amplius effecerunt). Ib. 45. 25.—Quid ultra facere possit in officio cessaremus (= nihil amplius effecerunt). Ib. 45. 25.—3) Sometimes the adverbium quam ut deos precor, etc. Ib. 42. 13. So Ib. 40. 30.—4) Sometimes the adverbium supra and super are similarly used with Quam-clauses: (a) supra = superius, as: Paullo supra quam ad linguam stomachus annectitur. Cic. N. D. 2. 54.—(b) = ultra (beyond): Corpus patiens inedia, vigiliæ, algoris supra quam cuiquam credibile est. Sall. Cat. 5.—Poenas dedit usque superque quam satis est. Hor. Seren. 1. 2. 65.—(c) Super quam (with a Fact-clause) = præterquam quod (in addition to): Primoribus, super quam quod addisserant a consilio, terribis etiam duplici prodigio. Liv. 22. 3.—Marcellus etiam addisserant a consilio, terribis etiam duplici prodigio. Liv. 22. 3.—Significantly a verso rumore esse, super quam quod primo male pugnauerat. Ib. 27. 20. Significantly a subjunctive of non-reality is used after 'supra quam': Siepe etiam orator supra rem ferret quam fieri possit; an orator will often present a fact in terms beyond what could happen. Cic. Orat. 40.—4) In anteclassical and post-classical style, the adverb præ is construed with Quam-clauses, expressing the general idea of COMPARISON. præquam being often written as one conjunction (= compared with): Nihil hoc quidem est trīginta minæ, præquam alios sumptus facit; This is nothing, compared with what he trīginta minæ, præquam alios sumptus facit; This is nothing, compared with what he otherwise spends. Plant. Most. 4. 4. 43.—Jam minoris omnia facio, præquam quibus me modis indidicatus est; compared with the other tricks he played on me. Ib. 5. 2. 25.—Nec pol profecto sine grandi malo, præquam res patitur, studuit elegantie; without serious evils, compared with the advantages gained. Ib. Merc. Prol. 22.—Sed hoc etiam pulcrum est, præquam sumptus ubi petunt; but this is even excellent, compared with the time when they are demanding their money. Ib. Aul. 3. 5. 33.—Catonis sententia laxioribus paullo longioribusque verbis comprehensa est, præquam illud Græcum (Cato's wording is rather loose and lengthy, compared with the Greek sentence). Gell. N. A. 16. 1. Co up. Plant. Aul. 3. 5. 33.—Similarly præ is used with ut instead of with quam, and ante (= prius), forming temporal conjunctions in connection with quam (see p. 659, and p. 666 foll.). As with ante, and prius, Quam-clauses are used with pridie, as: Si hic pridie natus foret quam hic est. Plant. Mit. 4. 2. 91.—Sed hæc (epistola) est pridie data quam illa. Cic. Att. 3. 8. 2.—Hæc pridie scribēbam quam comitia fore putabatur. Ib. 4. 15. 8.—Pridie quam ego Athēnas veni. Ib. 5. 11. 6.—Pridie quam excessit e vitā. Ib. Am. 3. 12.—In Livy, and in silver Latinity, pridie quam is sometimes construed with a SUBJUNCTIVE, like præterquam: Pridie quam venisset, Liv. 26. 21.—Cic. Mil. 1. pridie quam perisset, somn. avit, considere se in caelo juxta solium Jovis. Suet. Cal. 8. 10. Here belong præterquam, and extra quam (si) (p. 739, OBS. 3, fn.).

Obs. 15. If a comparative clause dependent on an adjective or adverb in the comparative degree has no predicate of its own, and consists only of a SUBSTANTIVE noun, pronoun, or absolute adjective with or without attributes, the compared substantive, in lieu of a comparison by the co-junction *quam*, is sometimes placed in the ABATIVE (COMPARATIVE ABATIVE), which originally had the signification of an *ablativus* of *more* &c. It represents the degree, expressed by the comparative as, *MAJOR* BY the compared thing or person, *i. e.* as being not 'absolutely' 'more', but only 'relatively'; or 'in relation' to the compared noun, the Greek *comparative gradative* having a similar, though not exactly the same sense. This construction may take the place of the regular comparison by *quam*, in the following instances:

by *quam*, in the following instances :—  
1. If the comparative is a GRADUATE ADJECTIVE with the copula *esse*, also *ferre*, *videri*, *existere*, the compared substantive being the *subject* of the comparative clause, completed by means of the same copula, as: Libertas *servatior potior est quam servitus*, *est*, where *quam* includes the lesser degree of *potior*, as a *prole* the *superior*, Liv. 35. 17. Quae barbaria *inditior cavior* aut *aprior* *est*, Cic. Tusc. 5. 27.—Tullius Hostilius *ferocior Romulo fuit*, Liv. 1. 22.—Homo *me inferior* nullus *est*, more opinor. Plant. Merc. 2. 3. 1. *Romulo fuit*.—Nullus *est* (doens), ad statum quidem, *Rostri clarior*, Cic. DeJ. 12.—Nulla omnino *erit hinc praestantior disciplina*.—Nulla discipulorum *hinc discipulorum* praestantior *erit*, Ib. Fam. 1. 7. 11.—In sentences of this kind the principal subject is a *nomen*, the ordinary construction with a complete or an abbreviated *quam*-clause is as frequently found as the construction by a comparative ablative, as: *Cicilius est enim*, vel potius *ardentior* *enim*, *non quam est* *Teodorus*, Cic. Tusc. 1. 18.—*Memorabilia* in prima pars vita *quam postea* *enim*, Liv. 38. 53. The choice between the two constructions chiefly depends on the arrangement of the words required. If it is desirable to open the sentence with the comparative, as closely referring to the preceding thought, a comparative ablative is hardly ever used, the regular place of which is immediately before the comparative. If the comparative adjective is qualified by an ablative of difference, or any other adverbial ablative, a *quam*-clause generally is preferred to the comparative ablative, to avoid a consecutive or two ablatives of different meanings, as: Bithynicus, *idcirco* *quam* nos *charius* *enim* *benignior* *nobis* *enim* *maior*, Cic. Brut. 68.—M. Messala, *maior* *habeo* *quam* nos (not *habes*), Ib. 70.—Ennius *fuit maior natu quam* *Plautus* (quot *Plautus*, Ib. Tusc. 1. 1.—*Nihil* *enim*

erat ipse Cyclops *quam aries ille prudentior*. Ib. 5, 39.—On the other hand, a comparative ablative is preferred if the subject is a *negative absolute adjective*, or an *interrogative adjective*, virtually negative, as: *Quis uberior* in dicendo *Platonē?* *Quis Aristotele nervosior, Theophrasto dulcior?* Cic. Brut. 31.—*Quis enim hoc adollescente castior?* *Quis autem illo, qui maledicti, impurior?* Ib. Phil. 3, 6.—In publicis *nihil est lege gravior*. Ib. 2, 42.—*Nihil est detestabilius dedecore, nihil fastidiosius servilitate*. Ib. 3, 14.—*Nihil est animo velocius*. Ib. Tusc. 1, 19.—*Nihil enim est, profecto, homini prudentiā dulcius*. Ib. 1, 39.—Si nihil esset aliud, *nihil esset hominē deformius*. Ib. Tusc. 2, 21.—*Nihil est virtutē amabilius*. Ib. Brut. 78.—*Quid est melius aut quid præstantius et beneficentius bonitate?* Ib. N. D. 1, 43.—*Nihil est in historiā, purā et illustri brevitate dulcius*. Ib. Brut. 75. According to a remarkable Latin idiom, the form '*quid (nihil) est*', etc., in this construction is used with reference to **PERSONS**, generally referring to their actions or qualities; as *Nihil erat Crasso copiosius* (=Nobody had a greater command of the language than Crassus); or: No orations show a greater command of the language than those of Crassus). Cic. Brut. 89.—*Quid enim beatus illis, quo tu expulsus a te predicas?* Nothing is holier than the *condition* of those whom etc. Ib. Phil. 2, 13.—*Tarquinio vero quid impudentius, qui etc.?* What is more impudent than the *act* of Tarquin who etc.? Ib. Tusc. 3, 12.—*Quid est autem nequius aut turpius effeminato viro?* What is so wicked or disgraceful as *effeminacy* in a man? Ib. 3, 17.—*Nec mihi est te jucundius quicquam nec carius*. Ib. Fam. 2, 10, 1.—Accessit etiam illa opinio, quod homini *hominē pulchrius nihil* videātur. Ib. N. D. 1, 27.—Comparative ablatives are also used when the comparative adjective has the force of a *participle*, so as to be equivalent to a relative clause: *Est bos cervi figurā, cuius a mediā fronte inter aurīs unum cornū exsistit, excelcius* (=quod est *excelsius*) *magisque directum his, quæ nobis nota sunt, cornibus*. Cæs. B. G. 6, 26.

*B.* If the comparative is in the relation of a COMPLETING PREDICATE IN THE ACCUSATIVE, dependent on a FACTITIVE verb (p. 101, *R.* 74), especially verbs of *considering* (p. 102, No. *C*), the compared noun being conceived as the *subject* of the same factitive verb understood, the construction of the comparative ablative is frequently used, as: *Sapientia omnia inferiora virtute ducit.* (Completed: *Sapientia virtutem superiorem ducit; = Virtue is superior, as wisdom considers it.* Cic. Tusc. 4, 26.—*Est boni consulis, suam salutem posteriorem salute communi ducere.* Ib. Rab. Perd. 1. 3.—*Profecto Epicūrus nihil cessatione melius existimat.* Ib. N. D. 1, 6.—*Herodotum cur r-aciōrem ducam Ennio?* Ib. Div. 2, 56.—*Qui nihil habet* (considers) *in vitā jucundius vitā,* is cum virtūte vitam non potest colere. Auct. Her. 4, 14.—*Hoc mihi grāvis facere nihil potes.* Cic. Fam. 13, 44.—But the construction with *quam*, in this connection, occurs as often as that with comparative ablatives, as: *Ut nihil pulchrius quam hominem putāret.* Cic. N. D. 1, 27.—*Non minus preciarum hoc quam illud iudicandum est.* Ib. Off. 1, 22.

C. A comparative ablative is often used when the principal sentence with a *predicate-adjective* in the *comparative degree* is in the *ACCUSATIVE* with the *INFINITIVE*, the compared noun having the relation of a *subject-accusative* in a *Quam-clause*, as: *Crasso nihil statuo fieri potuisse perfectius* (INDEPENDENTLY: *Crasso nihil perfectius est, or fieri potest*). Cic. Brut. 38.—*Dixerunt, omni presenti statu spem cuiusque novandi res suas blandiorem esse* (INDEP.: *Spes cuiusque blandior est quam omnis praesens status*). Liv. 35, 17.—*Quid ego causam civitatum ago, quam ipsis agentibus et nos et regem cognoscere æquius est* (= *Æquius est nos causam cognoscere; minus æquum est ipsos agentes causam cognoscere*). Liv. 35, 16. The construction in this passage is extremely harsh, since the comparative ablative is not the subject of the copula, but of a predicate-infinitive, dependent on it.—But the ordinary construction with *quam* and an attracted subject-accusative (according to Obs. 12, No. B), is about as frequently used as a comparative ablative, as: *Sentio, Latuam linguam locupletiorem esse quam Græcam*. Cic. Fin. 1, 3.—*Neminem digniorem esse ex sociis vestris quam me, dicere aulam*. Liv. 37, 53. Compare the following two similar sentences with different comparative constructions: *Illud cognoscere profecto, mihi te (= quam te) neque cariorem, neque jucundiorem esse quempquam*. Cic. Fam. 2, 3, 2.—*Neminem cuiquam neque cariorem neque jucundiorem unquam fuisse quam te mihi*. Ib. 1, 9, 24: where the construction with *quam* is used, because the comparative clause consists of an *object (mihi)*, besides the *subject-accusative te*.

D. If the comparative is in the relation of an ATTRIBUTE-ADJECTIVE, the comparative noun in the construction of a comparative ablative may be used if the comparative ablative is *equivalent* to a Quam-clause with a *predicate-adjective* and the *copula*, provided the governing comparative adjective is in the nominative or accusative, as: *Hōc mihi majus (=major res quam hēc est) ab dis immortalibus nihil dari potest.* Cic. Phil. 2, 46. —*Causam suscepisti antiquiōrem memoriā tuā (=quam memoria tua est).* Ib. Rab. Perd. 9. —*Quem auctiōrem locupletērem Platōne laudāre possumus (=locupletērem quam Plato est)?* Ib. Rep. 1, 10. —*Non tulit ullos hēc civitas aut gloriā clariōres, aut auctoritatē graviōres, aut humanitatē poliōres,* P. Africāno, C. Lelio, L. Furio. Ib. Or. 2, 37. —*Nullum eō telum ad vincendum homini ab dis immortalibus acrius datum est (=nullum telum acrius*















## INDEX TO PART II.

☛ The first numbers of the references refer to the pages of the Second Part; the numbers and letters adjoined to these, after a comma, refer either to the §, or to the *Rem.*, or to the *Obs.*, or to mere numerical divisions of a paragraph. If on the page referred to, are several numbers of the same kind, their different designations (*R.*, *Obs.*, or §) are always added. Numbers, or references after *n.* refer to the foot-notes. Numbers separated by a semicolon always contain a new reference.

We beg to notice the following abbreviations:

|         |                |         |             |          |             |
|---------|----------------|---------|-------------|----------|-------------|
| abl.    | ablative       | dep.    | dependent   | perf.    | perfect     |
| abs.    | absolute       | diff.   | difference  | pers.    | person      |
| acc.    | accusative     | expl.   | explained   | pl.      | plural      |
| act.    | active         | expr.   | expressed   | plup.    | pluperfect  |
| adj.    | adjective      | fut.    | future      | pred.    | predicate   |
| adv.    | adverb         | gen.    | genitive    | prep.    | preposition |
| ant.    | antecedent     | gram.   | grammatical | pres.    | present     |
| attr.   | attribute      | imp.    | imperfect   | pret.    | preterite   |
| cl.     | clause         | impers. | impersonal  | princ.   | principal   |
| comp.   | comparative    | ind.    | indicative  | pron.    | pronoun     |
| cond.   | conditional    | indef.  | indefinite  | rel.     | relative    |
| conj.   | conjunction    | inf.    | infinitive  | sent.    | sentence    |
| constr. | construed      | intens. | intensity   | sing.    | singular    |
| coord.  | coordinate, or | nom.    | nominative  | subj.    | subject     |
|         | coordinating   | obj.    | object      | subjunc. | subjunctive |
| dat.    | dative         | part.   | participle  | synd.    | syndetic    |
| def.    | definite       | pass.   | passive     | w.       | with        |

**A** (*ab*, *abs*), prep. see *ab*.

**a**, Engl. article; twice a day, *bis in die* 45, 78.

**ab** (*a*, *abs*), Lat. prep. w. abl.; use of, and diff. from *de* and *ex*, 25 foll.—Denoting DISTANCE, and SEPARATION FROM 27, 4; 220, 4.—= at a distance of 28, 47.—*Incipere ab*, to begin from (with), not *ex*. 28, 48.—Used of TIME (= since) 29, 412. Idioms w. *ab* 32, 55.—When retained before names of cities 48, *R.* 82.—Introducing a COMPLETING OBJ. of advs. of distance (*procul ab* etc.) 220, 7.—w. GERUNDIAL ABL. 195, 541.—w. abl. of rever-ed participial phrases 198, *Obs.* 2.—*Ab re est* (it is hurtful), constr. 622, 5.

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**abigere**, to drive from, constr. w. *acc.* of the thing and *dat.* of the pers. 97, 68.

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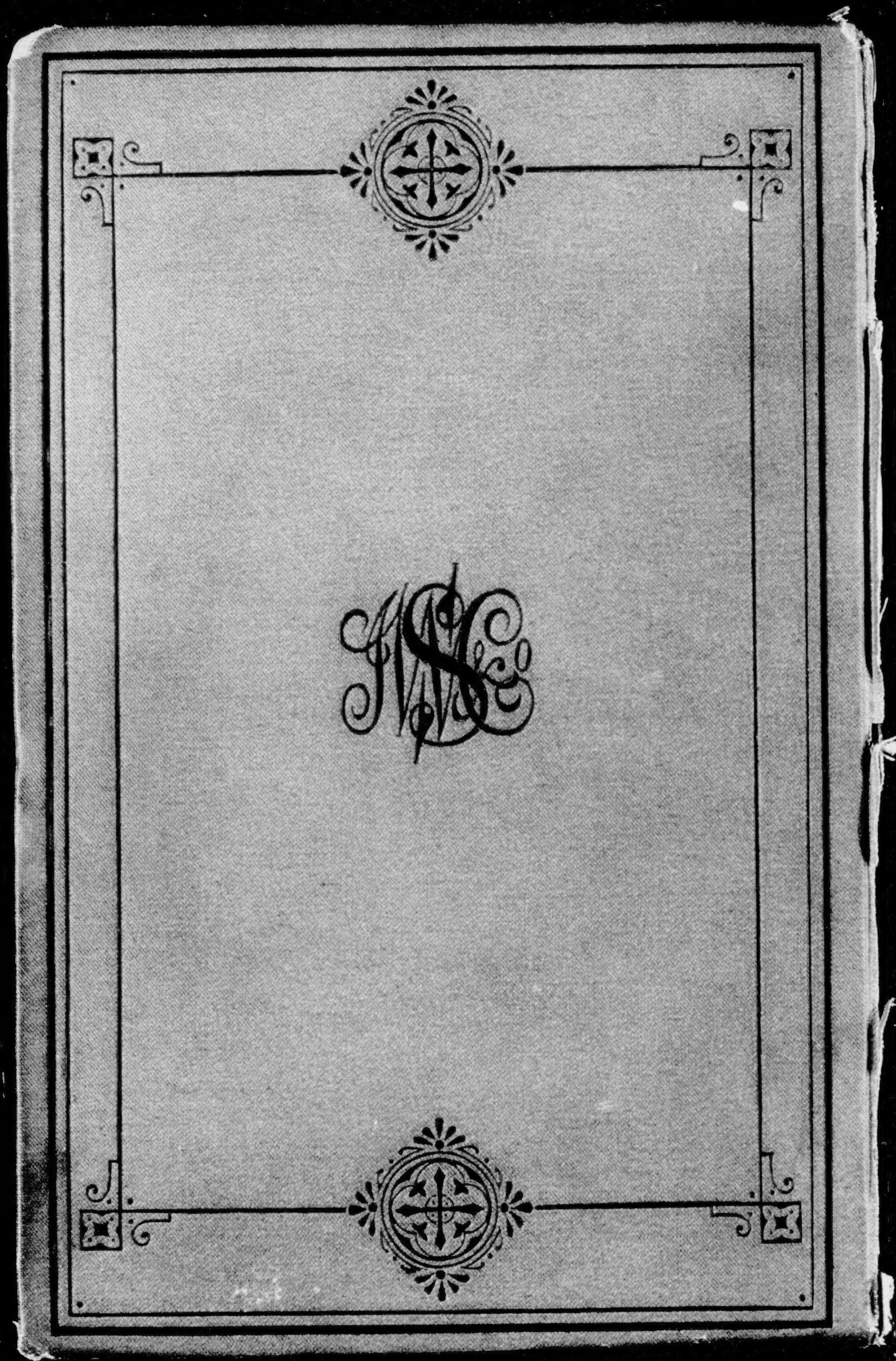
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